

ODISHA REVIEW

VOL. LXX NO. 1-2

AUGUST - SEPTEMBER - 2013

PRADEEP KUMAR JENA, I.A.S.
Commissioner-cum- Secretary

PRAMOD KUMAR DAS, O.A.S.(SAG)
Director

DR. LENIN MOHANTY
Editor

Editorial Assistance
Bibhu Chandra Mishra
Bikram Maharana

Production Assistance
Debasis Pattnaik
Sadhana Mishra

Cover Design & Illustration
Manas Ranjan Nayak

D.T.P. & Design
Hemanta Kumar Sahoo

Photo
Raju Singh
Manoranjan Mohanty

The *Odisha Review* aims at disseminating knowledge and information concerning Odisha's socio-economic development, art and culture. Views, records, statistics and information published in the *Odisha Review* are not necessarily those of the Government of Odisha.

Published by Information & Public Relations Department, Government of Odisha, Bhubaneswar - 751001 and Printed at Odisha Government Press, Cuttack - 753010.

For subscription and trade inquiry, please contact : **Manager, Publications, Information & Public Relations Department, Loksampark Bhawan, Bhubaneswar - 751001.**

Five Rupees / Copy

E-mail : iprsec@rediffmail.com
Visit : <http://odisha.gov.in>
Contact : 9937057528(M)

CONTENTS

The Chariots of the Lords	<i>Hansanath Muduli</i>	...	1
Good Governance		...	3
Freedom Struggle in Odisha	<i>Balabhadra Ghadai</i>	...	5
Mahatma Gandhi : An Apostle of Peace	<i>Rabindra Kumar Behuria</i>	...	10
Participation of Women in the Freedom Struggle during the Gandhian Era: A Comparative Study between Odisha and Andhra Pradesh	<i>A. Sobha Rani</i> <i>S.C. Padhy</i>	...	16
Sarala Devi, the Socio-Political Reformer of Odisha	<i>Prabodha Kumar Ratha</i>	...	23
Uplift of the Downtrodden	<i>Dr. Atul Chandra Pradhan</i>	...	26
People's Movement in Khandapara (1938-39)	<i>Prasanta Kumar Narendra</i>	...	32
August Revolution in Koraput District	<i>Dr. Janmejay Choudhury</i>	...	44
Annapurna Maharana : A Philanthropist	<i>Prabhat Kumar Nanda</i>	...	46
Ensuring Learning in Primary Schools	<i>Usha Padhee</i>	...	48
The People of Mudulipada (ESSAY ON LIFE OF THE BONDA TRIBES)	<i>Dr. Debashis Patra</i>	...	51
No to Domestic Violence	<i>Susanta Kumar Shadangi</i>	...	57
Nonagenarian Poet and Freedom Fighter Gour Chandra Mohapatra	<i>Dr. Sarbeswar Sena</i>	...	59
A Geographical Interrogation of Solid Waste Management : A Case Study of Puri Town, Odisha	<i>Swagatika Mishra</i>	...	66
"Ama Police Project : Public Police in Odisha	<i>Dr. Sachidananda Pradhan</i>	...	73
Concept on Organic Vegetable Production	<i>Dr. Poly Saha</i>	...	75
Lord Krishna : The Root of the Vast Creation	<i>Dr. K.C. Sarangi</i>	...	85

Recognition of Classical Status for Odia Language	<i>Swetapadma Mohapatra</i>	...	92
Kalandi Charan Panigrahi : A Story Teller of Eminence (1901-1991)	<i>Dr. Subash Nayak</i>	...	94
Madhubabu : Icon of Odia Pride	<i>Bhaskar Parichha</i>	...	99
Analysis of Electricity Distribution Efficiency in India	<i>Asit Mohanty, Sachet Parida</i> <i>Vasuki. N. Mannem</i>	...	101
Vibrio Cholerae: Cause, Spread and Control	<i>Swati Pattnaik</i>	...	108
Nuakhai	<i>Chitrasen Pasayat</i>	...	110
Man- Elephant Conflict in Keonjhar District of Odisha: A Study	<i>Bandana Khuntia</i> <i>Prafulla K. Mohanty</i>	...	113
Significance of Lord Ganesh Worship	<i>Dr. G. Nageswar Rao</i>	...	119
Development Through Financial Inclusion – A Study	<i>Dr. Prafulla Ch. Mohanty</i>	...	121
Growth and Prospects of Odisha Tourism: An Empirical Study	<i>Dr. Suratha Kumar Das</i>	...	125
Values of Women in the Literature of Fakir Mohan Senapati	<i>Geetashree Priyambada</i>	...	135
Jute as National Importance Fibre Crop and Technology Needed for Pushing it's Higher Productivity in Odisha	<i>S. Panda</i> <i>N. Ranasingh</i>	...	138

Message of
Dr. S.C. Jamir
Hon'ble Governor of Odisha
on the occasion of 67th
Independence Day-2013



Dear Sisters and Brothers,

On this august occasion of our 67th Independence Day, I extend my warmest greetings to all of you.

2. We celebrate our Independence Day with great joy and fervour every year as it commemorates that day, when after many years of subjugation, our country attained freedom. In the annals of history, 15th of August 1947 will go down as a golden day of an indelible accomplishment achieved with unparalleled fortitude and unique means. Under the leadership of Mahatma Gandhi, our movement for attaining freedom through Ahimsa and Satyagraha spread across the country, inspiring people in a manner rarely seen ever before. Millions and millions of our men and women, willingly and enthusiastically responded to his call. They united to become an immense force that defeated the mightiest colonial power. Free India, was thus born.

3. On this auspicious occasion, I convey special greetings to the brave personnel of our Armed Forces and the Para military Forces who guard our frontiers and to our Central and State police, as well as our internal security forces. I also compliment everyone whose perseverance, productive prowess and enterprising zeal have put the State in the path of continued progress. I also offer my heartfelt tribute to all those who sacrificed their lives for the cause of our Motherland.

4. Dear Sisters and Brothers, we must not forget the values and principles which were in the minds and hearts of those who fought and sacrificed themselves for our freedom. They drew inspiration from the values nurtured in the country through millennia. Pandit Jawaharlal Nehru once described Gandhiji as, "embodying the old spirit of India, who held aloft the torch of freedom". Gandhiji's thoughts and his life were truly an expression of the philosophy of our ancient civilization in which peace and harmony, non-violence and truth, human dignity and compassion were given prime prominence.

5. Participation of Odias in the Indian Freedom Struggle is an unforgotten chapter in the history of our country. The fight against Britishers was the altar on which innumerable men and

women of Odisha sacrificed themselves paying no heed to their personal front. The echoes of Indian War of Independence heard so much in the remotest corners of the State that the tribes came forward to join the War of Independence and their leadership changed considerably the whole course of the struggle.

6. Odia stalwarts like Jayee Rajguru, Buxi Jagabandhu, Chakra Bisoyi, Veer Surendra Sai, Chakhi Khuntia, Birsa Munda, Laxman Naik, Baji Rout, Raghu-Dibakar, Utkalmani Gopabandhu, Pandit Nilakantha, Pandit Godavarisha Mishra, Acharya Harihar, Gopabandhu Choudhury, Nabakrushna Choudhury, Malati Devi, Rama Devi, Harekrushna Mahtab, Biju Patnaik and many others sacrificed themselves for the cause of the freedom. We offer our heartfelt gratitude to those valiant souls on this auspicious occasion.

7. There are still challenges like social and economic freedom before us. Social cohesion and inclusive growth are indicators of good governance. Successive governments both at Centre and State continue to further the process of development over the years. Many developmental initiatives have been planned and implemented for improving the living condition of the common man in the post independent era in our State.

8. Our society is experiencing rapid change because of our fast economic growth and adoption of technology. Today our people look towards the future with new hope. They have higher aspirations. Our young men and women strive for path-breaking achievements. We should all build an environment in the State in which the energy and enthusiasm of the people are channelised into activities of nation building. Our institutions should encourage constructive utilization of the potential of our people. Our entrepreneurs and businessmen should not feel constrained in their activities. Our industrialists should have the opportunity to set up new industries so that our youth can get additional avenues for productive employment.

On this sacred occasion, let us pledge to strive hard to achieve these objectives with renewed vigour and firm commitment.

Jai Hind.

Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha
on the occasion of
Independence Day-2013



Today is Independence Day. On this sacred occasion, I convey my best wishes and congratulations to the people of Odisha.

On this august day, I pay my utmost reverence to the great freedom fighters like Father of the Nation Mahatma Gandhi, Netaji Subhas Chandra Bose, Pandit Jawaharlal Nehru, Dr. B.R. Ambedkar, Utkalamani Pandit Gopabandhu Das, Utkal Gourav Madhusudan Das, Saheed Laxman Naik, Veer Surendra Sai, Dr. Harekrushna Mahtab, Rama Devi, Malati Devi, Nabakrushna Choudhury, Gopabandhu Choudhury, Biju Patnaik and lakhs of patriots who participated in this struggle.

I also offer my tributes to the valiant soldiers who have laid down their lives for the protection of our motherland India.

The Freedom Struggle of India has always inspired the whole world. It has also paved new way for peace and harmony across the globe. In the world history, there is no parallel to the struggle waged by the Indians against the British Government under the leadership of Mahatma Gandhi basing on Truth and Non-violence.

Odisha played a significant role in the struggle against the mighty British Government. Odisha remained unconquered by the British Government till 1803. The voice against the Britishers was first raised in Odisha. The Paik Mutiny of 1817 led by Buxi Jagabandhu was a glorious chapter in the Odishan history. The gallantry and courage exhibited by Veer Surendra Sai and Chakhi Khuntia in the First War of Independence of 1857 is incomparable. The freedom fighters of Odisha strengthened this movement by joining the Freedom Struggle in different phases from 1857 to 1947.

This race will never forget the sacrifice, courage and patriotism displayed by our freedom fighters to free India from the foreign yoke. Their invaluable contributions towards Independence will continue to inspire all of us particularly the youths.

During the period from 1947 to 2013, India has become a prominent country for its democratic administrative set-up, process of development and capable human resources. There has been improvement in infrastructural development. Expansion of Science and Technology has taken place. Economy has become multi-faceted. Democracy has been successful in uniting a vast country like India where people of divergent religions, castes and languages live.

Service, trust, responsibility, peace and cordiality are the main foundations of democracy. Democracy is not merely an administrative system, it is a lifeline. Democracy opens up the way to development and strengthens the social harmony. Democracy is fortified through development and helps enhance the trust and confidence.

Duties and rights are equally important for democracy. We should be aware of our rights along with our duties as well. 'This country is mine and I belong to this country' – our country can be strengthened only when we work with this attitude.

Our State is a peaceful State. The whole world has acclaimed our art and culture. Our artisans have glorified us by their ability and talents. There is ample opportunity for the growth of our skilled human resource and natural resources. Provision of infrastructural facilities in the villages along with development of agriculture and allied sectors will restrengthen our rural economy. Similarly, there are more than one hundred small and big towns in our State. Proper infrastructural developments of these towns are also necessary. Starting from farmers to workers, women, tribal, youths, students – the development and welfare of all is required for inclusive growth. This will help to move the chariot of progress forward.

The objective of independence is not only an independent government, safeguarding the interests of crores of people that provide strength to an independent and sovereign government is true independence, their economic development is independence, a rightful society without exploitation is independence, creation of equal opportunity for development of all is independence. Independence is an invaluable wealth for every country, every nation and every individual. So, let it be the motto of all of us to build a powerful India and a prosperous Odisha by preserving the independence along with spreading of peace, development and values.

Jai Hind.

Message of
Shri Arun Kumar Sahoo

Hon'ble Minister, Information & Public Relations
and Energy on the occasion of
Independence Day – 2013



On this sacred Independence Day, I extend my best wishes and greetings to all the brothers and sisters of Odisha.

Independence Day is a day of pride and glory for all of us. It is a day of remembrance, resolution and introspection. On this day, India became free from the British subjugation. We have not easily achieved our Independence. This was the result of the sacrifices by many freedom fighters. I pay my sincere homage to those freedom fighters who brought freedom for us by dint of their perseverance, struggle and self-sacrifice. The struggle of those illustrious sons will continue to enliven our memories and guide us.

The historic freedom struggle of India is a glorious chapter of heroism, valour and sacrifice. The role of Odisha in the freedom struggle movement of India is quite remarkable. It is a matter of glory and pride that while the sparkle of freedom struggle was ignited at all India level in 1857, the voice of rebellion was heard in Odisha against the Britishers in 1803. The Odishan people participated in the freedom struggle under the leadership of eminent leaders like Jayee Rajguru, Buxi Jagabandhu, Chakra Bisoyi, Veer Surendra Sai, Chakhi Khuntia, Birsa Munda, Laxman Naik, Baji Rout, Raghu-Dibakar, Utkalamani Pandit Gopabandhu Das, Pandit Nilakantha Das, Godavarish Mishra, Acharya Harihar, Gopabandhu Choudhury, Rama Devi, Nabakrushna Choudhury, Malati Choudhury, Harekrushna Mahtab, Biju Patnaik etc. On this occasion, I offer my heartfelt tributes to these martyrs.

Our country has continued to achieve unprecedented success in the post-independence era. There is significant difference between the pre-Independence and post-Independence India. India has emerged as a powerful nation by achieving remarkable progress in almost all the spheres. Democracy has been deep-rooted in India which has become exemplary for other countries.

The main aim of our freedom was building up of a society on the basis of justice and equality without any exploitation. Peace and progress is the only route to achieve this aim.

On this auspicious occasion, let us join hands together to resolve and rededicate ourselves to the cause of all-round development of the State.

Jai Hind.

Editor's Note



As I start writing the editorial the people of the State have given a massive mandate in favour of Hon'ble Chief Minister Shri Naveen Patnaik in the elections for 66 Urban Local Bodies in 20 districts of the State. Moving across the State, he appealed the voters for exercising their voting right in a meaningful manner and make the newly formed Councils and Municipalities still more people oriented. As the people of the State are in tandem with their Chief Minister the result was a massive 68% turnout in the ULB Polls. Opposition has lost hope and even resorted to the extent of advertising a new scheme to be launched for street vendors which is in the consideration of the Parliament. People rejected the hypocrisy of the opposition and proved through their mandate that there is no alternative to our popular Chief Minister Shri Naveen Patnaik.

The Reserve Bank of India in its latest released data of 2012-13 states that Odisha has emerged as the hottest investment destination for new projects as investors' interest declined in the States like Maharashtra, Gujarat and Karnataka. Odisha has managed to get investors to commit to Rs.53,000 crore investment, which is a share of 27% of all India investments.

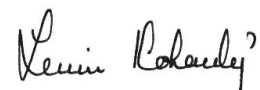
However, the people of the State are shocked by the recent remark of Union Minister V. Kishore Chandra Deo that the headquarters of East-Coast Railway be shifted from Bhubaneswar to Visakhapatnam. I personally wonder who is he trying to appease or is it a systematic way to demoralize Odisha. But, in any case for such statements and actions people of Odisha won't forgive anybody whosoever he might be. On one hand due to good governance and believing in inclusive growth our State is moving towards a bright future, on the other hand

Muzzafar Nagar in U.P. is gradually limping back to normalcy after 48 people were killed and thousands left homeless due to communal violence and lack of governance.

By the by, in the international sphere, Syria has accepted a motion to handover chemical weapons and thereby avoid a war. Our own author Jhumpa Lahiri has made it to this year's Booker prize shortlist for her new fiction. The Fast Track Court in Delhi convicted 4 men for brutal gang rape and murder of 23 year old paramedical student in a moving bus on 16th December 2012 at New Delhi. In his judgment the Hon'ble Judge opined that the crime has been committed in the most brutal manner using hands and iron rods to damage the vital parts of the body.

August and September are time when festival season starts all across Odisha. As teachers hold our hands and lighten up our lives we pay homage to all those luminaries and also celebrated the birthday of Bharat Ratna Dr. Sarvepalli Radhakrishnan on 5th September 2013. 'Nuakhai', the agrarian festival of Western Odisha was celebrated with religious fervour all across the State. The Ganesh Puja and Vishwakarma Puja have also been celebrated all around.

However, in the midst of all the happiness as the rupee falls, it makes the import costlier and petrol price has been hiked by the Centre for sixth time in three months. Odisha of 21st century needs the vision and dedication of our Hon'ble Chief Minister and I trust, all of us will carry the ideals forward as true legacy.



Editor, Odisha Review



The Chariots of the Lords

Hansanath Muduli

Every year Rathajatra or the Car Festival commences in the month of Ashadha. Lord Jagannath with elder brother Lord Balabhadra and sister Devi Subhadra comes out of Shreemandir to give Darshan to millions of devotees belonging to all sects and communities.

The Lords begin their journey from Shreemandir and reach Gundicha Temple climbing the three Cars i.e. Rathas. The Cars of Shree Jagannath, elder brother Balabhadra and sister Devi Subhadra are named as Nandighosh (also called Garudadhwaja / Kapidhwaja), Taladhwaja and Darpadalan (also called Padmadhwaj).



The Cars are pulled by lacs of devotees from Singhadwar to Sri Gundicha Temple on the day of the festival. In return the chariots are pulled from Sri Gundicha temple to Singhadwar on Bahudajatra. The chariot of Lord Balabhadra is pulled first followed by chariot of Devi Subhadra. After them the chariot of Lord Jagannath is pulled by the Bhaktas.

All the three chariots are built afresh every year prior to the festival. Total number of logs brought is 1072 pieces which are brought from Dasapalla and Ranapur forests. Construction of chariots starts on the day of Akshaya Trutia and continues for 58 days at the place called Mahakhala in front of the palace. All works are done as per tradition.

The chariots are covered with new clothes of about 1090 mtrs. Radiant colour is used in the clothes. Long but sturdy ropes of 8" diameters with length of 240-250 ft. which are provided by the Kerala Coir Corporation are used to pull the chariots.

The chariots are fastened with four such ropes and the devotees pull the chariots through these ropes.

A small but comparative description about the three Holy Chariots of the Lords and Devi Subhadra is furnished below for general information of the Bhaktas.

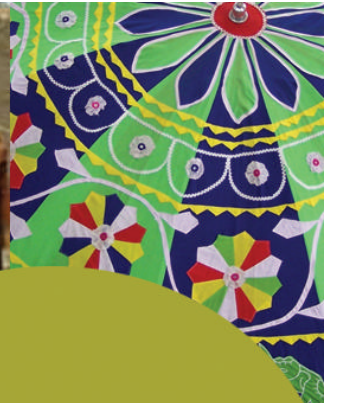


Name of Items / particulars	<i>Chariots</i>		
	Nandighosh	Taladhwaja	Darpadalan
Number of Wheels	16	14	12
Total number of wooden pieces used	832	763	593
Height	13.5 m	13.2 m	12.9 m
Length & Breadth	34'6" x 34'.6"	33' x 33'	31'6" x 31'6"
Wrappings	Red, yellow, colour colour clothes	Red, Bluish green colour clothes	Red, Black clothes
Guarded by	Garuda	Basudev	Jaya Durga
Name of the Charioteers	Daruka	Matali	Arjuna
The flags	Trailokyamohini	Unnani	Nadombika
The Horses	Shankha, Balahaka Sweta, Haridashwa	Tibra, Ghoda, Dirghasharma Swornanava	Rochika, Jita, Mochika, Aparajita
The Ropes	Sankha chuda	Basuki	Swarnachuda
Presiding Nine Deities	(a) Varaha (b) Gobardhan (c) Krushna, Gopi Krushna (d) Nrusingha (e) Rama (f) Narayan (g) Trivikrama (h) Hanuman (i) Rudra	(a) Ganesh (b) Karttikeya (c) Sarvamangala (d) Pralambari (e) Hatayudha (f) Mrutyunjaya (g) Natamvara (h) Mukteswar (i) Sheshadava	(a) Chandi (b) Chamunda (c) Ugratara (d) Vana Durga (e) Shulidurga (f) Varahi (g) Shyamakali (h) Mangala (i) Vimala

The world famous Car Festival is watched by lacs of devotees across the globe. It is believed that the devotees / Bhaktas taking part in the Holy Car Festival and seeing the Lords on the Cars earn their passages to the Heaven.

Hansanath Muduli, Khandagiri (Dumuduma-A), Bhubaneswar – 751030.

Nayagarh District, Orissa on
27.02.2011



GOOD GOVERNANCE





Odisha Water Sector Development Highlights

April 2000 to March 2013

- Seven(7) medium irrigation projects viz. Badanalla, Hariharjore, Harbhangi, Upperjonk, Sapuabadjore, Bagh Barrage, Baghua St-II and two (2) major irrigation projects viz. Rengali Left Bank Canal (0 km to 71 km), Upper Indravati Right Bank Canal with total irrigation command area (ICA) of 1.49 lakh hectares have been completed.
- New Schemes / Programmes viz. Biju Krushak Vikash Yojana (BKVY), Construction of Check Dams, Megalift Projects, Canal Lining & System Rehabilitation Programme (CLSRP) with short gestation period have been implemented for rapid irrigation expansion and water conservation.
- Under BKVY Deep Borewell scheme, farmers are getting subsidy @ 90% of the project cost. Power supply is being available up to the borewell point by the Department. So far, 13442 borewells successfully drilled of which 6554 energised and handed over to beneficiaries. One lakh borewell proposed to be constructed during 12th Plan period.
- Under BKVY (LIPs), 7432 Micro Lift Irrigation Projects with irrigation command area (ICA) of 1.60 lakh hectares have been completed.
- 3807 in-stream storage structures (Check Dams) have been completed to meet drinking water requirement of nearby villages, to provide incidental irrigation to crops and for groundwater recharge, 30000 check dams proposed to be constructed during 12th Plan period.
- Additional Irrigation potential of 6.43 lakh hectares has been created.
- Repair and renovation work of 1652 water bodies/MIPs to revive 1.22 lakh hectares of irrigation potential have been taken up through RRR & OCTMP schemes. Out of which, work has been completed in 1124 MIPs/Water bodies.
- Ten (10) major and medium irrigation projects viz. Anandapur Barrage-II, Kanupur, Upper Indravati Extension, Ong Dam, Rengali LBC (71.31 to 141 km), Ret, Telengiri, Chheligada, Mahendratanaya Barrage and Hadua to provide irrigation to 2.38 lakh hectares have been taken up.
- Under Megalift Scheme, 174 sites in 15 clusters to provide irrigation to 2.14 lakh hectares has been identified in Vansadhara, Indravati, Tel, Mahanadi, Brahmani, Baitarani, Budhabalanga rivers and in periphery of Hirakud and Rengali reservoirs. Out of which, tendering process for 28 Megalift schemes to provide irrigation to 35450 hectares in Kalahandi, Bolangir, Subarnapur and Boudh districts have been completed.
- ADB funded OIIAWMIP schemes costing Rs.1084.19 crore for modernization of 15 major and medium irrigation projects and for revival of 1400 LIPs have been taken up.
- 131 flood control projects and 87 drainage projects amounting to Rs. 1015.26 crore have been taken up out of which 35 flood control projects and 57 drainage projects have been completed..
- Rs. 14424.00 crore State Plan fund utilised.
- Participatory Irrigation Management was given legal status by enacting Pani Panchayat Act-2002 and Pani Panchayat Rule-2003.



CHANGE IN GUIDELINES OF THE CHIEF MINISTER'S RELIEF FUND, ODISHA

The Chief Minister's Relief Fund (CMRF) aims to provide assistance to people affected by calamities and those in distress, and undertake activities of a charitable nature and of general public utility. After implementation of Odisha State Treatment Fund (OSTF), the guidelines of the Chief Minister's Relief Fund have been revised. Financial Assistance for medical treatment of poor persons is now available under the OSTF, which is administered by the Health & Family Welfare Department.

As per the revised CMRF guidelines, the following categories of cases shall be eligible for assistance from the CMRF:-

1. Relief to the poor and to persons in distress.
2. Assistance for the relief and rehabilitation of the aged, disabled, orphans, HIV/AIDS affected institutions for the benefit of such persons.
3. Ex-gratia to the NOK of the persons dying due to calamities or violence, in cases which deserve extreme compassion.
4. Assistance for relief & rehabilitation of persons affected by calamities or violence in cases which deserve extreme compassion.
5. Ex-gratia of Rs.10,000/- (per death) in cases of death due to heat wave.
6. Ex-gratia of Rs.1.5 lakh (per death) in cases of death due to lightning, boat accident (in normal times), tornado and whirlwind.
7. Assistance for medical treatment of poor persons, in deserving cases that are not covered under the Odisha State Treatment Fund (OSTF).
8. Assistance to freedom fighters (receiving pension from Finance Department) for medical purposes, in cases that do not meet the OSTF eligibility criteria, up to Rs.3.00 lakh per person.
9. Special health camps may be organized by Collectors in extremely inaccessible areas and medicines may be provided to needy patients.
10. Assistance to other institutions having similar objects as the CMRF.
11. CMRF may be used to support any programme for promoting the social and economic welfare of the public in any rural area either directly or through an independent agency.

**General Administration Department
Government of Odisha**



Freedom Struggle in Odisha

Balabhadra Ghadai

Soon after the British occupation of Odisha in 1803 freedom struggle began in different parts of the Province in the form of armed resistance, protest and rebellion against the alien authorities. In 1804, the first agitation was witnessed in Khurda during the tenure of minor king Mukunda Deva II. Jayee Rajaguru, the indomitable minister of the Raja was hanged in 1805 for abetting the rebellion and became the first martyr of Odisha.

The defective land revenue system and administrative vagaries of the British rulers continued to cause discontent among the people and as a result, there broke out an armed rebellion by the Paiks that took place in 1817 under the leadership of Buxi Jagabandhu Bidyadhar Mohapatra Bhramarabara Ray or Buxi Jagabandhu, the military Commander of the Raja of Khurda. The rebellion was not confined to Khurda alone. It spread like wild fire and touched the borders of Pipili, Harisipur, Kujang and Pattamundai. Later on, vigorous military measures were taken by the British to restore order and recover the lost places. Mukundadev-II was captured by the British and the rebellion was suppressed with proclamation of Martial Law. Buxi Jagabandhu breathed his last on 24 January 1829 at Cuttack. The underground fight which Buxi carried on with the British Government immortalized his name as a patriot in the mind of

the millions of people of Odisha. Even today, the name of Buxi Jagabandhu is taken with a sense of pride by everyone in this State.

After ten years of Paik Rebellion, in 1827 the people of Tapangagarh under the leadership of Samanta Madhaba Chandra Samantaray, their Dalbehera rebelled against the oppressive rule of the British. At the instigation of Madhabachandra, the people refused to pay rent to the British. The British authorities took a strong view of the situation and Lieutenant Colonel Harcourt sent an ultimatum to the Dalbehera of Tapang to clear the arrear rent immediately and surrender himself in the court at Khurda. But Dalbehera Madhab Chandra paid little heed to the ultimatum and prepared himself for a confrontation with the British. Col. Harcourt marched to Tapang with a contingent of British force in June 1827 and met the rebels in the battlefield of Khandagoda near Tapang. After a protracted fight the rebels were repelled and the revolt was finally subdued. Dalbehera subsequently surrendered to the British and was pardoned for his nobility and bravery.

In 1835 a rebellion broke out in Ghumsur under the leadership of the Kondh leader Kamal Lochan Dora Bisoyee who joined the rebellion in support of Dhanarjay Bhanja for restoration of Bhanja family to power. A vigorous military



operation was undertaken by the British to suppress the Kondh insurgents and most of them were either shot dead or hung upon the trees. Dora Bisoyee was captured in 1837 and was made a state prisoner in Ooty near Madras. There he breathed his last in 1846 leaving behind a glorious legacy of brave and resolute struggle against the British. After his sad demise, his nephew Chakra Bisoyee continued the rebellion in Ghumsur for two decades from 1837 to 1856. All attempts to capture him failed. This valiant Kondh chief never surrendered to the British in spite of the British offer of pardon. After all the Ghumsur rebellion provided the proper background to the rising of the subsequent freedom movements in and around Odisha.

The great rising of 1857 known as Sepoy Mutiny or the First War of Independence which broke out at Meerut on the 10th May had its shadow cast in different parts of India including Odisha. Of those great patriots who actively participated in it, special mention may be made of Ramakrushna Samanta Singhara, Chakhi Khuntia, Surendra Sai, Madho Singh, Hati Singh and a few others.

Ramakrushna Samanta Singhara was the ex-Zamindar of Balia under Jajpur Police Station of the then Cuttack district. On account of the 'Sunset Law' introduced by Lord Cornwallis, he alongwith many Zamindars was deprived of the Zamindari. So in August 1857, he organized the Khandayats under his banner to rise against the British. Ramakrushna alongwith his two main followers Dinabandhu Mohapatra and Upendra Jena were arrested and sentenced to 5 years rigorous imprisonment. After the declaration of amnesty by the British Govt. in Nov, 1858 Ramakrushna and his associates were released.

Chakhi Khuntia, also called as Chandan Hajuri, a Sepoy Panda of Puri by profession was

another popular leader who played a significant role in the sensational drama of the Great Revolt of 1857 in Orissa. As a Panda he used to visit up-country- military station to induce the Sepoys to visit the sacred shrine. Accidentally he became the Family Priest of Jhansirani Laxmibai, the great leader of the Rising of 1857 and took active part in anti-British activities. He also established regular contact with the Sepoys of the 13th Bengal Native Infantry (B.N.I.) which revolted at Lucknow. On account of this, he was arrested on suspicion in Bihar but as there was no proof of his involvement in the revolt, he was released on 15th November, 1858. Chakhi Khuntia, however, has become a great patriot of Odisha.

In Sambalpur, the sprit of rebellion was most fierce under the leadership of Surendra Sai, the Chauhan Prince of Sambalpur. It was 30 years before the Great Rising of 1857 that Surendra Sai launched a resistance movement against the British over a succession issue. He could not be captured and kept the flame of revolt aglow till 1864 while the Great Revolt collapsed in 1858. At last he was captured in 1864 and was detained in Asirgarh fort, where he breathed his last on February 28, 1884.

There were yet a few other veteran leaders of Sambalpur region whose significant role in the Indian Mutiny of 1857 can not be ignored. Madha Singh, the Zamindar of Ghens located in Sambalpur region and his three sons namely Kunjal Singh, Hati Singh and Bairi Singh took active part in fighting against British rule. One of the British Commander named Woodbridge was killed in a battle. Their attack was so formidable that after the suppression of the revolt in other parts of India, they concentrated their efforts and subdued them. Madha Singh was captured and hanged to death in 1858. In 1865, the three brothers were arrested. Of them Hati Singh was



sentenced to transportation for life and died in the Jail. Kunjal Singh was sentenced to death and Bairi Singh died at Sambalpur. The rebellion in Sambalpur was suppressed ruthlessly. Although the Mutiny in India collapsed in 1858, fighting in Sambalpur continued up to 1862 and this was perhaps the last district in India in which the embers of disturbances of 1857 were finally stamped out.

It was during the last part of the 19th century that the Bhuyans of Keonjhar raised a revolt against the despotic rule of Raja Dhanurjaya Bhanja. When he forced the Bhuyans to work for excavating a canal from the river Machhkandana to Kendujhargarh through hills and forests, it was strongly repulsed by Dharanidhar who instigated the Bhuyans and other tribals like Bathudi, Kolha and Saunti to rise against the tyrannical rule of the Raja. The Bhuyans looted the granaries and procured guns and cannons to wage war. The revolt of the Bhuyans took a violent turn. Later the British Government arrested Dharanidhar by hatching a conspiracy. Dharanidhar was detained in Cuttack for seven years. Later on he was released in 1897 and led the life of a saint. The last part of the 19th century witnessed a mass uprising in Sundergarh under the leadership of Birsha Munda. He raised his voice against the British Government to convert the Adivasis into Christians. Later on he was charged of sedition and was imprisoned many a time till he was poisoned to death in June 1900 at the age of 25 in Ranchi Jail. Odisha shall ever remember the sacrifice of this great Adivasi Leader.

The formation of the Indian National Congress in December, 1885 by Allan Octavian Hume, a retired Civil Servant of the British Government helped a lot in the growth of national consciousness among the Indians. Leaders like

Madhusudan Das and Nanda Kishore Bal, Gopal Chandra Praharaj, Biswanath Kar, Madhusudan Rao, Gokulananda Choudhury promoted Congress ideologies and programmes and popularized its principles.

The Swadeshi Movement which the Bengalis started in protest against the partition of Bengal on 16 October, 1905 had considerable impact on the intelligentsia of Odisha. In response to the Swadeshi Movement protest meetings were held in Cuttack, Puri, Balasore, Sambalpur and other places to express sympathy with the movement in Bengal. People from all walks of life joined the movement with great enthusiasm and were very much inspired to use indigenous goods and boycott foreign goods.

With the entry of Mahatma Gandhi into the political mainstream of India in 1919, a new phase began in the history of India's freedom struggle. His first war cry against the British was made after the passage of the 'Rowlatt Act' and the Jallianawala Bagh Massacre of 13 April, 1919. Gandhiji's Non-Cooperation Movement reverberated throughout India and its echoes were felt in Odisha too. In 1921 the Utkal Pradesh Congress Committee was formed with Pandit Gopabandhu Das as President. He was the organizer of the Satyagraha Movement in Odisha. Gandhiji visited Orissa for the first time in March 1921. His visit gave a tremendous impetus to the Non-Co-Operation Movement in Odisha. Gandhiji addressed a public meeting at Cuttack on the sandy bed of the river Kathajori. Besides Cuttack, he visited Bhadrak, Satyabadi, Puri and Berhampur. In the wake of the Non-Co-Operation Movement, College students such as Harekrushna Mahatab, Nityananda Kanungo, Nanda Kishore Das, Raj Krishna Bose and others left the Govt. Zilla School. Lawyers such as Bhagirathi Mohapatra and Jagabandhu Singh



gave up their legal practice. Gopabandhu Choudhury resigned from the post of Deputy Collector to join the movement. National schools were established in the districts of Cuttack, Puri and Sambalpur. Satyabadi Grove School was converted to a national school. Under the leadership of Godabarish Mishra, the Chakradharpur High School was converted to a national school. The boycott of foreign cloth received support of the people. In Puri, the offering of foreign cloth to Lord Jagannath was discouraged. To train the Congress workers and volunteers and guide their work, seven centres were opened at Cuttack, Jagatsinghpur, Puri, Sakhigopal, Balasore, Bhadrak and Soro. The Swaraj Ashram of Cuttack was concerned with the distribution of spinning wheels, promotion of spinning and training the workers for the propagation of Congress programme.

Similarly Gandhiji began his epoch-making march to Dandi at 6.30 am on 12 March 1930 accompanied by a group of 78 Satyagrahis from Sabarmati Ashram. On 6 April 1930 he broke the Salt Law by picking up a lump of natural salt from the shore of Dandi. This symbolic act signified the start of Salt Satyagraha which was the precursor of the massive Civil Disobedience Movement. On the same day the first batch of 21 Satyagrahis led by Gopabandhu Choudhury and Acharya Harihar Das started their march on foot to Inchudi from Swaraj Ashram at Cuttack. The Satyagrahis came to Inchudi batch by batch to break the Salt Law. One striking feature of the Satyagraha in Odisha was the emergence of Hindu women like Smt. Rama Devi and Smt. Malati Devi. On 20 April they led a long procession of women to the Satyagraha centre and violated the salt law by collecting salt earth under the very nose of police party stationed there. In June 1930, Rani Bhagyabati, the Patamaheshi of Kujanga alongwith 500 women satyagrahis violated the salt

law. In Puri district the Salt Satyagraha was led by Pandit Nilakantha Das. Congress leaders like Biswanath Das, Niranjana Patnaik, led the movement in Ganjam district. Thus, the civil Disobedience Movement in Odisha not only exposed the British rule in India, but also inspired the people to merge with the national mainstream to teach the British a lesson.

The Civil Disobedience Movement gave birth to a new national consciousness among the people of the Princely States. In Odisha Prajamandals (People's Association) were formed in the various Princely States to ventilate the grievances of the people before the rulers. The agitation first started in Nilgiri in July 1938 but the State authorities adopted repressive measures. In the Talcher State the movement against feudal exploitation made significant advance. The oppressive policy of the Raja became so unbearable that thousands of people left Talcher and took shelter in the Angul refugee camp. In Dhenkanal the ruler took stern measures to suppress the Prajamandal agitation. About 18 persons including a boatman boy, named Baji Rout were killed as a result of police firing. In the Ranpur state the situation was quite grave. In January 1939, Major Bazzelgette, the Political Agent of Odisha was killed by the mob at Ranpur. Thereafter a virtual reign of terror was let loose by the British administration. Prominent Prajamandal activists Raghu Mohanty and Dibakar Parida were falsely accused of murdering Bazzelgette and were put to gallows at the dawn of April 4, 1941 in Bhagalpur Jail, Bihar.

On 8 August, 1942 the Bombay Session of Indian National Congress adopted the Quit India resolution and gave a call for mass struggle under Gandhiji's leadership. The next day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. In



Odisha all Congress bodies, their offices and other allied organizations were declared unlawful. Within two weeks important Congress leaders were arrested. It was on 15 August 1942 that about 200 students of Ravenshaw College set fire to the office room damaging the furniture and other equipments. Eminent leaders were Banamali Patnaik, Ashok Das, Birendra Mitra, Suraj Mal Saha, and Bibhudendu Mishra. After Police inquiry Bibhudendu Mishra and Suraj Mal Saha were arrested under the Defence of India Act and later confined in the Berhampur Central Jail. On 16 August 1942, people attacked the Bari Congress Ashram which had been taken over by the police. They also set fire to the properties which police had seized and burnt the uniform of Choukidars and Dafadars.

The Quit India Movement assumed the character of a formidable mass uprising in the district of Koraput mostly inhabited by the Adivasis or aborigines. The daring incident took place at Mathili Police Station in Koraput district when a mob under the leadership of Laxman Naik tried to capture the Police Station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the Police opened fire killing five on spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death on 29 March 1943 in Berhampur Central Jail. Right up to his very last breath, he was found to have chanted "Mahatma Gandhi Ki Jai." An open field called Chandiaposi adjacent to the village Lunia witnessed a police firing on 22 September 1942 in which nine people died and five injured. At Tudigadia and Kahiradhia also two persons were killed and one was injured due to police firing. The most ghastly massacre that took place at Eram in the Balasore district is memorable event in the history of India's Freedom Struggle and it can be fittingly called the Jallianwala

Bagh tragedy in Odisha where 28 persons were killed and 56 persons were injured. It is true that nowhere in India where so many people killed in a single police action during the Quit India Movement for which Eram has been named as "Rakta Tirtha." At Cuttack, Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which surcharged the atmosphere with high patriotism. But he was spotted soon and was arrested. In Garjat States of Odisha the Quit India Movement had its deep impact. In Talchar, the people gave up non-violence and started guerilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed skirmishes with the police Jail, Police Station and Institutions were brunt. The people of Nayagarh, Athagarh and Mayurbhanj started agitations. These movements though followed violence, were more or less Gandhian in nature.

After the Quit India Movement the political situation of Odisha became quiet. General Elections were held to Indian Legislature in 1946 and in Odisha the Congress Party secured majority of seats in the Odisha Legislative Assembly and formed ministry under the Prime Ministership of Dr. Harekrushna Mahtab on 23 April 1946. The new ministry took initiatives for merger of the Princely States with Odisha. By January 1, 1949, all the Princely States merged with Odisha.

Balabhadra Ghadai, Principal, M.K. College, Khiching, Mayurbhanj-757039.



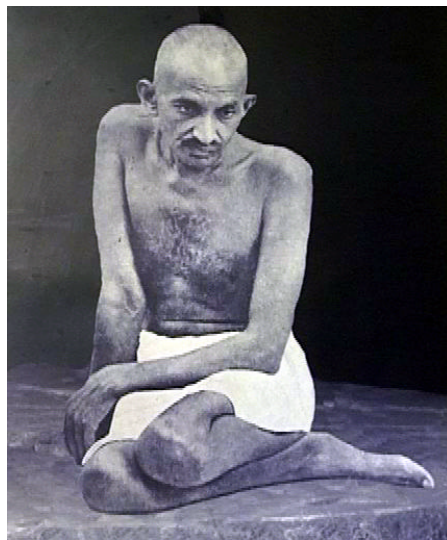
Mahatma Gandhi : An Apostle of Peace

Rabindra Kumar Behuria

“Generations to come it may well be will scarce believe”, wrote Einstein, “that such a man as this, one ever in flesh and blood walked upon this earth.”

Mahatma Gandhi, Father of Indian Nation, was one of the greatest thinkers of the world. His importance is not confined to the modern age but he shall be remembered as a great philosopher, spokesman, politician, so long as the humanity continues to suffer from social as well as spiritual ills. His thoughts continue to influence the world of today in various ways and it is not easy to give full assessment of his political and social thoughts. His political and social thoughts are in fact inter-linked and so they have to be viewed in the background of his mission of life.

Mahatma Gandhi was born in a small town called Porbandar on the coastline of Kathiawar on October 2, 1869. His father Sri Karamchand Gandhi was Dewan of the Ahmedabad state and a great moralist. His mother was a religious and devout Hindu lady who left a very serious imprint on the life of Mahatma



Gandhi. His character was built as a result of the influence of his mother. At the age of 13 years, he was married to Kasturba and at the age of 18, he passed his Matriculation Examination. After Matriculation, he went to England to study law. When he went to England he had become father but his own father had gone by now. His elder brother was responsible for education and upkeep after that. Gandhi who had become a man prematurely had to fight his way all alone. It was misfortune that before he could come back to India, his mother was also gone and it was the rudest shock of his life.

When Gandhi was born the British Rule had already been established in India. The uprising of 1857, known as the sepoy Mutiny, had merely served to consolidate the British adventure into an empire. India had effectively passed under British tutelage, so effectively indeed, that instead of resenting alien rule the generation of educated Indians were eager to submit to the “civilizing mission” of their foreign masters. Political subjection had been reinforced by intellectual and



moral servility. It seemed that the British Empire in India was safe for centuries.

When Gandhi died it was India a free nation that mourned his loss. The disinherited had recovered their heritage and the “dumb millions” had found their voice. The disarmed had won a great battle and had in the process evolved a moral force such as to compel the attention, and to some degree, the admiration of the world. The story of this miracle is also the story of Gandhi’s life, for he, more than any other was the architect. Even since his grateful countrymen call him Father of the Nation.

And yet it would be an exaggeration to say that Gandhi alone wrought this miracle. No single individual, however great and powerful can be the sole engineer of a historical process. A succession of remarkable predecessors and elder contemporaries had quarried and broken the stories which helped Gandhi to pave the way for India’s independence. They had sent in motion various trends in the intellectual, social and moral consciousness of the people which the genius Gandhi mobilized and directed in a grand march. Raja Ram Mohan Ray, Ram Krishna Paramhansa and his great disciple, Swami Vivekananda, Swami Dayananda Saraswati, Dadabhai Naoroji, Baddrudin Tyabji, Syed Ahmed Khan, Ranade, Gokhale, Tilak, Aurobindo Ghosh and Rabindranath Tagore, to name only a few. Each one of them had in his own field created consciousness of India’s destiny helped to generate a spirit of sacrifice which in Gandhiji’s hands became the instruments of a vast political-cum-moral upheaval. Had Gandhi been born hundred years ago he could hardly have achieved what he did. Nevertheless it is true that, but for Gandhi, India’s political destiny would have been vastly different and her moral stature vastly inferior.

But though Gandhi lived, suffered and died for Indians, it is not in relation to India’s

destiny alone that his life has significance. Future Generations will not only remember him as a patriot, politician and nation-builder but much more. He was essentially a moral force, whose appeal is to the conscience of man and therefore, universal. He was the servant and friend of man as man and not as belonging to this or that nation, religion or race. If he worked for Indians only it was because he was born among them and became their humiliation and suffering supplied the necessary incentives to his moral sensibility. The lesson of his life, therefore, is for all to read and follow. He founded no Church and though he lived by faith, he left behind no dogma for the faithful to quarrel over.

Another lesson of his life which should be of universal interest is that he was not born a genius and did not exhibit in early life any extraordinary faculty that is not shared by the common man. He was not inspired bird like Rabindranath Tagore, he had no mystic vision like Ramakrishna Paramahansa, he was no child prodigy like Shankar or Vivekananda. He was just an ordinary child like most of us. If there was anything extraordinary about him as child, it was his shyness, a handicap from which he suffered for a long time. No doubt, something very extraordinary must have been latent in his spirit which later developed into an iron will and combined with a moral sensibility made him what he became but there was little evidence of it in his childhood. We may therefore derive courage and inspiration from the knowledge that he made himself what he was, there is no visible reason why we are not able to do the same.

Beginning of public life

Gandhiji probably had not thought of entering public life when he took the law or went over to South Africa. But the circumstances over there made him a public man. When he saw that



Indians in South Africa were denied the rights of citizenship, were made to suffer as third-rate citizens, and not allowed to live like respectable human beings, he decided to fight this injustice. In South Africa Gandhiji stayed for 20 years and during these two decades he was known as a champion for conducting the cases of the Indians. On one hand, he fought for the cases of the Indians and on the other, he evolved his technique of Satyagraha, he modified and other weapon of non-violent revolution which he put into practice in India and helped her to win freedom. He carried out Satyagrah in South Africa which paid him rich dividend. As a result of Satyagrah or non-violent movement, the government of South Africa had to bow down and the Indians were given the right of citizenship. Once the battle was won, he was recognised as a great Indian and the leader of the South African Indians.

In 1915, Gandhiji came back to India. As soon as he came back to India, he was recognised as an important national leader. He was also invited by the leaders of the Indian National Congress to join it and help that organisation and its movement for the freedom of the country. But he decided to tour India and see for himself the condition of the people before plunging deep into politics. Before Gandhiji had decided his course of action, the First World War (1914-19) broke out and on the appeals of the rulers of England, Gandhiji decided to help them in their war efforts. He helped them with specific understanding that when the war shall be won India shall be granted freedom. Gandhi had thought that rulers of India would keep their words, but once the war had come to an end, they went back from their words. No doubt, in recognition of his services to the war, Gandhiji was given the title 'Kaisar-e-Hind' but for a great man like Gandhiji, such title or any other title was meaningless and useless.

Leader of Revolutionary Movement

Once Indian people had been denied after the War, the rightful claim of freedom, Gandhiji decided to non-cooperate with the British Government. He launched his Satyagrah movement. In order to carry out peaceful and non-violent struggle against British Government, Gandhiji called upon the people not only to boycott English goods but also stop paying rents and non-cooperate with the British Government in all walks of life. He broke the Salt Law at Dandi, had this market, the beginning of his new technique of struggle against the mighty British Empire. He was arrested for breaking the salt law and imprisoned on various occasions. In the year 1920, he started the Non-cooperation Movement which did not end till the country had achieved freedom. After the Second World War, Britishers started doing things that were not at all conducive for India. After the Khilafat Movement was launched by Muslim leaders and Gandhiji plunged deep in to it. He was imprisoned for six years but released on account of his ill-health. Prior to that, Britishers had started their mischievous and crooked plan of dividing Muslims and Hindus. In order to do away with the unity between Hindus and Muslims, Britishers had hatched out several plans and communal riots had taken place. Gandhiji in order to bring about the unity between Hindus and Muslims, underwent a fast for 21 days.

All these things strengthened the belief of Gandhiji that Britishers were not very clear in their mind and they were not going to grant freedom to the country in an easy manner. He, therefore, launched "Civil Disobedience Movement". Then the Britishers in order to enact reforms and solve the problem convened a Round Table Conference consisting of the representatives of Indian people and that of British Government. Nobody participated in the First Round Table Conference (1930) on behalf of the Congress. Then a pact



was signed between Mahatma Gandhi and Lord Irwin, the Viceroy in India in those days. As a result of this pact, representatives of the Congress led by Gandhiji took part in the Second Round Table Conference, but this Conference also did not yield any result.

In the year 1934, Mahatma Gandhi decided to sever his formal relations with the Congress and to take the constructive programme of village reconstruction, Harijan welfare, removal of untouchability, development of Cottage Industries, Khadi, etc. No doubt, he was not a member of the Congress but he was the uncrowned king who ruled as well as reigned over the political life of the country.

As a result of the Government of India Act, 1935, certain powers were transferred to the states and the Congress formed its government in 9 states. But as soon as the War broke out and the British declared India as a belligerent nation against Germany, Congress became annoyed and the Congress Ministers in the States resigned. No doubt Britain tried to contend the growing discontentment and sent Cripps Mission. He also launched an individual Satyagrah in 1941 on the plea that the people should be given freedom of speech. After the failure of the Cripps Mission, it was felt by Gandhiji also that there was no way left for the country but to launch a movement and so in 1942, the well known 'Quit India Movement' was launched, Gandhiji and other members of the Congress Working Committee were arrested before anything could happen. In 1944, he was released. Then came the Shimla Conference and the movement of the Muslim League for the vivisection of the country. In 1946, Muslim League launched direct action which resulted into communal roits on a large scale. Gandhiji was very much pained by all this. However, this situation became intolerable and in 1947, the country was divided between India and

Pakistan. Gandhiji did not agree with it, but he knew that the situation had reached to such an extent that no way was left. After freedom of the country, he again took the constructive programme and started touring the places of communal riots. He also wanted to defend the minorities. Many people misunderstood him and the result was that on 30th January, 1948, he was killed by a young man named Nathuram Godse.

An apostle of peace

On August 12, 1946, the viceroy invited Jawaharlal Nehru to form an interim Government. Jinnah declared a "Direct Action Day" in Bengal which resulted in an orgy of bloodshed, shootings and stabbing took place in many places in India. This blood-red prologue to freedom was pure agony for Gandhi. He was staying in the Bhangi colony (untouchable' quarters) in Delhi from where day after day he raised his voice against violence. But his voice seemed a voice in the wilderness.

Then came the news of a large-scale outbreak of violence against the Hindu majority in the Noakhali District of East Bengal. Gandhi could no longer sit quite. He must beard the lion in his own den and teach the two communities to live and let live if necessary at the cost of his life. If he could not do that his message of non-violence had fallen on deaf at the ears and the freedom to which he had brought India so near was not the freedom he had dreamt of. And so against the pleading of his Congress colleagues who did not wish that he should risk his life, he left for Noakhali in Bengal where the Muslim League Government was in power. While in Calcutta he heard that that the Hindus of Bihar had retaliated against the Muslims repeating the outrages of Noakhali. Bitter sorrow filled Gandhiji's heart, for he always felt the misdeeds of his co-religionists more acutely than he did for others and Bihar was the land



where he had launched his first Satyagrah in India. As penance he resolved to keep himself “on to lowest diet possible” which would become “a fast on the death if the erring Biharis have not turned over a new, leaf.” Fortunately, the erring Biharis were resorted to sanity by this warning and Gandhi proceeded to Noakhali.

Thus he lived and suffered and taught in Noakhali from November 7, 1946 to march 2, 1947, when he had to leave for Bihar in answer to persistent request. In Bihar also, he did what he had done in Noakhali. He went from village to village, mostly on foot, asking people to make amends for the wrongs they had done to the Muslims. Unlike Noakhali he was besieged by worshipping crowds whenever he went in Bihar. He collected money for the relief of the injured and homeless Muslims. Many Women gave away their jewellery. Harrowing tales were pouring in of the massacre of the Hindus in Rawalpindi in Punjab and but for Gandhiji's presence the Biharis might have again lost their heads in a frenzy of retaliation. “If over you become mad again, you must destroy me first”, he told them.

On August 15, 1947, India was partitioned and became free. Gandhi declined to attend the celebrations in the capital and went to Calcutta where communal riots were still raging. And then on the day of independence a miracle happened. A year old riot stopped as if by magic and Hindus and Muslims began to fraternize with one another. Gandhiji spent a day in fast and prayer.

Unfortunately, the communal frenzy broke loose again on August 31 and while he was staying in a Muslim house, the safety of his own persons was threatened. On the following day he went on a fast which was “to end only if and when sanity returns to Calcutta.” The effect was magical. Those who had indulged in loot, arson and murder

amid shout of glee, came and knelt before and begged for forgiveness. On September 4, the leaders of all communities in the city brought him a signed pledge that Calcutta would see no more of such outrages. Then Gandhiji broke the fast. Calcutta kept the pledge even when many other cities were plunged in violence in the wake of partition.

When Gandhi returned to Delhi in September 1947, the city was in the grip of communal hysteria. Ghastly tales of what had happened to Hindus and Sikhs in West Pakistan and kindled passions which burst into a conflagration when he uprooted victims of this tardy poured in to the city. In the frenzy of vengeance Hindus and Sikhs had taken the law into their hands and were looting Muslim houses, seizing mosques and stabbing innocent passers-by. The Government had taken stern measures but it was helpless without public cooperation. In to this chaos of fear and terror came this little man in the loin cloth to bring courage to the frightened, comfort to the afflicted and sanity to the frenzied.

On his birthday October 2, when messages and greetings poured him from all over the world, he asked; “where do congratulations come from? Would it not be more appropriate to send condolences? There is nothing but anguish in my heart... I can not live while hatred and killing mar the atmosphere.”

His anguish continued and increased. Though his presence had calmed the fury in Delhi, sporadic violence had occurred. The tension was still there and the Muslims could not move freely in the streets. Gandhiji was anxious to go to Pakistan to help the harassed and frightened minorities but could not leave Delhi until the mood of the people was such as to assure him that the madness would not flare up again. He felt helpless



and since, as he put it, “I have never put up with helplessness in all my life”, he went on a fast on January 13, 1948, “God sent me the fast”, he said. He asked people not to worry about him and to “turn the search light inwards”.

It was turned, although it was difficult to say how deep the light penetrated. On January 18, after a week of painful suspense and anxiety, representatives of various communities and organisations in Delhi including militant Hindu organisation known as R.S.S. came to Birla House where Gandhi was lying on a cot, weak but cheerful, and gave him written pledge that “we shall protect the life, property and faith of the Muslims and that the incidents which have taken place in Delhi will not happen again.” Gandhi then broke the fast amid the chanting passages from the various scriptures of the world.

Conclusion

Today the whole world is in turmoil. The violence is growing everywhere. Many of the countries are fighting between themselves, on becoming ready to wage war against each other. The unrest is growing unabated, all around. We find the indiscipline even in the legislative assemblies. Even in India, the rate and pace of change is great and many old methods, values and institutions are losing their credence. However, the Gandhian alternative is emerging to the fore for the peaceful solution of the problems that comfort the modern society.

Such men can not die, for they live in their achievements. There were many, each one of which judged by the greatness of its execution or in its results for human welfare, would have made his name immortal anywhere in the world. He brought freedom from foreign subjection to a fifth of the human race. The freedom he wrought for India naturally includes that of Pakistan, for the latter was an offshoot of the former. Of no less

importance was what he did for those who were one known as the untouchables. He freed millions of human beings from the shackles of caste tyranny and social indignity. By his insistence that freedom was to be measured by the well being of the millions who were living in the villages, he laid the foundation for a new way of life which may one day well provide an effective alternative to both a regime and an acquisitive economy. His martyrdom shamed his people out of communal hysteria and helped to establish the secular and democratic character of the Indian State. The moral influence of his personality and of his gospel and technique of non-violence cannot be measured in any material scale.

To conclude, it is the time to turn the tide again in favour of idealism, large heartedness and collective effort for the national reconstruction. As partisan approach is the bane of Nation’s progress and the communal frenzy in the name of caste and religion leads to social and political disintegration, it is high time that we learned lessons from the past and should follow the path of Gandhi. Following openness of methods, fearlessness and commitment to the basic ideals of Gandhi, we have to plan our programmes and chalk out strategies which are relevant to our times.

Bibliography :

1. Gupta, R.C. Great political thinkers. Agra, Edn Publisher, 2006. P.119-28.
2. Gupta, SC. 151 Essays. Meerut, Arihant-P 426-32.
3. Pandey, J. Gandhi and his Disciples. India, NBT, 2007.
4. Singh, K. History of Social Thought. Lucknow, - 2001. P.276-319.
5. Singh, S. History of Political Thought. Vol – II, Meerut, Rastogi, 3rd ed., 1994. P373-86.

Rabindra Kumar Behuria, Retired Lecturer, Chandbali College, Chandbali, Bhadrak- 756113.



Participation of Women in the Freedom Struggle during the Gandhian Era: A Comparative Study between Odisha and Andhra Pradesh

A. Sobha Rani
S.C. Padhy

Participation of women in the freedom struggle forms an important and interesting aspect of the History of Modern India. It is of great significance because it brought mass participation for the political independence of the country. On Gandhi's call large number of women joined the National Congress and acted upon the advice by participating in the Movement. Gandhi opined that women were most suited to fight with the new weapons of non-violence and truth.¹ When we go through the history of freedom movement we see that his faith in women was true. They lived up to his expectation by actively participating in the Non-Cooperation Movement, Civil Disobedience Movement and the Quit India Movement.

In the present study the two states of Odisha and Andhra Pradesh are taken into consideration to study the work of women freedom fighters. Present Odisha remained under four separate British units, i.e., Bengal, Bihar, Central Provinces and Madras. Likewise Andhra Pradesh till its formation as a separate State was a part of Madras Province and the Princely State of Hyderabad. Those parts which form the present States of Andhra Pradesh and Odisha are taken into consideration for the present study. A few prominent personalities in different movements of this period are studied from both the States. A comparison is drawn basing on the study.

Role of Odia women in the Freedom Movement: The Non-Cooperation Movement:

Women were more enthusiastic and active in the Non-Cooperation movement in Odisha. During his visit to Odisha, Gandhiji attended a meeting at Binod Behari. It was attended by forty women. Gandhi made a direct appeal to Odia women to join in the Non-Cooperation Movement.² His speech had so much inspired the Odia women present there that in response to his appeal many of them had donated their golden ornaments to the Swaraj Fund for freedom struggle. It may be worthwhile to note that after the speech many Oriya women had decided to join the national movement. One of them was Ramadevi, the wife of Gopabandhu Choudhury. Ramadevi had declared her decision to join the freedom movement and had handed over all her golden ornaments to the Mahatma for the National Fund.³ In addition to Rama Devi, the other women leaders included Sarala Devi, Godabari Devi, Haimavati Devi and host of others, mostly hailing from advanced and well-to-do families imbued with the feelings of patriotic nationalism.⁴

The programme of Non-Cooperation of Gandhi had negative and positive aspects. The negative aspect of the programme consisted



boycott of British goods, legislative councils, offices and educational institutions.⁵ The positive aspect included the promotion of swadeshi, removal of untouchability, prohibition, national education etc. When the Movement was launched in Odisha, very few women participated. Their participation was mainly in the programme of Charkha and Khadi.

The women of Cuttack organized public bonfire of foreign goods at the call of Gandhiji. The women Satyagrahis called upon the general public to boycott schools, colleges, law courts and to non-cooperate with British administration in all possible manners. The women in Odisha courted arrest in large numbers and filled the jails. In the town of Jharsuguda, one woman Satyagrahi, Tulasi Devi was caught by the police and arrested while influencing the women of some neighbouring villages to join the national movement.⁶ In Berhampur several brave women of Giri family including the mother of V.V. Giri, Subhadramma played their selfless role in the Non-Cooperation Movement, supporting the active male members.⁷

Thus Odia women remained at the forefront of Non-Cooperation Movement till such time it was withdrawn by Gandhiji as a protest against Chauri Chaura incident.

Civil Disobedience Movement:

In Odisha the Salt Satyagraha was launched with the commencement of the National Week on April 6, 1930.⁸ A noble feature of this movement was the participation of women in large number. The women picketed before the shops selling foreign goods and liquor. In Ganjam women leaders like Sarala Devi, Malati Devi and Kishorimani Devi (the wife of Niranjana Patnaik) did extensive tours to the interiors of the district enrolling volunteers and collecting funds.⁹ They in fact drilled the ideals of Satyagraha into the

minds of rural mass, particularly among the women folk of Ganjam.¹⁰ Educated women belonging to high families came out of their homes and joined Congress demonstrations and in manufacture of salt. At least one thousand women participated in the movement from this area. Kundalata Devi and Kishorimani Devi were imprisoned for disobeying the salt law. Kundalata Devi helped Sarala Devi by donating all her golden ornaments at Gobra meeting. She moved to different places of Ganjam with Sobhabati Panda and Purnabasi Devi to popularise the Congress ideals.¹¹ Kishorimani Devi set up 'Pragati Ashram' at Berhampur for the purpose of providing training and orientation to the young satyagrahis. She led Satyagraha processions and addressed public meetings and rallies in support of the universal demand for national independence. She played a significant role in spreading the message of freedom movement all over Odisha. Women Satyagrahis helped their male counterparts when the Satyagrahis attacked the government Salt godown at Huma. At Berhampur the women satyagrahis went on a procession around the town singing patriotic songs and then condemning British apathy. Thereafter another women procession was taken around the town with V.V. Giri's mother Subhadramma, her daughter-in-law Saraswathi and two daughters Laxmi Bai and Sarojini to protest the sale of Toddy in the town.¹² All of them were arrested for joining the Civil Disobedience Movement.

In the district of Cuttack, the places where salt was made in defiance of Salt law by the Satyagrahis were Chatera, Kalipat, Paradip, Erasma, Kakkardia and Daradia. In the Puri District Salt campaign was undertaken at several centres like Astaranga, Chilika, Latra, etc. Kujang was another important centre of Salt Satyagraha in Odisha. The public meeting of women held at Cuttack on 22nd April, 1930 under the



chairmanship of Mrs Kumudini Dasgupta generated patriotic urge among the women to enrol themselves as civil resisters.¹³

Ramadevi and Malati Devi worked with vigour and dedication for the success of the movement. It received great impetus as soon as Rani Bhagyabati Patamahadevi, prominent woman of Kujanga joined the Salt Satyagraha. Despite the vigilance of one magistrate and the police party Rani Patamahadevi, Rama Devi and many other volunteers prepared contraband salt there. Hundreds of women following the ideal of their patriotic Rani came forward to join them.¹⁴ Most of the prominent Congress leaders including leading women like Sarala Devi, Malati Devi and Rama Devi were put in the prison. Though government tried vigorously to suppress the civil liberties in various ways, there was no sign of retreat of the struggle. Besides salt, issues like boycott of foreign clothes, no revenue campaign, non-payment of Chaukidari Tax, picketing in liquor shops and boycott of forest department auction, peaceful mass violation of grazing and timber restrictions, change of forest laws and boycott of the September 1930 Legislative Assembly elections were taken up to galvanise popular enthusiasm and mass mobilization. While leading picketing at liquor shops and foreign cloths shops at Cuttack, Rama Devi and Malati Devi were beaten up with canes. But they never retaliated. Many women workers of Odisha suffered police atrocities while a few thousand persons including 700 women were returning from Eram Salt centre at Balasore, the police attacked them and lathicharged several women inflicting blows at their backs and legs. The women volunteers who were distributing Congress Bulletins were beaten by the police. Even the girls of an orphanage in Cuttack were found to have distributed the Congress Bulletins like, "Bidrohi and Biplabi" taking great risk.¹⁵ Thus much greater

involvement and participation of women was seen during the period of the Civil Disobedience Movement.

Quit India Movement

After the failure of the Cripps Mission, Quit India Resolution was passed by the All India Congress Committee in Bombay. On 8th August 1942, Indian National Congress held its session at Gwalior Tank Field in Bombay. It was attended by 250 representatives from States. Malati Choudhury was one among the five representatives from Odisha. They returned with Gandhiji's message that "Our Country is independent from today, follow the peaceful method, paralyse the Government. You yourself become a leader. This is the struggle. In it there is no compromise." While spreading this "Do or Die", message among the people in Odisha, 24 Congress leaders including the gallant Rama Devi were arrested who exercised effective control over the public in the State.¹⁶ The Ashram at Bari was declared illegal by the British Government. She had to undergo nearly two years of imprisonment in Cuttack jail.¹⁷

Malati Choudhury took an outstanding role in the underground activities in the 1942 Revolution. As an underground leader she guided the progress of the Movement at different parts of Odisha. She remained a leading woman in the movement.

Shobabati Panda also dynamically took part in the Movement. She was arrested for her dynamic activities. Smt. Champa Devi delivered an impressive speech at Russelkonda criticizing the British. She was arrested and sent to jail for her explosive speech against the British.

In addition to them a host of other women like Sunamani Devi, Susila Kanungo, Dela Devi, Nisamani Devi, Bilasi Devi, Usha Devi,



Shakuntala Devi, Kshetramani Devi, Uttara Choudhury, Godavari Devi, Mangala Devi, Prabhavati Devi, Bimala Devi, Parvati Giri, Susila Devi, Champa Devi, Baralaxmi Devi, Hemalata Sumanta, Apurba Devi, Suryamma and Timulu Arhalu led the movement. Their dedication, sacrifices and sufferings for the motherland have no parallel in the history of our Freedom Movement.¹⁸

Thus the women of Odisha played their most glorious and heroic role in all phases of freedom movement.

Women participation in the Freedom Struggle in Andhra Pradesh:

Andhra Pradesh, like any other part of the country, played a significant role in the freedom struggle. Men, women and children did their best to fight for the common cause. Great leaders like Duvvuru Subbamma, Durgabhai Deshmukh, Sangam Lakshmi Bai, Yellapragada Sitkumari, Ammanna Raja, Arutla Kamala Devi and others are well known. Large number of women participated in the Non-Cooperation Movement, Civil Disobedience Movement, and Quit India Movement. In the constructive programme, especially in the manufacture of Khadar, women in Andhra did more work than men. They became victims of repression as much as men. But they braved all this with patience and heroism.

Non-Cooperation Movement:

Gandhi visited the East Godavari region of Andhra Pradesh during the time of the Non-Cooperation Movement. A meeting was held at Vijayawada in 1921. His speeches in Andhra proved to be a big source of inspiration for women to participate in the struggle for freedom. In a speech delivered to women at Rajahmundry on 3 April 1921, Gandhi said, "You my dear sisters I want to warn you and to bring you to a sense of

duty and religion. If there is a dancing girl amidst you, I ask you to make her life not one of shame. Take up the spring wheel and take the few paise that the work brings you, and it will bring God into your house. I ask you to discard all your fine garments and ornaments if only for the protection of these dancing girls. Take up the spinning wheel for the sake of purity of India. I ask you to consider that to wear fine foreign sarees is a sin."¹⁹

Subbamma who paid a visit to Vijayawada with a group of women to seek the blessings of Gandhi took the plunge notwithstanding the various social constraints prevalent in those times. She happened to be the first woman of the region to participate in the National Movement. She also succeeded in motivating other women of the region to participate in the freedom struggle. She spoke powerfully as early as 1921. During the time of the Non-Cooperation Movement she worked with Ponakka Kanakamma and Unnava Laxmibayamma.

Another woman who was deeply influenced by Gandhi was Durgabai. She attended the meeting on 6 April 1921. Seeing the volunteers collecting money and other valuables for the Tilak Swaraj Fund, Durgabai too climbed the dais to offer her collection to Gandhi. Holding the little girls hands (she was eleven years old then) Gandhi asked, "Why don't you contribute your golden bracelets too?" Durgabai readily parted with her bracelets for such a noble cause.²⁰

To a certain extent, credit for the success of the Non-Cooperation Movement in Andhra goes to women. A recent study says that "if the Non-Cooperation Movement made relatively more progress in Andhra than in Madras Presidency, the credit goes partly to women."²¹

However in 1922, Gandhi called off the Non-Cooperation campaign, all of a sudden



taking all concerned by surprise. But despite the suspension of the movement, the atmosphere in the Godavari area remained charged and women like Subbamma continued to conduct meetings to popularise khadi and the concept of the abolition of untouchability, the two most important items of Gandhi's constructive programme.²²

Civil Disobedience Movement:

Gradually the number of women participating in the Indian struggle swelled and started playing a more diversified and militant role. By the time, Civil Disobedience Movement was launched women activists were already playing bigger and more militant role. In the course of the movement thousands of women discarded Purdah. They broke salt laws, picketed liquor vends and foreign goods shops. A number of women courted arrest and went to jail. Sarojini Naidu a women leader born in Hyderabad had been playing prominent role in the movement by that time. After the arrest of Gandhi, Sarojini Naidu led the Dharsana Salt Depot, which was a historic demonstration of the power of non-violent Satyagraha.

Davvuri Subbamma propagated the ideas of freedom and commitment during the period of Civil Disobedience Movement for which she was arrested and jailed. Durgabai's patriotism was recognised in 1930 when the Salt Satyagraha was launched. She, with the help of two other prominent nationalists (A. K. Prakasam and Desodharaka Nageswararao), organised the Movement in Madras. She was arrested and imprisoned for her involvement in a movement that had been banned. She was imprisoned during the Salt Satyagraha and was sent to Vellore Jail where she mingled with other women prisoners. To her shock, she found that many of them did not even know for what reason they were convicted. Touched by their ignorance and misery,

she vowed that she would work for enlightening the women folk of India. She was arrested thrice during the Movement.

Quit India Movement:

Gandhi's call of 'Do or Die' spread the magic amongst the people of Andhra as was the case in other parts of the country. Prominent women leaders who had already been playing significant part in the Freedom Struggle intensified their campaign for complete freedom. Subbamma, an active participant of the Salt Satyagraha condemned the British apathy and tried to build sympathy for the cause of Freedom among the people of Andhra Pradesh.²³

Padmaja Naidu, daughter of Sarojini Naidu, devoted herself to the cause of the nation like her mother. She was the joint founder of the Indian National Congress of Hyderabad. She spread the message of Khadi and inspired people to boycott foreign goods. She was imprisoned for taking part in the Quit India Movement.²⁴

Mrs. S. Amaravati Devi wife of Shri Nagappa, an active participant of national freedom struggle, played a prominent role in the Quit India Movement. She was detained in jail along with her infant son. She along with her husband offered Satyagraha and courted arrest for several times.²⁵

Like Amaravati Devi many women members who were the wives of prominent members of AICC took active part in spreading the movement. Women participation may not have been as high as the male participation quantitatively but qualitatively their participation was significant in Andhra Pradesh.

A Comparison of Motivational Factors Between the two States of Odisha and Andhra Pradesh:

From the above study it is clear that the motivational factor was high in both the States as



we can see the number of women Participants have swelled from one movement to another.

In Odisha women from educated classes like Rama Devi and the women of Giri family became leaders of the Movement. Kuntala Devi and Sarala Devi²⁶ were poets and novelists also. At the same time we see that there were many women who followed them were uneducated. In Andhra Pradesh also eminent women leaders like Sarojini Naidu and Durgabai Deshmukh were educated.²⁷ Sarojini Naidu is famous as a poet and writer.²⁸ Her writings depicted the picture of a typical Indian. But Subbamma though became a powerful leader from Coastal Andhra was denied of formal education.²⁹ She was married at an early age and then widowed just after a decade. The little education she had afterwards was meagre. Like her there were many women who followed her in the Movement were uneducated. But the spirit of nationalism was no less than the educated women of the State.

In Odisha during the Quit India Movement in the tribal areas of Koraput and Garhjat, uprisings were seen.³⁰ In the same way Alluri Sitarama Raju led a Tribal uprising against the British in Andhra Pradesh. Though the leaders of these movements were not women, a number of women took part in the uprisings. A common feature of both Odisha and Andhra Pradesh was that there were women leaders and followers in the movement. Women leaders like Rama Devi, Malati Devi, Sarala Devi from Odisha and Sarojini Naidu, Durgabai Deshmukh and Duvvuri Subbamma from Andhra Pradesh led the people in different phases of the national movement. Similarly the sacrifices of women followers are noticed.

Religion and Caste did not become a constraint for participation in the freedom struggle. Gandhiji's Harijan Movement and his support to

the socially backward classes gave way to every section of the country to take part in the freedom movement. This is a common phenomenon for both the States.

When we observe the socio-economic background of the women participants, most of them are from well-to-do families and did not have any economic constraints. Subbamma from Andhra Pradesh was an exception to this.³¹ She came from a very poor Brahmin family. Though the leaders hailed from either middle or well-to-do families, the followers belonged to all classes even to the poorer section of the society.

It must be mentioned here that in both the States the change in the social life of women is clearly visible. Women, who were confined to their homes and to the domestic duties of the house, have come out of their houses, participated in bonfires, picketing *hartals* etc. They suffered the *lathi* charge and imprisonment along with the male participants of the movement. They were not afraid of the atrocities of the British.

Finally, male members of that period should be appreciated for encouraging the female participants, whether a mother, a sister or a wife. The encouragement received by the women helped them to go a long way in the national movement. Though we find some cases where women rebelled in the houses to take part in the rebellion, in most cases, they received the permission and encouragement which made their way into the movement easy.

Thus we see that though the places of study are different, we find very little difference in the movement led by women in these areas. This reminds us the fact that geographical boundaries did not bring any difference in the spirit of Nationalism. Both the women of Odisha as well as Andhra Pradesh are equally enthusiastic and



committed to bring freedom to the country. Women leaders from both the places of study will be remembered with great respect for their contribution in bringing freedom to the country.

References :

1. Pratima Asthana, *Women and Social Justice*, Ahmedabad, 1954, p. 4.
2. Nibedita Mohanty, *Oriya Nationalism, Quest for a United Orissa*, (New Delhi, 1982) p.122.
3. Sumitra Laha, *Utkal Navajivan Mandal and its Role in Socio-Economic Emancipation of Women: A Study*, M.Phil Dissertation submitted to Sambalpur University. 1987, p.31.
4. H.K. Mahatab, *Sadhanara Pathe* (Oriya) Cuttack 1972, pp.120-129.
5. B.N. Puri, *The Indian Freedom Struggle: A Survey*, pp. 84-85.
6. *Young India*, 2 March 1930.
7. Personal Diary of G. Sivakanthamma (Freedom fighter from Giri family).
8. S.N. Mishra, *Salt Satyagraha in Orissa*, Orissa Review, October, 2012, p. 31.
9. *Asha*, 7 April, 1930.
10. Ibid.
11. *The Samaj*, 25 November 1930.
12. B.K. Sarma, *Role of Women in the Freedom Movement in South Orissa*, 'Some aspects of the History of South Orissa'. (Berhampur University, 1997) p.45.
13. *Young India*, 8 May 1930.
14. *Utkal Dipika*, 14th June 1930.
15. Sasmita Tripathy, "Role of Oriya Women in the Civil Disobedience Movement: 1930-32", Proceedings of the Orissa History Congress, XIX Annual Session. 9-10 September 1994, pp. 61-62.
16. *Orissa Review*, Vol.XVI, No.1, August 1989.
17. Balabhadra Ghadai, "Rama Devi, the Mother of the masses" *Orissa Review*, April, 2011.
18. B.K. Sarma, *Swadhinata Sangramare Utkaliya Nari*, Berhampur, 1990, pp.100-127.
19. *The Hindu*, 8.4.1921. Also see CWMG Vol. XIX, p.509.
20. Atluri Murali, "Changing Perceptions and Radicalism of the National Movement in Andhra, 1922-1934" *Social Scientist*. Vol.16, No.8 pp.8-10.
21. Rajan Mohan, *India's Partition, Preludes and legacies*. P.160.
22. Sudarsini, 16 July 1922, cited in Leela Kasturi and Vina Mazumdar, (Ed) *Women and Indian Nationalism*, New Delhi, 1994. P. 113.
23. *Davvuri Subbamma*, *Stree Shakti : The Parallel Force*, 2009-12.
24. C. Sindhu, *Madras Presidency Women in the Quit India Movement*, Prajnya, August 15, 2008.
25. Ramachandra Kshirasagara, *Dalit Movement in India and its Leaders, 1857-1956*. M.D. Publications (New Delhi).
26. Dr. Ajay Kumar Mishra, *Sarala Devi*, Sahitya Academy, Sanskriti Bhawan, 2004, p.91.
27. Rama Chandra Pradhan, *Raj to Swaraj: A Text Book on Colonialism in India*, p.290
28. M.G. Agrawal, *Freedom Fighters of India*, Isha Books, Delhi, 2008, pp.142-143.
29. Anup Taneja, *Gandhi, Women and the National Movement*. P.105
30. Kasinath Misra, *Tribal Women in History*, Koraput, 1977, (Oriya)
31. Amrita Basu (ed), *Women's Movements in the Global Era*, Accessible Publishing Systems, 2010, p.233.

A. Sobha Rani, Field Assistant, P.G. Department of History, Berhampur University, Berhampur – 760007.

S.C. Padhy, Professor, P.G. Department of History, Berhampur University, Berhampur – 760007.



Sarala Devi : the Socio-Political Reformer of Odisha

Prabodha Kumar Ratha

Woman has occupied a vital place in Indian society, culture and tradition. The ability and success of men depends upon the spirit, inspiration and encouragement of women. Indian women also have played valuable roles for the development of our society in the fields of culture, education, literature, politics etc. Gandhiji's visit and his speeches inspired the Odia women which resulted in the birth of new hopes and aspirations among them. Women like Rama Devi, Sarala Devi, Malati Chaudhury and many others came forward to lead the freedom struggle. Sarala Devi a true Gandhian with a multifaceted personality clouded the Odisha sky in particular and Indian sky in general in this period.



Sarala Devi was the daughter of Padmavati Devi and Basudev Kanungo of Narelo village in the Jagatsinghpur district born on 29 August 1904. She married to Bhagirathi Mohapatra, a Zamindar and a lawyer by profession

in 1918. She entered the freedom struggle in the Gandhian period.

As an protest to the Rowalatt Act the Jallianawala Bagh Massacre occurred on 13th April 1919. This resulted in discontent against the British imperialism all over India. Gandhiji started the Non-Cooperation Movement after the amalgamation of the objectives of the Khilafat Movement and Indian National Congress. This proposal of Gandhiji was accepted and approved in the Nagpur Congress Session in December 1920. Thirty Seven delegates including Bhagirathi Mohapatra and Smt. Sarala Devi from

Orissa participated in that Session.¹ In the meantime Utkal Pradesh Congress Committee was formed with Bhagirathi Mahapatra as Secretary.

Gandhiji visited Orissa for the first time in the last week of March 1921. He addressed a



mass gathering of women at Binod Bihari, Cuttack. Sarala Devi persuaded the local women to attend the meeting. She also translated the Hindi Speech of Gandhiji into Odia.² She was so much influenced by the speech of Gandhiji that she donated all her gold ornaments to the Tilak Swaraj Fund.³

She also visited different corners of Orissa and collected contributions for the Tilak Swaraj Fund. She founded an organization 'Utkal Mahila Sammilani' for creating social consciousness among Odia women and also inspired the public to raise voice against the unjust administration of the Colonial Government. "Alaka Ashram" was another milestone of her organizational capability. She established it on the bank of Alaka River in Jagatsinghpur district. It gradually turned as a great training centre for the *Satyagrahis* and a centre of excellence of Gandhian constructive works.

The historic "Purna Swaraj" resolution was adopted in Lahore Session of the Congress in 1929. It also called upon the people to abstain from future elections and to launch upon a programme of Civil Disobedience against British imperialism. The Civil Disobedience Movement was started on 12 March 1930 with Gandhiji's famous Dandi March. Gandhiji wanted to mobilize mass support by throwing focus on salt tax. Gandhiji's decision to break the Salt Law on the sea coast of Gujarat stirred the Congress leaders of Orissa to make effective arrangements to launch Civil Disobedience in some particular areas of the province. Gandhiji's historic Dandi March generated tremendous enthusiasm in the hearts of millions of Odia people who were subject to economic exploitation by the Colonial Government. On 16 March 1930 the provincial congress committee met at Balasore and decided to launch Salt Satyagraha in the coastal areas of Orissa.⁴ Includi was selected the right place for

the Movement. Sarala Devi moved there to participate in the process and she also visited the surrounding villages to motivate the women to join the programme. Salara Devi centralized her salt manufacturing activities in and around Ganajam district. She infused the ideals of Satyagraha among the rural mass particularly among women. She established a Gandhian Ashram in the Berhampur town known as "Udyog Mandir" to train the *Satyagrahis*. Under her charismatic leadership the Slat Campaign in Ganjam district was highly successful. She was arrested on 31st May 1930 and was punished with 5 months imprisonment and became the first Odia women to go to jail.⁵

She attended the Karachi Session of the Congress in 1931 and demanded to organize the next Congress Session in Orissa and the formation of separate Orissa province. She was selected by Gandhiji to lead the individual Satyagraha from Orissa. She also demanded proper treatment towards political prisoners.

The Quit India resolution was passed on 8th August 1942. Women in Orissa took active part in this movement. Salara Devi along with her husband and son were imprisoned due to their involvement in the Quit India Movement.

She was not satisfied with mere political activities. Though she was not highly educated but her writings created a reformative attitude on women's problems. She authored about 30 books and published 300 essays in different journals. She always highlighted women's problems in the contemporary journals and particularly emphasized on women's education, child marriage widow re-marriage and *purdaha* practice. Among her notable essays "Berra Ramani" was praiseworthy, it narrated about the brave and heroic Indian women such as Rani



Laxmi Bai, Krushna Kumari, Purna Devi, Suka Dei etc. Her two essays 'Kavi Gopal Krishna Prativa' and 'Sarala Mahabharat re Nari Charitra' were highly appreciated.⁶ She was the editor of Mahila Mahal of 'Sahakara', a literary magazine for a long time. She edited a monthly magazine 'Sabita' from Cuttack.⁷ It was her chief instrument through which she spread the message of patriotism and modern socio-political ideas among the Odia people. She worked tirelessly to improve the condition of Odia women. She edited 'Hindustan Granthmala' which highlighted the problems of Indian women and their solutions.

Sarala Devi was the first woman legislator, first lady speaker of Orissa Legislative Assembly, first woman Director of Cuttack Co-operative Bank, first woman Senate member of Utkal University, first Odia woman delegate of the Indian National Congress. She was the Secretary of Utkal Sahitya Samaj at Cuttack from 1943 to 1946.

No doubt Sarala Devi was a great woman⁸ of the 20th Century. She played an important and active role in Indian freedom struggle. She made every attempt to raise the position and status of women. Furthermore she helped in the development of Odia literature. She overshadowed the socio-political sky till her death

on 4th October 1986. Among the galaxy of social reformers, political workers, leaders and litterateurs, Sarala Devi still sparks like a pole star.

References :

1. Ajaya Kr. Mishra, *Sarala Devi* (Odia), Bhubaneswar, 2007, P-18
2. Ibid, P.19
3. Rama Devi Chaudhury, *Jeevan Pathe* (Odia), Cuttack, 1984, P.53
4. Amar Kr. Das, *Sarala Devi, A true Gandhian Women in Orissa*, edited by Trailokya Nath Panda, Agarapada, 2011, P.200
5. Bijoya Kr. Rath, *Quit India Movement in Orissa*, Cuttack, 1994, PP.85-88
6. Utkal Sahitya, 14 November, 1348
7. Utkal Dipika, 2 May 1925
8. Sahakar, No. I, Part XVIII, 1340

Prabodha Kumar Ratha, 184, Paikanagar,
Bhubaneswar - 751003



Uplift of the Downtrodden

Dr. Atul Chandra Pradhan

"Swaraj for me means freedom for the meanest of our countrymen. If the lot of the Panchama is not improved, when we are all suffering, it is not likely to be better under the intoxication of Swaraj..... I am not interested in freeing India from merely English yoke. I am bent on freeing India from any yoke whatsoever. I have no desire to exchange king log for king stork. Hence for me the movement of Swaraj is a movement of self purification."

- M.K Gandhi, Young India, 12 June 1924.

The term 'downtrodden' refers to such sections of the population who are subjected to deprivation relative or absolute in such matters as livelihood, employment, earnings, property, housing, minimum consumption, education, the welfare state citizenship, personal contact or respect.¹ There are some stereotyped criteria, generally adopted to determine the downtrodden or deprived classes - caste status, socio-economic backwardness, ethnic identity and gender. Hindu society is a hierarchy, based on "graded inequality". The census officials of colonial period not only enumerated castes but also classified them according to social precedence. In the census of 1901 the castes of Odisha were classified into seven categories in order of social precedence. The policy of determining the status

of castes in the hierarchy led to the movements among the so-called lower castes to raise their status in the hierarchy by means of sanskritisation. As for example, in Ganjam district, the Dandasis who had been designated as a criminal tribe in 1911 met in a conference in April 1924 under the chairmanship of Shashibhusan Rath, MLC and took a vow to give up wine, stealing and beef.² In the census of 1911 the people who had been designated as Hindus earlier were divided into three categories - Hindus (caste), untouchables (who were generally called the depressed classes) and Animists and tribals. The colonial authorities professed to follow the policy of keeping the tribals aloof from the mainstream society, though during the colonial period people from plains came in large number to tribal areas and exploitation of tribals started. After independence the government followed the policy of integrating the tribals into mainstream society while safeguarding their social and cultural identity. In practice, however, because of development works like construction of dams, exploitation of mines and growth of industries in tribal areas many tribals were displaced from their habitat and many of them could not enjoy the fruits of development.

Besides, the untouchables (Scheduled Castes) and Tribals (Scheduled Tribes), there are a large number of castes, called Socially and



Economically Backward Castes, although among the so-called upper castes there are many poor and ill-educated people. The concept of "Bahujan" which means majority of the people who are backward arose within the non-Brahmin Satyashodhak Movement in 1906. The 'Bahujan' excludes Brahmins, educationally advanced castes and merchants. Roughly speaking it excludes Shetji-Bhatji. The 'Bahujan' exponents hold that 85% of the people in the country constitute the "Bahujan". During the nationalist movement, carried on by the National Congress, which aimed at the establishment of a democratic state, guaranteeing equal rights to all, there were parallel movements among the non-Brahmin backward castes and untouchables who called nationalism political Brahminism and made their self respect the vital pre-condition for self rule or independence from foreign rule. B.R. Ambedkar, the leader of untouchables held that political democracy is meaningless without social democracy. He criticized Hindu religion for having subjected Shudras, untouchables and women to a degraded status following the ideas of Jyotirao Phule and B.R. Ambedkar. Kanshiram, the Dalit activist formed the Bahujan Samaj Party as a party of Dalits (untouchables) and backward castes in 1984 which came to power in UP in 2007 with Mayavati as Chief Minister. Similarly the intermediary backward castes formed their political party, called Samajvadi Party in UP with Mulayam Singh Yadav as leader; this party is now in power in UP. The left parties in India [Like CPI and CPI(M)] do not recognize caste as a political category and it is alleged by critics that the leadership of CPI (M), particularly in West Bengal is dominated by Bhadrak (upper) castes. Recently the statement of Ashish Nandy, a sociologist that over last one hundred years nobody from OBC (other Backward castes), Scheduled Castes and Scheduled Tribes has

come anywhere near power in West Bengal sparked off a heated controversy.³ In July 2013 the Lucknow Bench of the Allahabad High Court stayed caste-based rallies, organised by political parties. The Times of India made the following observation on this judicial order : "The all-pervasive nature of an institution like caste and its impact on politics can be truly tackled only by a bottom-up approach. The ball is in the Court of electorate. It is for the Aam Admi (common people) to signal unambiguously that such sectarian and divisive politics will no longer be tolerated."⁴

Since the later part of the nineteenth century the social reformers and reform associations were discussing the problem of the uplift of the Hindu untouchable castes or Depressed Classes. By the beginning of the twentieth century associations like the Servants of India Society and Depressed Classes Mission Society of India were working for their uplift. In 1920 the Indian National Congress incorporated removal of untouchability in its constructive programme under the leadership of Mahatma Gandhi. In 1920's Congressmen, Hindu Mahasabhaites, Arya Samajists and the depressed class leaders like MC Raja, B.R. Ambedkar and Ganesh Akaji Gavai were actively carrying on propaganda for the Depressed Classes' uplift. The main object of Gandhian movement was to bring about change of heart in caste Hindus. The Depressed classes leaders demanded reservation of seats for their people in the legislatures. Gandhi was opposed to reservation in any form. In the second session of Round Table Conference there was an acrimonious debate between Gandhi and Ambedkar on the question of reservation for the Depressed classes. In September 1932 Gandhi undertook a fast unto death protesting against the provision of separate electorate for the depressed



classes in the Communal Award of the British Prime Minister Ramsay Mac Donald. Ultimately a compromise was made in the Poona Pact by which seats were reserved for the Depressed classes in joint electorates. After the Poona Pact Mahatma Gandhi went on a countrywide tour to rouse public conscience and concern for the welfare of the Depressed Classes. To Gandhi the problem of the Depressed Classes was not political but socio-religious. But Ambedkar held that without political power the uplift of the Depressed Classes was impossible. He told his Depressed Class followers in 1930 : "Nobody can remove your grievances as well as you can and you cannot remove them unless you get political power in your hands."⁵ Kanshiram, the ideologue and leader of Bahujan Samaj called power Guru-pili or master key which enables its wielders to open every lock, whether social, political, economic or cultural.⁶ It is held that while trying to rouse the caste Hindu conscience Gandhi played a limited role in rousing the consciousness of untouchables. He did not organise and politicise them for a radical restructuring of social order. He gave them dignity, but not power, moral and social equality devoid of political and economic substance, self respect but not self confidence.⁷ It is held by the critics of reservation that it has resulted in the politicisation of caste which is anti-assimilationist and would politically institutionalise social segregation. By giving a national character to caste-based politics prime Minister V.P. Singh converted all-India caste divide into two hostile groups. It is held that politicisation of caste has pushed out "its ritual and hierarchical dimensions" and replaced them "by struggle for ascendancy and equality through staking claim to power." Rajni Kothari, the political scientist supports the politicisation of caste in the following words : "Caste, in short, designed in one age to be a custodian of tradition can become

a harbinger of change in another. This depends on the growth of the politicisation of a political strategy aiming at social transformation. To me it seems that this process has already begun....."⁸ In actual practice reservation has created a creamy layer among the backward communities instead of benefitting the vast masses. Once in power, a politician tries to perpetuate and raise his political status, forgetting his social commitment. Mayavati, the Dalit leader, though critical of upper castes did not hesitate to make electoral alliance with Brahmins, which helped her to come to power. In any case ambition for power could make the political marriage of untouchables and Brahmins possible in U.P.

One of the charges against the Hindu tradition, levelled by the backward caste leaders like Phule, Periyar and Ambedkar was that it has subjugated women and denied them equality of status with men. Periyar attacked the social construction of gender roles, based on masculinity and femininity and sought transcendence from these roles. On the one hand there are people who harp on public - private divide and differential roles based on masculine - feminine differences; Gandhi held that though equal in status men and women have different functions to perform. On the other hand, the feminists have vehemently protested against the domestication and subjugation of women. Indira Gandhi the former Prime Minister of India who was sometimes called the only man in a cabinet of women held that the general texture of our society does not permit women to actually benefit from the rights which are theirs in theory. 33% reservation for women in legislatures and government services have been hanging since 1996. It is now in Lok Sabha. Those who oppose the Bill argue that it will benefit the women of upper strata of society who actually do not suffer from the disability of being women; that it will not benefit women belonging to backward communities and



minorities like Muslims; some demand sub-reservation within reservation. It is also held that required number of politically inclined or experienced female candidates may not be available. If the proposed reservation is worked out, the women, belonging to politically oriented families would get elected in most cases.

In Soviet Russia, during Stalin's regime to establish equality between men and women attempts were made to abolish family, entrust children to state care and 33% of seats were reserved for women in Legislatures. Practically it was found impossible to abolish family and most of the woman legislators were found uninterested in discussion within legislatures. Ultimately family had to be restored and 33% reservation for women was abolished.

In spite of social constraints quite a large number of women have played conspicuous roles in various fields of our public life. While exploitation and harassment of women continues in several ways, they have played important roles in peasant, tribal, workers' trade union, environment movement and of late in Maoist movement. Women are becoming more and more conscious of their legal and political rights. They are forming autonomous groups like Stree Mukti Sangathan (Bombay, 1975), Mahila Dakshata Samiti (mostly by Socialists in Janata Party), Janawadi Mahila Samiti (a wing of CPI(M)'s women's organisation) and All India Democratic Women's Association, 1981.

Empowerment by reservation is a disabling concept. Power can not be injected from outside through patronage. It has to grow from within through autonomous movements and organisations. The more one depends upon reservation the weaker he becomes. Ambedkar who fought hard with Gandhi on reservation issue also laid emphasis on self help and self knowledge.

A few months before his death, while he was planning to embrace Buddhism he told a gathering at Agra on 24 March 1956 : "Ultimately we shall have to stand on our own legs. Like the lame cart reservation is not going to further our progress."⁹ The Government and civil society have also a role to play in making weaker sections self-reliant by removing structural constraints. As Pandit Jawaharlal Nehru, India's first Prime Minister said in the Constituent Assembly on 15 August 1947, "The service of India means the service of millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity."¹⁰

Before and after Independence there were Leftists within and outside the Congress Party who wanted to remove inequality and poverty through socialisation of the means of production. After the failure of socialist experiment and adoption of economic liberalisation capitalism has emerged so to say as the only workable model of development. The Indian economic scenario is thus described by Robert W. Stern, a western observer :

"Indian society is changing rapidly and the dominant pattern of change is bourgeoisie revolution. Its primary causes are in the Indian variants of capitalist economic growth and democratic political development and in the responses to these from an Indian society that antedates them. The basic characteristics of bourgeoisie revolution in India are increasing hegemony of the middle class - rural and urban, national and provincial - in virtually all spheres of Indian society; increasing embourgeoisment of Indians, their interests and values and the establishment of new institutions and maintenance or refurbishment of old ones that foster bourgeoisie hegemony and embourgeoisment the upper twenty per cent of India's rural households operate



about sixty per cent of the agricultural land and that the upper twenty percent of its rural and urban households can earn about fifty percent of India's income and consume about fifty percent of its goods."¹¹

In India most of the unskilled labourers in unorganised sector belong to lower castes. In an industrialised India there is need for skilled and efficient work force. Opportunities should be created for the weaker sections to receive occupational training so as to become a globally competitive work force. The industries in private and public sectors should discharge their social responsibility by helping and training the weaker sections of society. It may be noted here that some Companies like Tata Iron and Steel Company, Bajaj Auto Limited and Indal Aluminium Company have tried to discharge their social responsibility in certain rural areas.¹²

Industrialisation and mechanisation of farming have the potential power to pull down caste and untouchability : "Capital is the surest means to fight caste. In Dalits' hands capital becomes an anti-caste weapon; little wonder that the traditional caste code prohibits Dalits from accumulating wealth. Dalit capitalism is the answer to that regime of discrimination. The manifesto demands promotion of Dalit capitalism through a variety of means - procurement, credit options and partnership."¹³ The researchers in the centre for advanced Study of India, University of Pennsylvania have identified 17 Dalit entrepreneurs in the Sangli district of Maharashtra who are big enough to employ even upper castes. Ashok Khade, a legendary Dalit industrialist of the Sangli district has introduced corporate farming on 80 acres of land, acquired by himself. He says : "Corporate farming can turn soil into gold. We have the highest yield per acre in the area." A caste Hindu woman (Patil by caste) working in his farm

was asked as to whether her caste status was affected by working in the Dalit's farmland. She replied, "Karkhana Ki Kya Jati ?" (What caste does factory have ?).¹⁴ In the ultimate analysis dignity of labour is the solution to poverty, unemployment and caste-based inequality.

The feeling of deprivation has led the tribals to the Maoist trap of violence which is a great hindrance to their development. There is no meaningful dialogue between the authorities and them. If we open up the system and allow the tribals to participate in the mainstream and everybody has the same opportunity, terrorism will go away.

Involvement in development process and democratic governance is necessary for the development of the downtrodden and creation of a healthy social order. The World Summit for Social Development held in Copenhagen in March 1995 suggested the creation of an enabling environment by the following measures - creation of a stable legal framework in accordance with our Constitutions, laws and procedures and consistent with international law and obligations which includes and promotes equality and equity between women and men, fully respects all human rights and fundamental freedom and rule of law, access to justice, elimination of all forms of discrimination, transparent and accountable governance and administration and the encouragement of partnership with free and representative organisations of civil society, decentralisation, open management of public institutions and strengthening of the abilities and opportunities of civil society.¹⁵ In the Copenhagen Summit, Government of India, in its country paper, suggested the following as measures of empowerment - formation of informal groups, formal associations, trade unions and co-operatives for articulating people's needs and



exerting collective pressure and participation in decision - making process.¹⁶ Some suggest the role of NGOs in liasoning between people and government agencies.¹⁷

References :

1. Arjan de Haan & Naila Kabir, *Social Exclusion*, New Delhi 2008, P.7.
2. *Utkal Dipika*, 26 April, 1924.
3. *The Times of India*, 7 February 2013.
4. *The Times of India*, 12 July 2013.
5. Presidential Speech of B.R. Ambedkar in All-India Depressed Classes Congress, held at Nagpur on 8 and 9 August 1930, Ambedkar Collection (Bombay University).
6. Valerian Rodrigues, *Dalit-Bahujan Discourse*, New Delhi, 2008, P.20.
7. Bhiku Parikh, *Colonialism, Tradition and Reform* New Delhi, 1989, P.246.
8. Quoted in Atul Chandra Pradhan, *Let us Build a New India*, New Delhi, 1999, P.79.
9. *Hindustan Times*, 25 March 1956.
10. Quoted in Pradhan, op.cit., pp.41-42.
11. Quoted in Ibid, p.101.
12. Pavan Kumar Varma, *The great Indian Middle Class*, New Delhi, 2007, pp.212-213.
13. *The Times of India*, 23 January 2013, "Manifesto to End Caste : Push capitalism and industrialisation to eradicate this pernicious system," by Chandra Van Prasad and Milind Kamble.
14. *The Times of India*, 17 April, 2013 "Capitalism versus Caste" by Chandra Van Prasad and Milind Kamble.
15. S.C. Hazary (ed), *Reflections on Society, Economy and Polity in India*, Bhubaneswar, 1995, p.191, Manoranjan Mahanty, "On the Concept of Empowerment".
16. Ibid, p.194.
17. Ibid, p.195.

Dr. Atul Chandra Pradhan, Retd. Professor of History, MIG-68, Baramunda Housing Board Colony, Bhubaneswar-751003.



People's Movement in Khandapara (1938-39)

Prasanta Kumar Narendra

A great change had overtaken Odisha Gadjat States after the election to the Provincial Assembly in 1937. The States people who were groaning under the tyranny of their princely rulers also started toying with idea of having responsible governments in their States. After the reorganization of the Odisha States People's Conference under Sarangadhar Das, the States' people exhibited a grim determination to struggle for realization of that dream. Prajamandals were already active in Nilagiri, Dhenkanal, Talcher, Nayagarh etc. Popular agitations in the Princely States had another dimension to the Indian Freedom Struggle in conjunction with the peasant movement in Odisha and elsewhere. The new spirit of Nationalism, now quite strong in the Gadjat States of Odisha started trickling into the State of Khandapara as well. The people of Khandapara, like the people of other Gadjat States, formed Prajamandal in 1938 to launch a vigorous movement against the ruler to get their demands fulfilled.

The State of Khandapara lies between 20°11' and 20°25' N and 85°0' and 85°22' E with an area of 244 square miles. It is bounded on north by river Mahanadi which separates it from Narasinghpur and Baramba states; on the East by the Cuttack and Puri districts; on the South by Puri district and Nayagarh state; and on the west

by Daspalla state.¹ The country along the Mahanadi is open and fertile; to the south and west are hill ranges clad with fine sal and in the plains the country bounds with magnificent mango and banyan trees. The open country of the plain is healthy. The headquarters of the state were at Khandapara.² The emblem of the state was a tiger's head.

No authentic evidence is available regarding the dynastic history of the rulers of Khandapara. However the tradition says that Suryamani Singh, the youngest son of ruler Mohan Rajsingh of Rewa in Madhya Pradesh founded the State of Nayagarh. He belonged to Baghela dynasty. Raja Raghunath Singh of Nayagarh had two sons, the eldest, Harihar Singh became Raja of Nayagarh and younger Jadunath Singh became the ruler of Khandapara. He was a brave ruler who defeated many small chiefs of Khandas or pieces of land and occupied their territories and established a new Kingdom known as Khandapara in 1599 A.D.³ He ruled for long 75 years and died at the age of 92 in 1674. He got the title 'Mangaraj' from the Gajapati ruler of Odisha. Many powerful and strong rulers of that dynasty had held their sway over Khandapara and got many a title from different paramount powers of Odisha.⁴ Ramachandra Singh Mardaraj ruled from 1905 to 1922 and died



without a son. He adopted his brother-in-law's son named Harihar Singh who was minor. So the State remained under the court of wards from 1922 to 1935.⁵ Dewan Bhakta Ballav Das was ruling the State on behalf of the government. In 1935 on 31st January after completing education at Prince College Raipur, the prince came and assumed the Gaddi. He came to be known as Raja Harihar Singh Mardaraj Bhramarbar Roy. The ruler was assisted by a number of officials mentioned below:⁶

1. Dewan and Magistrate, I class- Mr. R.K. Mohanti, B.L.
2. Second officer and magistrate II Class- Mr. S. Hota, B.A.
3. Hon'ble Magistrate, III Class- Samanta L.N. Jagdev
4. Assistant Magistrate, III class and officer incharge of forest department – Mr. G. Patnaik, B.L.
5. Chief medical officer and superintendent Of Jail- Dr. B.M. Das, MBBS.
6. Domestic Manager- Mr. P. Das.
7. Sub Inspector of police- Munshi S.Khan
8. Overseer PWD- Mr.M. Rath
9. Forest Ranger- (Vacant)
10. Devotter, Khamara and Zamindary Inspector- Pandit M. Mishra Kavyatirtha.
11. Headmaster- Mr. U.N. Satapathy, B.A.
12. Sub- Inspector of Schools- Mr. B.N. Sarangi

There were 325 villages of which Kantilo was the largest one famous for brass utensil.⁷ According to 1931 census the total population of state was 77930. All were Hindus except 21 Muslims. The state paid Rs.4212/- to British Government as tribute. Its annual revenue was Rs.1,48,000.⁸ The principal route of communication was river Mahanadi, The Cuttack-Sonepur road, maintained by Government passed throughout the State. There was state road from headquarters to Kantilo. Communication in the interior area was defective. There was a sub- post office at Kantilo, a distance of 7 miles from headquarters. There were one hospital and two dispensaries in the state. There was no High School, but one M.E.School two U.P. Schools and 38 L.P. Schools in the whole state. Many villages had no school.⁹

Background of Prajamandal Movement: (Taxation and oppression)

Like other Gadjat States the state of Khandapara had witnessed heavy taxation and oppression on its people. People were victims of misrule and government's apathy. People suffered a lot due to maladministration, official corruption and heavy taxation. Their miserable socio-economic conditions and sufferings were the background for the agitation against the Durbar. Finally the time came when the people gathered courage to start agitation against the ruler for civil liberty, responsible government and for fulfilment of their other genuine demands.

People were forced to supply provisions free of cost to state officers and guests of the ruler. Sometimes they had to go 30 to 40 miles to purchase commodities for supply, according to demand, when these were not available in locality. So the system of Rasad was a very ugly practice in the state.¹⁰



Similarly the rate of Magana varied from 3 annas to one anna according to the importance of the occasion on which the levy was made. It might be some festival, or marriage, or thread ceremony or any observation of the ruling family the people had to pay money.¹¹

Begari was another ugly form of forced labour where people were compelled to carry the bags and luggages of the officers, guests of the ruler to their destination. It was well prevalent in the state.¹²

On the occasion of Dusshera, Sunniya and other specific occasions, the village Choukidars and Sarbarakaras collected money and ornaments from villagers forcefully and deposited these as Bheti to the ruler.¹³

Bethi or forced labour was the most inhuman custom in the state. People were forced to construct roads, bridges, embankments, dig ponds and wells without any payment. They were also compelled to extinguish fire in forest, help the ruler for hunting without any wage. Moreover they were forced to construct houses for ruler and his officers and relatives without payment. Any protest against Bethi was followed by beatings and fines.¹⁴

Taxes: Apart from that many types of taxes were being levied on the people. The land tax was much more higher compared with that of neighbouring districts of Odisha province. The rate for highest class of land in the state was Rs.2.5.0 while it was Rs.1.10.0 in Banki of the Cuttack district.¹⁵ The tenants had no right over his land. It could be snatched away from him at any point of time by the ruler. Nobody could sale his land without the permission of the ruler. People could not cut the trees from their own plots nor could catch the fish from their ponds without the permission of

the ruler. Besides people had to pay a number of other cess for different purposes like education cess, grazing cess etc. Moreover taxes from potters for making pot, taxes from fishermen and taxes from cowherds for grazing their animals in forest were being collected.¹⁶

Thus people were oppressed and exploited economically by the ruler. They had only one primary duty that was to pay and pay to the State. They were fully fed up with such policy of taxation of the Durbar and wanted to put their grievances to the ruler through Prajamandal for redressal.

Rule of law in the state of Khandapara was totally absent. Directions of the ruler was the law of the land. It was binding and final. People had to accept it. The ruler was the chief of Judiciary. Magistrates in lower court could give their judgement as per their whim.¹⁷ People were put in Jail beyond the term of their sentences. The ruler was engaged in luxury by having an aeroplane and motor car whereas the people were living in misery.¹⁸ Govt. intervention in the social life of the people was very acute. Even the rich people could not construct houses as per their own wishes. People were not allowed to use Palanquin, horse and Sabari without the permission of the ruler. Even in order to have marriage, or thread ceremony, Pala or Puja People had to seek permission from the ruler. People, although were dissatisfied with the ruler, could not discuss openly against the ruler. If they were found doing so they were punished with heavy fines. There was an instance that a man had been fined Rs.50/- for sending his married daughter in a palanquin to her husband's place without the royal permission.¹⁹

A system of monopoly in the sale of necessities of life existed in the State. Nobody



was allowed to sale those commodities. They were allowed when they paid fees for the purpose. Due to such policy of state monopoly, the price of the commodities increased higher than other outside places.²⁰

Immediate reason of the discontent of the people: When the state was under the court of wards, the superintendent Bhakta vallav Das who was a very selfish and oppressive person, ruled the state as per his whim. He had misappropriated huge amount of money from the state treasury. At the time of settlement of land in 1930, he had grabbed acres of fertile land in his name from Gunthuni adeni area.²¹ Thus his period of administration was a curse for the people of the state. Their miseries had grown more when Raja Harihar Singh during his rule, had cancelled the Jagir land of the people and kept those lands under his own control. When this news spread among the people, they started revolt against the ruler. Immediately the ruler ordered the police to suppress the revolt. As a result a number of people were arrested and kept in the Jail. Prominent persons were Ghanashyam Rath of village Kendupali who got 4 months imprisonment and a fine of Rs.15/- and Lingaraj Patnaik got imprisonment for 6 months and a fine of Rs30/-. Similarly Nidhi Rath and Gopinath Patnaik also got imprisonment for 4 months each. They were oppressed inside the Jail. Others like Krushna Chandra Mishra and Dhruba Mohapatra became underground from Knatilo.²² With that incident the seed for the Prajamandal Movement in the State had been sown.

Formation of Prajamandal(People's Association):- Like the Prajamandal of other states the Khandapara Prajamandal was formed on the sacred day of Dussehra in Septmeber 1938 with 11 members and Raghunath Bharati Bhusan as its President.²³ Leaflets were printed and

distributed secretly in the villages by the Prajamandal leaders and they used to hold meetings everyday in the evening at a secret place. They woked relentlessly to propagate the importance of Prajamandal to get their grievances redressed. In the night very secretly the leaders moved from village to village on pretention to see the Ramlila and other festivals in these villages and were making the people aware of the political situation prevalent in Mughalbandi and other States. They were also enrolling the members for the Prajamandal. They were also secretly subscribing the newspapers like Samaja and Krushaka to know about the movement in different places. When the Durbar came to know about all these things, Police and Chaukidars were ordered to remain alert in villages.

A meeting on the border village of the state to Khasmahal named Kadua in Jagannath Prasad area was held in October 1938 in protest against the police firing at Dhenkanal. Leaders like Gangadhar Mishra and Parasuram Padatikray were the speakers. Raghunath Singhsamanta and some other youngmen had secretly joined that meeting. When they returned back Raghunath Singh Samanta saw the police in front of his house. He was arrested on a false charge of robbery. His elder brother had brought him on bail. His trial continued but he was saved due to the timely intervention of the Dewan of the state.²⁴

Murder of Major Bazelgette, the Political Agent at Ranpur on 5th January 1939 created a lot of happiness and jubilation among the people of Khandapara. Because the people had got the information about his tyrannical and oppressive attitude in the Gadjat States. There had been strong guard on the border areas of Khandapara not to allow the people from Ranpur state. Everywhere there was police patrolling. In spite of that many like-minded Prajamandal workers



of the State like Raghunath Singh Samanta and Parsuram Padatikray of Manikagoda, Raghunath Pahadsingh of Godabhaga etc. had made arrangements for the refugees in the houses of their relatives in the state.²⁵

The Prajamandal which had been formed in Khadapara State in 1938 became very much active towards March 1939. On 7th March 1939 a huge meeting of Prajamandal was held on the sand bed of river Mahandi near Kantilo. Thousands of people attended that meeting. In that meeting a list of 17 point minimum demands of the people of the Khandapara State was prepared unanimously and sent to the Durbar for fulfillment. In the meantime the Durbar arrested the leaders from the meeting place. The arrested leaders were Brundaban Moharana and Nilamani Sahoo of Kantilo, Purusottam Patnaik of Bijipur and Raghunath Bharati Bhusan from Khandapara garh. Next day people from all parts of the state proceeded to Khandapara to release their leaders. The ruler was surprised to see such a sea of crowd. Agitated people raised slogans against the ruler and the oppressive corrupt officials. The ruler had no other option but to release the arrested leaders to pacify the people. Accordingly four arrested persons were released. Then the people moved from village to village in procession by shouting various slogans.²⁶

Demands of people: On 18th April 1939 a meeting was convened at Bolgarh under presidentship of Dr. H.K. Mahatab. Many people from Khandapara and Nayagarh had attended that meeting. Mr. Pranath Patnaik, MLA, Khurda also addressed the meeting. The leaders spoke on the non payment of taxes to the government and peaceful Satyagraha to get their grievances redressed.²⁷ Thus it is clearly visible that the Prajamandal workers in the State were very much influenced and encouraged by the

Congress leaders to carry on their agitation on Gandhian principle against the oppressive ruler. The Charter of Demands of Khandapara Prajamandal which contains 17 points known as “Minimum demands” of the Khandapara Prajamandal had been submitted to the ruler for redressal. It is given below.²⁸

(1) **Civil liberty:** (a) To convene and hold meetings to take out processions, to hold and attend all festivals without restriction and to have freedom of speech in the state and (b) to be entitled to read and circulate newspapers.

(2) **Forced labour (Bethi):** (1): None should be forced to work without or with inadequate remuneration. The road cess and the tax realized in lieu of forced labour should be abolished and such taxes forcibly realized during the last two years should be refunded in view of the permanent metalled roads already constructed with forced labour and (b) such roads constructed with forced labour should be opened for use of loaded and unloaded carts.

(3) **Social Affairs:** (a) To have the right to settle caste affairs by castemen and to impose and realize fine and (b) to obtain articles necessary for marriages etc. without obtaining permission and without any consideration of caste, colour or creed.

(4) **Bheti system (offerings of tenants to the Raja at festival etc):** During Sunia and other festivals the system of Bheti must be abolished.

(5) **Magana (Free subscription):** To disallow all kinds of Magana or free subscription in future.

(6) **Rasada (system of free supply):** Abolition of all collection in kind, without or at nominal price, made for the marriage of the Raja or for other occasions.



(7) **Caste fees** (a) Abolition of taxes realized from Brahmins, potters and other castes, and (b) abolition of 'Salami' and the necessity for obtaining permission for second marriages amongst low caste people.

(8) **Forest laws:** (a) To be permitted the free use of forest produce for making implements for cultivation, the construction of houses, carts and for fuel etc. (b) to be allowed the use of guns to kill wild animals that destroy crops. (c) to be permitted to cut, sell and use, trees on Kabuliyat 'lands' and Doms for being allowed to make fans and baskets from bamboos and the restoration of the system differentiating between valuable and ordinary wood which was in force during the late Raja's regime.

(9) **Tenancy Act:** (a) for the protection of lawful right of tenants on the lands in their possession and the reduction of four annas per rupee in rents, to pay no rent until the lands are cultivated or for seasons when crops are damaged by flood or drought, (b) abolition of mutation fees, (c) abolition of fees for the transfer of land (d) reduction of fees on deed of gift to Rs.1/- and abolition of the rules of adoption and to permit adoption without payment of fees, (e) to establish the rights of tenants on Jagir lands, to restore the 'Marfatdari system on lands and to abolish rents on Chakran lands (f) establishment of right on mango and jackfruit trees planted by one's forefathers (g) to restore the previous system in places where tenants have been forcibly deprived of Chakran lands or have been made to agree to surrender a share of their produce in lieu of rent and (h) the establishment of right to fish in rivers and tanks.

(10) **System of licence:** (a) To stop state monopoly on articles in daily use, and to abolish licence fees levied on the betel-leaf trade (b) and to restore the sliding scale on the sale of opium.

(11) **Health and Education Sector :** The abolition of taxes for education and hospitals.

(12) **Control of state servants:** To control the officers and to prevent their extracting bribes from the people.

(13) **Appointment of state servants:** All appointments in the state to be reserved for state subjects and to carry reasonable salaries.

(14) **Court fees and Challans:-** (a) Restoration of court fee system prevalent in the regime of the late Dewan Sudarsan Das and to grant cheques and Challans without fees (b) reduction of the rate of fees to Rs.5/- per cent in all civil cases over sale and purchase of lands.

(15) **Rules:** (a) For printing the state laws and rules in Odia language and for distributing them amongst tenants, (b) for the return of Sanads and agreements taken from tenants and (c) to do away with the restrictions on exports.

(16) **Validation:** (a) The abolition of penalties being realized during the last decade from money lenders and borrowers, the creation of differences amongst them by keeping secret proceedings in cases of this nature, and the abolition of the system of fines being realised and lands being sold in auction in such cases.

(17) **Establishment of Democratic Government:** The representation of every village, duly elected by the people, should form a representative body and should control the budget of the state, and when necessary should be able to legislate for the good of the people. "It is our first and foremost demand and prayer that for the benefit of the Raja and his tenants, such a representative responsible government should soon be established."



On 25th May 1939, a meeting was held at Manikagoda under Bolagarh Police Station under the presidentship of Gangadhar Mishra with about 700 people from Khandapara State. Local workers like Parsuram Padatikray and Jugal Kishore Patanik addressed the gathering and requested them to agitate non-violently for their rights.²⁹ The Prajamandal workers also organized two meetings outside the state one at Sampur another at Baideswar. The agitation was peaceful and non-violent and its aim was the fulfillment of 17 point demands. But the new Dewan Shyam Sunder Hota, who became Dewan being promoted from the post of Tahasildar, gave wrong advice to the ruler not to fulfill the demands but to punish them and suppress the movement.³⁰ Simultaneously the ruler had promulgated Ordinances in prohibiting meetings, processions, gathering of the people in the State. That had added fuel to the discontent of the people, because the people and their movement was non-violent and peaceful. That act of Durbar was unnecessary and unwanted at that time. Had the Durbar fulfilled some of their demands the agitation would have been subsided. But the Durbar thought otherwise and acted just in opposite way.

In the meantime a mass meeting of about 2000 people from Khandapara was held at Sampur village under Bolgarh Police Station on 15th June 1939 and it continued in the next day on 16th June 1939. Madhusudan Patnaik of Khandapara and Gangadhar Mishra of Ranpur who were staying at Sampur, Raghunath Pahadsingh of Godabhanga village under Bolgarh P.S and Jugal Kishore Patnaik of Bolagr were the convenors of the meeting. Jugal Kishore Patnaik presided over the meeting.³¹ Addressing the meeting of 15th June, Jugal Kishore Patnaik asked the audience to work under the Congress principles to get success in their agitation. He said “the government of British India and of the states

are both composed of thieves, dacoits, tigers and bears. People of Khasmahal should join Congress and people of the states should join the Prajamandal. Oppressions should be reported at the office of the Prajamandal and Panchayats should be formed in every village. If the government do not grant our demands we and the people of the states will start civil disobedience. We should obey Gandhi’s instructions and boycott foreign goods because the British government sell us fancy goods and take away much money for them.”

Similarly Gangadhar Mishra addressing the crowd criticised the British government and urged the people to be united to drive the British away from the country. He exposed the true oppressive nature of British Government and rulers in states who ruled the states under British umbrella of protection. He urged the people to fight unitedly against them to get Swaraj. They should paralyse the government indirectly. He urged the people to continue agitation from the safe zone like Khasmahal (Khurda) to exert pressure on the government in state³². The agitation should not subside. Artabandhu Padhan, a Pan boy of Khandapara talked to the people to carry on agitation peacefully. People very enthusiastically raised many patriotic slogans in the meeting. Raghunath Bharati Bhusan Nandasarma of Khandapara speaking next said that the object of the meeting was to promote agitation for the fulfillment of people’s demands, the people should now be non-violent and should unite together to obey the commands of the Prajamandal.³³ All should spin and wear Khadi and boycott foreign goods.

Accordingly a working committee of the Prajamandal was formed with Raghunath Bharati Bhusan as President, Somanath Mohanty and Jagannath Bharati Bhusan as Vice President,



Ananta Mishra as Secretary Udayanath Patnaik as Assistant Secretary. There were 15 other people of Khandapara who were the members of the working committee. It was decided in the meeting that on 21st June, again a meeting will be held at the same place. So people were requested to attend the same. Before the crowd dispersed Raghunath Bharati Bhusan and Madhu Sudan Patnaik distributed the printed leaflets in Odia known as minimum demands of Khandapara Prajamandal among the people and asked them to circulate those in their respective villages and to carry on the agitation peacefully.³⁴

Again as per the proposal earlier, the meeting was held on 21st June 1939 with about 1000 people from Khandapara State.³⁵ It was presided over by Ananta Mishra of Khandapara State. Other leaders in the meeting were Somanth Mohanty, Madhusudan Patnaik, Udaynath Patnaik, Lakshman Naik, and Arta Padhan from Khandapara, Gangadhar Mishra, a socialist leader of Ranpur, Raghunath Pahadsingh, Parasuram Padatikray and Jugal Kishore Patnaik of Bolgarh. The proceeding commenced with a song by Arta Padhan, a Pan of Khandapara describing oppression in the state.³⁶

Somanath Mohanty in his speech narrated the hardship of the people of Khandapara and explained the demands put forward by them. He accused state officials and the state police of setting up Pan criminals to rob the houses of the sympathisers of the Prajamandal and advised the audience to form a vigilance party and to apprehend and thrash these thieves. He complained that the Raja and his seven lieutenants oppressed the people indiscriminately. Some of the people were injured seriously and brought to Bolgarh dispensary recently. The ruler urged the washermen and barbers to boycott the families of Prajamandal workers.³⁷ He also said how the

Dewan Bhagirath Mohapatra did not agree with the ruler on the policy of oppression against the people and resigned therefore.

Jugal Kishore Patnaik asked the people to adopt the principle of truth and non-violence of Congress in agitation. He urged the people to use Khadi and spin cotton. Similarly Parasuram Padatikray agreeing with Jugal Patnaik told the people to carry on their agitation constitutionally and non-violently.

Lakshman Naik, a Pan of Khandapara regretted that allegation of the theft had been made against his castemen and he had already punished several of them for their criminal activities.³⁸ He praised Gandhiji, Congress and its ministries.

Gangadhar Mishra asked the people whether fear of Raja would prevent them from attending meetings. The people replied in negative. Agitation started in Khandapara because of harassment and over-taxation. He asked the people to strengthen the Prajamandal and said that a volunteer corps should be formed in every village, comprising all young men between the age group of 14 to 34 years. They should be prepared to withstand oppression and endure all kind of hardship. Similarly a volunteer corps of women should be formed to nurse the oppressed. He finally asked the audience to obey the orders of the President of Prajamandal and to refrain from hooliganism and undisciplined conduct even when harassed and oppressed.³⁹

The president in his speech referred to irregularities in the State and asked the audience to obey the instructions of Prajamandala Movement.

Repression:

The Durbar on 23rd of June 1939 issued the ordinance which was known as Khandapara State Discipline Regulation 1939.⁴⁰ It aimed at



putting ban on any organization, assembly of people in State. Restriction on personal liberty was imposed. Newspaper was censored. Arrest warrant could be issued against anybody at anytime and he might be put to jail without trial.

The Durbar adopted very repressive measures to destroy the agitation. Police forces were also requisitioned from outside the State. The Durbar adopted every possible measure to coerce the agitators into submission. They were asked to show loyalty to the state authority at the gun point. Two police camps were opened one at Baldia Nuagaon near Puri border and the other at Kantilo near Cuttack border to restrict the movement of the tenants and to extort pledges of loyalty from them. The refractory tenants were assaulted, imprisoned, and socially boycotted. Leaders of Prajamandal who were hiding in the bordering British territory for fear of assault were to be called back through pressure exerted on their families.⁴¹ Police moved from village to village, people were mercilessly beaten, arrested many on the basis of ordinance. Many people had left the state in fear of arrest. Many were injured severely because of excessive act of police and got treatment at Bolgarh hospital.⁴² The people were taking shelter in Baideswar and Kalapathar. Udayanath Patnaik, the Assistant Secretary of Khandapara Prajamandal informed the Political Agent, Pandit Nehru and Gandhiji about sufferings of the People.⁴³

Refugee Camps:

The Prajamandal workers of the State did not care for the repression of the Durbar on their family. As per the advice of the socialist leaders, they continued the movement from the refugee camps situated in British territory. A meeting of the hundreds of people from Khandapara at Manikagoda camp was held on 27th July 1939. People took procession shouting various

slogans. The socialist workers had opened refugee camps to keep the fire of agitation burning. People were given training there. Socialist leaders like Gangadhar Mishra, Gokul Mohan Raichudamani were very frequently holding discussion with the refugees, canvassing support for their agitation and making them parade with National flags along with shouting of slogans like 'Inquilab zindabad', 'British sarkar dhwansa heu' etc⁴⁴. At Manikagoda, Parsuram Padatikray and Nilamani Samantary had arranged the camp for refugees. Similarly at Baideswar another camp for the refugees of Khandapara had been opened by Sri Udayanath Choudhury.⁴⁵ At the refugee camp at Manikagoda, apart from the advice of the socialist leaders, the refugees were engaged in various constructive works like preparing thread from cotton and weaving Khadad etc. They were going on procession everyday with various patriotic slogans. The refugees were collecting subscription for their livelihood from Khurda and Banki.⁴⁶ Raghunath Singh Samanta and Brindaban Moharana were taking the leadership of the refugees. They were seeking advice from Dr. H.K. Mahatab from time to time for future course of action. People of Manikagoda, apart from other leaders of the area, had extended the hands of full cooperation and support at that time of need. One day when the refugees heard a meeting to be held at Cuttack to be addressed by Sri Jayaprakash Narayan and Swami Sahajananda Saraswati, they, in large number, reached Cuttack on feet to listen to the top leaders of Socialism. Their speech concerning the oppressive British rule and rulers in Gadjat States had caught the imagination of the refugees.⁴⁷

Oppression on the kin and kith of the Prajamandal workers who had left the state, had continued as usual by the Durbar. Police atrocity on the people had crossed all the limits. The ruler had stopped lending paddy to those tenants who



joined Prajamandal.⁴⁸ In the meantime the Durbar had formed a Prajasabha in order to counteract and detract Prajamandal movement in the state. One booklet named “Prajasabha Adesha” was printed in Odia and distributed among the people.⁴⁹ Its president was Dewan of the State. All these measures of the Durbar of the State were to divert the attention of the people from agitation and sabotaging the agitation. Gradually the Prajamandal published Bulletin No.1 entitled Amakatha (our say) on 30th July 1939 and Bulletin No.2 entitled Judha Nian (The fire of war) on 5th September 1939. These were done by the refugees of Khandapara State in a meeting. These two bulletins were secretly distributed among the people in night time.⁵⁰ Raghunath Singhsamanta, Banamali Rath and Raghunath Dash in Khandapara, Chandramani Kar, Pabani Sahu etc. in Kantilo endured a lot of pain to distribute these bulletins among the people. As a result once again these could create jubilation among the people. People were rejuvenated. Bulletin No.1 Known as Amakatha criticized and condemned the misrule and mismanagement of funds, official corruptions and luxurious life style of the ruler. It appealed the people to be mentally strong to wage a final struggle against the ruler. Similarly the bulletin No.2 known as Judha Nian described the administration in the Gadjat of Khandapara as dark administration. It appealed the people particularly the youth to be united and fight against injustice and misrule. During the First World War, the British government was engaged in war. So it was the golden opportunity to come forward to dethrone the ruler and save the motherland. All should come forward voluntarily to sacrifice life and property for the motherland. Simultaneously the bulletin gave certain advice to the people to obey.⁵¹

(i) There should be formed Prajamandal in every village to settle all disputes there.

- (ii) To boycott ruler’s court etc.
- (iii) To stop payment of revenue and taxes to government.
- (iv) To ostracise those people who continued oppression against the people from the side of the Durbar.
- (v) To take pledge not to obey the order of others except the Prajamandal.

These bulletins put a positive impact on the people for continuation of the movement.

Many refugees, remaining away from their families for a long period, wanted to return home. On 15th September 1939 some of the leaders of Prajamandal met and decided to send one Biswanath Paikray to the Raja with a demand for the redressal of the grievances of the refugees and for their safe return to home. The Raja had told the messenger that he would not put the refugees to trouble if they returned home quietly. Moreover at that meeting it was also decided to offer Satyagraha on 20th September 1939. According to this decision nearly all the refugees from Khandapara assembled at Manikagoda on 19th March 1939. They decided to send a batch of five volunteers each day with National Flag on satyagraha to the state to demand redressal of their grievances and to court arrest. In that connection the local leaders had gone to Cuttack to consult the leaders there. After receiving instruction from the leaders at Cuttack it was decided not to start the satyagraha then. So all the refugees assembled at Manikagoda returned to their respective camps.⁵²

In the meantime the refugees at Manikagoda were anxious to return home. One Chakradhar Mohapatra, Secretary, Bolgarh Primary Congress Committee had requested the Ruling Chief of Khandapara to ensure their safe return. A petition to withdraw all repressive



measures and fulfillment of demands was submitted to the ruler. The Durbar said that it would consider all the request of refugees except the one for permission to hold meetings and conduct processions in the State.⁵³

On 27th February 1940 the Khandapara refugees residing at Manikagoda and Baideswar assembled at Haladipada under Bolgarh police station in Khurda subdivision to discuss about the matter of returning to their homes. The offer of the Raja was discussed. The Raja had made offer to them to return their home without falling into evil advice of Congress workers. Moreover the ruler said them to give up Khadar and sever connections with Congress and apologise for their conduct in writing, then he would withdraw all cases against them. The refugees immediately rejected such proposal of the ruler and requested Dr. H.K. Mahatab to intervene in the matter.⁵⁴

Home Return of Refugees :

In the meantime on 20th March 1940 some refugees from Baideswar and Manikagoda under the leadership of Raghunath Singh Samanta marched in a procession to the State as their grievances had not been redressed by the Raja and assurances for safe unconditional return to state had not been given. On the way the Satyagrahis held meetings and raised various slogans. When they reached at Koska Police Station, there were 18 armed police personell, one police S.I. and Magistrate Gopinath Patnaik. The Satyagrahis were forcibly disposed, beaten and arrested. Raghunath Singh Samanta, Uchaba Pradhan, Panchanan Dash, and Bauribandhu Pradhan were arrested and sent to Jail. Trial began after 16 months. As per Regulation Act 9, 11, 13, 14, Samanta got Rigorous Imprisonment for 3 years and 1 month and others got R.I. for 2 years.⁵⁵

Taking the gravity of the situation in Khandapara and concern of the people into account Dr. H.K. Mahatab was engaged in a negotiation with the Political Agent and the ruler of Khandapara for the safe return of the refugees to their homes. Finally the Raja had issued a statement unconditionally asking the refugees to return to the State assuring them that no action would be taken against them on their return.⁵⁶ Their property which had been forfeited during the agitation was restored and cases against all except leaders were withdrawn.⁵⁷ As a result normalcy returned to the State. The State became calm and quite for some period of time until the next call of Congress for revolt in 1942.

Conclusion :

The people of Khandapara were strongly determined to fight for their legitimate rights and justice through the mass agitation on Gandhian principles. They endured a lot of pain and hardship but never adopted violent means. The Durbar, however oppressive it might be, succumbed to the popular revolt and accepted many of their demands. It was a victory for the people. The years, 1942 and finally 1946, witnessed more vigorous movements by the people which winded up the fate of the ruler and made the people citizens of independent India in general and that of Odisha in particular. Thus the people's agitation in 1938-39 was the need of the hour and a timely step in right direction which produced far-reaching consequences in the long run of its history.

References:

1. Ramsay, Cobden, Bengal Gazetteers Feudatory States of Odisha, Calcutta, 1910, p-232.
2. Ibid.
3. Senapati, Nilamani, Orissa District Gazetteer (Puri), 1977, Bhubaneswar, p-105.



4. Ibid.
5. Final Report of Survey and Settlement of Khandapara State (1928-31).
6. Eastern States Agency, List No-6, (list of chiefs and leading personage) Govt.of India Press, 1938, Delhi, p-12.
7. Ramsay,op-cit,p-233.
8. Mahatab, H.K, History of Orissa, vol-II, Cuttack,1960, p-475.
9. Report of the State Enquiry Committe, 1939, Cuttack, p-182.(hereafter known as ROSEC)
10. Ibid,p-183.
11. Ibid.
12. Ibid.
13. Khandapara Itihas O Prajamandal Andolan, (Odia), published by Freedom Fighters Committee, Khandapara,1990, pp-4-5.
14. ROSEC,op-cit,p-183.
15. Ibid.
16. Ibid.
17. Khandapara,op-cit,p-31.
18. Deshakatha,13th August 1935.
19. ROSEC,p-184.
20. Ibid,p-183
21. Khandapara,op-cit,p-39.
22. Ibid,p-41.
23. Ibid,p-100.
24. Ibid,p-53.
25. Ibid,p-52.
26. Ibid,p-54.
27. Home Confidential Report, 28th April 1939 (hereafter known as HCR).
28. HCR,29th June 1939.
29. HCR,14th June 1939.
30. Deshakatha,10th July 1939.
31. HCR, 20th June 1939.Acc no-1335(c).
32. Ibid.
33. Ibid.
34. Ibid.
35. Ibid.
36. Ibid.
37. Ibid.
38. Ibid.
39. Ibid.
40. Khandapara,op-cit,pp-60-67.
41. HCR,30th July 1939.Acc no-1085(c).
42. Deshakatha,10th July 1939.
43. HCR,30th August,1939.
44. Ibid.
45. Khandapara,op-cit,p71.
46. Ibid,p-74.
47. Ibid.
48. HCR,30th August 1939.
49. Khandapara,op-cit,p-75.
50. Ibid,p-87.
51. Khandapara,op-cit,pp-87-90.
52. HCR, 28th September 1939. Acc no-1085(c).
53. HCR, 14th March 1940.Acc no-1285(c).
54. Ibid.
55. Khandapara, op-cit, p-91.
56. HCR,15th April 1940.Acc no-1285(c).
57. De, S.C, Diary of Political Events (1st April 1936-15th August 1947), Cuttack, 1964, p-32.

Prasanta Kumar Narendra, Lecturer in History,
Government Junior College, Balangir.



August Revolution in Koraput District

Dr. Janmejy Choudhury

The All India Congress Committee passed the Quit India Resolution on 8 August 1942 at Bombay. The next day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. But the Quit India Movement assumed the character of a formidable mass uprising in the backward district of Koraput which is mostly inhabited by the Adivasis or aborigines. The Adivasis became so furious against the British authorities that they threatened to demolish all Government institutions. Koraput was a partially- excluded area and it was mostly inhabited by the tribal people whose literacy was lowest in the province. However, they were not unaware of the call of Gandhiji in 1942. In fact, in 1942 Radhakrishna Biswasray, a prominent Congress leader of Koraput, was the president of the Provincial Congress Committee. He attended the historic Bombay Session of the AICC and on the basis of discussion that took place there he dispatched several letters to the Congress volunteers in his district in August with some secret message. That message spread throughout the district and the people believed that Gandhiji had given a call for open rebellion. In fact, for innocent tribal people, the message of 'Quit India' meant that the British Government was non-existent and the country had become independent. With that belief the people of several taluks in Koraput

started no-rent campaign. Gradually acts of violence, rioting and sabotages spread in the district on a large scale. Then many tribal leaders and people were arrested.

After the suppression of movement by the arrest of leaders, the movement was started at Jeypore by two young boys. On 13 August 1942 these two young boys, carrying Congress flags, preached the message of revolution. This was followed by *hartals* and campaigns for non-payment of taxes. On 16 August 1942 the Congress workers organised big gatherings in various important places of the Koraput District and some workers were arrested. On that day a mob consisting of 1,000 persons, invaded a taluka office. The mob was dispersed by the police with lathicharge. Meanwhile, the Congress workers started picketing before the excise shops, courts and the Government institutions in Gunupur. At the Lakshmipur police-station some records were burnt by the furious mob.

On 21 August, hundreds of Congress volunteers led by the local leaders, Lakshman Naik, had assembled at Mithili with the object of raiding various offices including the police station. They did not pay any heed to the police warning and seriously injured one forest guard, who died later on due to the assault. Greatest bravery was exhibited in the Koraput district during the Quit



India Movement by Lakshman Naik, an ordinary illiterate member of the Congress. Gifted with qualities of leadership he could mobilize public opinion in favour of the Congress and against the British Government. He had been arrested in 1936 for organizing no-tax campaign in Mathili locality. For taking part in the Individual Civil Disobedience of 1940-41, he had been twice arrested and sentenced to nine months rigorous imprisonment. He had attended the meeting of Congress workers at Jeypore on 31 July 1942 where instructions had been issued to the Congress workers about the impending Quit India Movement.

Lakshman Naik organised an army of 200 men, armed with saplings, cudgels and lathis. Wearing Khaddar, and carrying Congress flags and Gandhiji's portraits, the followers of Lakshman Naik marched through the dense forests, destroyed the liquor shops on the way and attacked the Mithili police station on 21 August 1942. The revolutionary mob did not care for the warning of the police and assaulted the policemen. As a result some policemen were injured. The policemen then opened firing and four persons were killed and four others injured. Lakshman Naik himself was injured. He shouted, while leading the mob: "we are warriors. British Government is gone. Mahatma Gandhi is our king. Maharaja of Jeypore is dead. The British king is dead. The country is ours. We have got independence. Rise brethren, all of you take part in this war, Mahatma Gandhi ki Jai." He was arrested, kept confined in Berhampur jail and subsequently Lakshman Naik alone was sentenced to death and 38 persons were awarded various terms of imprisonment. Lakshman Naik was hanged in Berhampur jail on 19 August 1943. He was the only freedom fighter of Orissa who was hanged in the jail in the August revolution. Like a true martyr he declared his innocence and

went to the gallow with cheerful face. Lakshman Naik was not only a flamboyant revolutionary but also a good constructive worker. With the help of his followers he had constructed a road, bridge and a school etc. Out of 38 persons in the Mathili case, three died in the jail and the rest were released after Independence.

On 24 August 1942, another violent incident took place at Pappadahandi where the police party was attacked by thousands of tribal people. The police party asked the mob to disperse. Instead of dispersing the mob attacked the people. A Subedar and a constable were injured. In the police firing twelve persons were killed on the spot, fourteen were injured and three persons died in hospital raising the death toll to fifteen. According to the popular version, the police attacked the Congress workers without any provocation and many persons were killed and thrown to the river of Pappadahandi. It is difficult to ascertain the truth. But there is no doubt that Koraput, one of the most backward districts of Orissa, rose in open rebellion in August 1942 and innocent and illiterate tribal people faced bravely the police firing and lathicharge for the freedom of their motherland. The Government succeeded in restoring law and order in the district by October 1943 only by strong repressive measures.

The August Revolution is an important landmark in the freedom movement of India, in which Orissa played a very significant role. It assumed the character of a mass movement in many places of Orissa: even the Adivasis in the backward district like Koraput were inspired by revolutionary ideas.

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



Annapurna Maharana : A Philanthropist

Prabhat Kumar Nanda

The girl child born on 3rd November, 1917 in the family of Nabakrushna Choudhury, the freedom fighter was later became the torch bearer of social awareness and reformation in the history of Odisha. Annapurna Maharana popularly known as Chuni Appa has left golden footprints in the pages of Indian independence movement. Annapurna was influenced by the philosophy of Mahatma Gandhi, the father of our nation. From the childhood she had the privilege to be a member of *Banara Sena*, the specific group of children dedicated themselves for the success of freedom movement.



Annapurna had the privilege to come in contact with great leaders like Lok Nayak Jayaprakash Narayan, Acharya Vinoba Bhave, Utkalmani Gopabandhu Das, Utkal Gourav Madhusudan Das and Acharya Harihar. Gopabandhu Choudhury and Rama Devi were the parents of Annapurna. Her brother Manmohan Choudhury, uncle Nabakrushna Choudhury and her Aunt, Malati Devi sacrificed themselves for the cause of Indian independence. Hence the influence of

patriotism was fostered in the life of young girl Annapurna. She inherited the courage to serve the people from her family members.

Her father Gopabandhu Choudhury was a Magistrate as appointed by the British Government with high salary and privileges. The clarion call of Mahatma Gandhi insisted Gopabandhu Choudhury to resign from the job and to join actively in the independence movement. Annapurna was highly inspired by Pandit Gopabandhu Das to serve people for their upliftment. She was associated with the promotion of Odia Newspaper, 'The Samaja', a weekly publication which was later converted to a daily newspaper publication to propagate the spirit of patriotism.

Annapurna for the first time was arrested by the British Government in the year 1930 for her association with Salt Movement. She attended the Indian National Congress meeting at Karachi in the year 1931. She was an young girl of 14 years. She had the opportunity for association with Simant Gandhi, Khan Abdul Ghaffar Khan. She



was an active member of Indian National Congress and had the privilege of attending all conferences. Annapurna actively participated during the visit of Mahatma Gandhi to Odisha in the year 1934. She was one of the co-ordinators of visits of Mahatma Gandhi to Odisha during 1934 and 1938. Her leadership and patriotism was appreciated by Mahatma Gandhi, She was inspired by receiving a number of letters from Mahatma Gandhi for planning of independence movement in Odisha. She was a good singer and was winning the hearts of freedom fighters by singing patriotic songs. Mahatma Gandhi was the friend, philosopher and guide of Annapurna. After the independence of India, she was not interested for any position or power through politics. She engaged herself in the service for the poor people and creation of social awareness. She was very industrious and devotion to work was her philosophy. Simple living and high thinking was adopted by Annapurna. Punctuality and discipline was the philosophy of her life.

Annapurna has been accepted as a great philanthropist of India. Self dedication to the optimum limit was experienced from the life of Annapurna. She inspired people to be united during the war with China and Pakistan. She was associated with the mission of Lok Nayak Jayaprakash Narayan for conversion of hearts of dacoits of Chambal Valley in Madhya Pradesh. Till her death she was a worshipper of social service and selfless dedication.

The literary excellence of Annapurna was recognized by her writing “Dasyu Hrudayara Debata” and “Amruta Anubhab”. “Dasyu Hrudayara Debata” was created by her narrating the experiences of Chambal Valley Mission. “Amruta Anubhab” was dedicated with the philosophy of Vinoba Bhave. She has also written a number of books narrating her experiences during freedom movement. She also translated a number of writings of Mahatma Gandhi in Odia.

She was a great orator. She was highly influenced by her mother Rama Devi for successful organisation of different movements against drugs, atrocities against women and downtrodden people. She was conferred with Doctorate degree and was awarded with Utkal Ratna. She was actively associated with different social organizations i.e. Kasturba Gandhi Rastreeya Smaraka Nidhi, Utkala Gandhi Smaraka Nidhi, Sarbodaya Relief Committee, Utkal Nabajeeban Mandali, Utkal Sarbodaya Mandali, Acharya Harihara Trust, Nagari Lipi Parishad and other organizations dedicated for social awareness.

The life of Annapurna Maharana was a message of selfless dedication and patriotism to the people of the society. She was married to Sarat Chandra Maharana in the year 1942. During such period the inter-caste marriage was not accepted in the society. Annapurna Choudhury was born in Karan family but married to Sarat Chandra Maharana of goldsmith family. It was a bold step taken by Annapurna Choudhury to end the casteism in the society. Hence Annapurna Choudhury was known as Annapurna Maharana. Her two sons Gyana Deba and Karma Deba are Professors in Physics and were conferred with Doctorate degrees. Annapurna Maharana breathed her last on the 31st December, 2012.

While analyzing the life of Annapurna Maharana it is evident that the simple living and high thinking is the basic way of human life. Being a woman she never felt herself incompetent to join actively in freedom struggle to disseminate the message of reformation in all walks of daily life. She was a successful philanthropist by dedicating her life for the upliftment of Odisha and displaying the example of worthy life amidst enormous onerous obstacles.

Prabhat Kumar Nanda, Atithya, MIG-I-227, Satyasai Enclave, Kolathia, At/Po- Khandagiri, Bhubaneswar-751030, Prabhatkumarnanda@hotmail.com



Ensuring Learning in Primary Schools

Usha Padhee

In recently held Project Approval Board meeting (PAB) we got approval of the budget of Rs.1592 Crore for implementation of Sarva Shiksha Abhiyan (SSA). Though we presented the substantial progress made by Odisha, the challenges which exist are overwhelming. In spite of improvement in infrastructure the deterioration of learning out-come has become the cause for worry. Hence, 12th plan document rightly emphasizes on reinforcing learning outcome in the government schools.



Whenever Annual Status of Education Report - Rural 2012 (ASER) is released concerns are expressed in many corners. ASER, 2012 deals with learning among the students in primary education. *If I discuss about our State, the learning in schools are weakening.* Only around 50% of children of Standard-III & IV can read

Standard-I text or more. Around 43% of children of Standard III & IV can do subtraction or more. Situation is no better in many other States. Rapid expansion of program for access is blamed for decline in quality. But without swift outreach we

will not be able to universalize education by bringing all 'out of school' children to the fold of schooling.

Though ASER has some limitation relating to small sample size and methodology the study indicates the trend. Without such scientific

survey it becomes difficult to quantify and analyze the situation though the problems seem to be quite obvious. We can find solutions only when we acknowledge the problems. Internalizing the importance of learning outcome we have done the survey through our teams. Though the reports are better, the fact that the learning has become the backburner is evident.



After having spent few learning months in the department, I am overpowered by the comments in all the quarters about the quality. It's a fact that infrastructure wise we have improved substantially. If we compare the figures with other States, Odisha has been the front runner. For example, Pupil Teacher Ratio (PTR) is 27 in Odisha where as it is 28 in Tamil Nadu and 29 in Gujarat. This indicates that we have one teacher to every 27 students and at par with the progressive States (All India it is 30). Student Class-room Ratio (SCR – classroom availability for students) is 28 in Odisha, whereas 33 in Gujarat and 41 in Bihar.

Resource wise also we are better. Our SSA budget has increased from around Rs.72 crore in the year 2001 to Rs.1592 crore in the current year. Then what ails our systems and why our quality deteriorating? Why the ultimate outcome, namely learning not achieved among the children? Answer lies within the programs and teaching approach adopted by us. Of course, commitment and skills of teachers are the critical issues. In department we have been monitoring learning outcome through indicators like school environment, classroom transaction and curriculum coverage etc. But such proxy indicators do not reveal the impact of teaching in the classroom. When we assessed the learning outcome through scientific survey, the results are not encouraging.

This study is not to assess the students but to assess the teachers, as well as the system. Few argue that some children by nature are dull headed and our effort will not make them learn. This is a myth which our system is exploiting to cover the inefficiency. Every child has an ability to learn, but through different methodologies. In teaching there is a component of remedial teaching which will ensure slow learners to analyze the

concepts and improve their understanding. Activity based learning enables every child to participate in activities, games, songs, to interact with teachers and peers to ensure the progress. If these pedagogical strategies / tools are utilized we can ensure that the students will learn. Teachers are the professional and they should possess these skills to become teachers. Regular training programs are organized in our State for teachers to hone their skills. It is the supreme art of the teacher to awaken joy in creative expression and knowledge.

I believe in spite of all the constraints, the teachers can make the students learn. This has been proved by many committed teachers. During my field visit I have seen that teachers who go beyond the normal routine way of teaching make learning interactive and fun. If teachers have a will to do, then the constraint of resources or infrastructure will not come in their way. During the children festival organized by the Department, many districts proudly displayed the Teaching Learning Materials (TLMs) which are made locally and with almost negligible cost. But it is a matter of pity that to only few of our teachers use TLMs effectively.

Many argue about having at least one teacher in each class for better quality. Considering the Pupil Teacher Ratio (PTR), and RTE norms it will not be possible now or in days to come. It is imperative that teacher has to deal with multi grade children in primary. Even in progressive States like Kerala, Tamil Nadu or Karnataka, they do not have one teacher in each class. Above mentioned quality Pedagogical tools like activity based learning, active participation of students allow our teachers to cope-up with such situation. The helplessness only shows our attitude to choose the easiest path. Involving students directly and actively in the learning



process itself will enhance the creativity, motivation, confidence among them. Such child centric approach will free the child from fear of classroom and encourage them to be part of learning process.

Results of our internal assessment reveal that a good percentage of students are weak in reading and writing and understanding of Mathematical concepts. To address the problem a systematic re-enforcement programme is scheduled to enhance the competencies among the children from Class I-VI. An approach called SAHAJ is encouraged to be practiced in the schools during July and August. The objective of the intervention is to enable all the students to achieve the minimum level of Class, appropriate competencies in language and mathematics. This exercise will also make the teachers aware of the re-enforcement strategies and teaching methodologies to make the students active learners. However this programme can not be successful if teachers and officials of Education Department embrace this responsibility wholeheartedly. After the intensive activities for two months another round of evaluation will take place to assess the progress. I hope that, this initiative will bring back the focus on learning.

It is the responsibility of the educational system that the primary school children will have minimum learning in reading, writing and numeracy. Once these skills are enhanced the child will get interested to learn more and tries to acquire knowledge. This is more important than completing the syllabus. Hope we will understand the seriousness of the issue and address the problem head-on. When our children actually learn in the schools the dream of India as a 'knowledge society' will become reality. I would like to close this write up with the appropriate quote of Dr. Kalam,

*“Learning gives creativity
Creativity leads to thinking
Thinking provides knowledge
Knowledge makes you great.”*

Usha Padhee, Commissioner-cum-Secretary, School & Mass Education, Odisha Secretariat, Government of Odisha Bhubaneswar, E-mail : ushapadhee 1996@ yahoo.com.



The People of Mudulipada

(ESSAY ON LIFE OF THE BONDA TRIBES.)

Dr. Debashis Patra

That was a Sunday: the day of the weekly village fair of Mundiguda. Mudulipada is about twenty kilometres from Mundiguda. Mundiguda is not merely a fair for commercial transactions, it is the dearest place of the Bondas, an integral part of their life and culture. The pure and pristine in the aborigines have very often lured the tourists, researchers and scholars to this enigmatic place who take it as a mission to bring this wonder of the creation to limelight in the larger arena of this world.

Under a few thatched roofs in the fair have been displayed the shops dealing in the basic items of daily chores, things of the mundane world. A shop of 'salap' juice under a tree entices everyone. The people of Mudulipada come here to pick up a few memorable moments manifesting a tremendous zeal and zest for life. He has no opportunity to be lost in the allurements and sophistications of modernity. They are not an ordinary people, but the inhabitants of the high hills of Bonda from a historical perspective. They are the denizens of the country of Barajangara, distinctly separate in respect of their township, their law and order and their topography which the civilized men call the 'Bondas'; and their common identity as the people of Mudulipada.

Curiously enough, a series of questions normally arises with regard to this primitive tribe:

how do the people of Mudulipada look like ? What do they put on ? What do they eat? Where lies the underlying formula of their insatiable thirst for living? Are they Aryans or Non-Aryans ? Or they connected with a thread-like brittle relationship hidden under the primitive origin of creation? To meet these persistent enquiries and inquisitiveness, an international seminar was held in the University of New York on the subject "The Man of Bonda Hill", attended by a large number of eminent anthropologists from all over the world. A lot of discussions and deliberations went on yielding to many fascinating findings and suggestions. But to the utmost shock and surprise no Indian representative participated in the international programme; the seminar, however, became a museum of myriad revelations. Quite a good number of foreign researchers and tourists presented their illuminating studies and observations. In the corner of the auditorium was there a Swedish lady listening very attentively and with much concentration to the deliberations of the seminar, Charlotte by name. She tied a knot with a man of very remote village in Odisha. A galaxy of questions in her mind, her mind stirred and agitated over the unending ebb and tide of possible answers to them. How can she meet these Bonda people, newly and amazingly reflected in the mirror of history ? The people who



are the basis of the anthropological survey and research – the ‘People of Mudulipada’.

As the month of March waned, the rage of biting cold winter gradually cooled down. The scarecrows in the fields have been ruined. The rows of hills and hillocks stood firmly in darkness as if they observed a ritual of total silence. And from that inexpressible anguish glowed the dying fire in the hills. The rhythmic beat of ‘dung dunga’ on the Chaiti festival flowing over a distance affirms the existence of an Adivasi village (a village of primitive tribe). They had to reach the Mundiguda fair at the day break.

The fair was in between Guma and Khairput, after they travelled about seventy kilometres from Malkangiri. Amidst the glowing red rays of the rising sun the leaves of the trees on the road side as if blushed by the tender touch of the fog. And the people of Mudulipada were marching in a disciplined line towards Mundiguda fair. In their gait was manifest a rhythmic ease as well as the behavioural discipline of ants.

Somaru drew the attention of Charlotte to the saga of the aborigines. He has accompanied her from Malkangiri, sent by the administration, because originally he hailed from Mudulipada, quite familiar with the life and language of those people. Now he is educated, and is engaged in some service at Malkangiri, leading an urbane life there. He was proficient in three languages: his own Bonda language, Odia and English. That’s why he very adroitly and faithfully played the role of a tourist guide. It is only his manner and modulation that will introduce specifically his own tribesmen to the world at large.

The fair was gradually gathering its momentum. And Charlotte went on observing the Bonda women arrayed in their strange costumes. On their tonsured heads were there rounded strips of leaves of thin date trees, which again were

entwined with beads. Eight to ten metallic rings were there around the neck. Chains of multi coloured beads covered their breasts, and around the waist was there a strange kind of cloth called ‘ringa’. At a little distance under a shady tree the men had opened their shops of ‘salap’ wine. They had ornaments in their ears. They looked very terrible with their conventional weapons of bows and arrows. All the same the modern scholars were in search of a prehistoric man in them.

Somaru went near the Bonda women and made them aware of the positive intention of the foreign lady. Thereafter thronged a female crowd around her. She gave them tips of a few hundred rupee notes and took a lot of snaps of the women, mostly culture- specific. Somaru did not relish the tips given by her with a dissuading remark, “Madam, hundred rupees are too much.” In Charlotte’s eyes was writ large the supreme delight of an achiever. She replied, “I know, I know ...”

One reaches Khairput if one goes further. One comes across the habitation of the Bondas by climbing up the mountain for about fourteen to fifteen kilometres from that place. It is spread over a forest area of one hundred and thirty sq.kilometres and is situated on the north- western side of the river Machhkund. It is at a height of three thousand to five thousand feet from the sea level. This habitation of the Bondas, touching the basin of the Machhkund, is at the greatest height in the entire world. Berriar Elwin, a renowned anthropologist, describes them the “Bonda Highlanders”.

From Khairaput, the vehicle started climbing uphill on the ghat road. With this began Somaru’s analysis of the history of Bondas. Charlotte kept the video camera on in front of him. He spoke in his broken adulterated English — The Bondas are known as ‘Remo’ in their own language. This tribe, the wonder of Nature and



God's creation, belongs to the family of Austro-Asians, and their population is about 5565 as per the 2001 census. Its literacy rate is 7%. Their cultural tradition strikingly resembles with that of the scheduled tribes of Gadabas and Mariyas. In other words Bondas are the oldest descendants of the Austro-Asian culture.

Then the camera turned towards Charlotte. She questioned: "Any mythology about their origin?" Somaru continued, "Once upon a time there were twelve brothers born in a Gadaba family on the bank of the river Godavary and later they migrated to the mountainous region of Jeypore and settled there. The name of the eldest brother was Bhoi Gadaba, next one was Asura Gadaba and the other ten in the order of seniority were Kandha, Bonda, Didayee, Jhadia, Parenga, Dora, Holar, Pengu, Chileri and Maria. The state of these twelve brothers was known as Barajanga, but as a small state it enjoyed all connection and co-operation with the king of Jeypore. At the time of emergency, the Bonda army of Mudulipada, fully armed with their arms and ammunitions, marched heroically to defend the king of Jeypore.

Charlotte looked out of the vehicle to observe the beauty and splendour of nature from the hilltop. In her glance was there a romantic feel. The driver said that they had reached Mudulipada. Charlotte got down along with her friend and daughter. Pointing towards a house in front Somaru said that it was an office for the Bonda Development Project. Beside it was there the high school of Mudulipada. The boundary wall visible at the back was that of a girls' dormitory (Kanya Ashram).

Then they started towards the village. The friend of Charlotte asked Somaru, "Would you please tell us about the Bonda villages?" Charlotte switched on the video camera and Somaru began to speak.

This is the first of the twelve Bonda villages that initially constituted the Barajanga state. Its name is Mudulipada. Ahead lie the villages like Kirsanipada, Tulaguram, Bandiguda, Basupada, Chalanpada, Gokurpada, Pindajangara, Kichipada and Dantipada. At the foot of the hill lies Pandraguda. Now all those villages with the addition of some more area have turned into thirty two villages.

They stood in front of a house. A cock hopped up to its roof crowing. On the verandah was there a semi-naked woman in a tattered cloth. She was gasping intermittently. A thirteen year old boy in school uniform stood by her side. Charlotte asked him, "What is your name?" The boy gazed at her for some time and replied in English, "I am Sania Kirsani." The foreign lady was wonder-struck and offered him a hundred rupee note with an appreciation, 'very smart'. Somaru clarified that Sania was his name and Kirsani the surname. The boy then got down from the verandah. Somaru asked him in his native tongue where he was going. The boy replied, "Ning, ischool baigani ning" which meant "I am going to school."

Somaru then talked about the names and the surnames of Bondas. Bada Nayak, Chalana, Dhangdamajhi, Dora, Jigree, Kirsani, Mandora, Muduli, Sisha, etc. are the surnames of the Bondas. They are classified under two clans: Khila (Tiger clan) and Hantala (Serpent clan). The names are also quite strange and interesting for which Bonda men and women are with the same names. They are named after the day of the week on which they are born for example one who is born on Sunday is called Adi or Adibari; likewise who is born on Monday is called Soma, Somari or Somaru; similarly on Tuesday – Mangalaa, Mangalu; on Wednesday – Budha, Budhei; on Thursday – Lachami, Lachama, Guru, Gurubari; on Friday – Sukra, Sukree and those on Saturday are named as Sania, Sonia, Soni, etc.



A little distance away from the community centre they came across the sacred place of their village deity. Somaru said, “He is our god ‘Singi Arke’.”

Charlotte asked, “Is it related to Konark?” Somaru replied, “Yes. The word ‘Arka’ has originated from Sanskrit which means ‘sun’. And ‘Singi Arke’ means both sun and moon gods who inspire us to live. Mundas call the same god as ‘Singi Bonga’, and the Santalas as ‘Singi Chanda’. Under lies the goddess Basumati and above is Dharma Devata or the god of truth and righteousness. They only are the creation, they only are the creators.

Somaru said with a pause, “In your language, this is the sun god, the source of all energy. We believe that one is cured of deadliest diseases like leprosy if one worships him. Charlotte recollected that such a story was narrated by the tourist guide during her visit to Konark. An interesting question arose in her mind and she enquired with an astonishing look – “Are they Hindus?”

Somaru gave a little break and thought that the foreign tourists who come here are only interested to take photos of bare bodies of Bonda women, purchase from them a few coloured beads, listen to some folktales and then return to their countries. But this foreign lady is truly a scholar to link ‘Singi Arke’ with Konark and is curious to know whether Bondas are Hindus. He then replied, “Yes, Madam, they are Hindus. You can trace here the philosophy of the ancient Indus Civilisation. Mark, a disc has been carved out on the door of that house. You will find almost the same mark on most of the doors of Bonda houses. It is the rising sun, the symbol of Singi Arke. The Bonda houses are built in accordance with the Vaastu Shastra of Hindu tradition. While making the Griha Pravesha (first entering to a new house)

Puja is performed by hanging a string stitched with mango leaves on the door. In addition to this, friendship is established with the accompaniment of Mahaprasad like the Hindu custom. The eminent anthropologist Berriar Elwin and Milia Badanayak had become friends in this way during the pre-independence period and this Milia of Mudulipada added a new dimension to his research. Mahaprasad friendship can be established by offering someone the ‘bhoga’ of the Mahaprabhu (the Lord Supreme).

Charlotte said, “I know, Mahaprasad is related to the Prasad of Jagannath.” The stamp of Hinduism is noticed everywhere: all the rituals at the time of puja, birth, death and funeral rites. The researchers observe that the sound of ‘Om’ owes its origin to the sound of Bonda ‘Houm’ pronounced by the chief priest during his chanting of hymns at the time of the worship of Patakhanda.

“How strange!” the friend of Charlotte commented.

Moreover, the characters of the Ramayana and the Mahabharat have been given utmost importance in the folktales and legends of the Bondas. A lot of legends have developed woven mostly around Lord Rama, Lakshmana, Seeta and Bhima. In this Mudulipada we find the Seetakunda associated with the memory of Seeta. And Bhima is the great hero in the folktales pertaining to Patakhanda and paddy cultivation. Seeta, the wife of Lord Rama is no other than Mahalakshmi in our legends. She is the goddess of agriculture and crops. We believe that there will be a good harvest if she is pleased. It has been mentioned in the “Koushika Sutra” of Rig Veda, the oldest scripture of Hinduism. The animal that has been described in the folktales of ‘Singi bora’ strikingly resemble the ‘Barah Avatar’ of Lord Vishnu (Lord Vishnu in the incarnation of a wild boar). And the descriptions in the Taittiriya



Samhita and Taiteriya Brahmana point towards the same animal.

Charlotte expressed her desire that they would like to take rest for some time. Somaru spread a bedsheet in the shade of a tree for the purpose. All had a little rest. At that time the sun was just above the head. Somaru gave them bread and butter that they carried. A few children had gathered around the foreign lady, most of them were completely naked. Charlotte asked Somaru to give them something. He gave them a few pieces of bread, they received but threw the pieces without eating them. Her daughter Emily looked astonishingly at her and said, “What happened, mom?” Somaru trying to assuage the embarrassment said, “Please don’t mind. They are fond of only their conventional food — Suan, ragi , and rice produced by Bondas themselves. A few years ago, the people of Asiatic Research Centre had collected samples of three hundred varieties of paddy from the basin of Machhkund, and from Chittrakonda and Balimela area. They found the evidence that the Bondas were the first to cultivate paddy in the world. Because this was the oldest civilisation amongst all.

Charlotte said, “But they are very poor.” Somaru asserted with strong self-confidence that they never accept and absorb other’s culture. Look how they are dressed. Attempts have been taken to make them wear clothes and bring them to the mainstream of civilized life. But they did not accept. But the women make their clothes with the threads prepared out of the barks of Salupsar and Insea trees normally found in Africa, South America, Indonesia and Oceania. The weaving method of Bonda women is quite conventional. It is almost similar to that of Nicobar and Oganda. There is the description of wearing of such clothes in the ancient Hindu mythology. Even today the people of ‘Mahima Cult’ in

modern Odisha wear the loin clothes in the same style.

Then all of them got up. Somaru led them to a ‘dhangdi house’ (a young girl of marriageable age) where the sweet fragrance of art and culture of Bonda life spread all around. The revelry of songs and dance vibrated everywhere for nights together. Here the custom of marriage is carried out in a democratic way centring round the ‘dhangdi’ house. The unmarried girls spend the nights in this house lost in dance and merriment. If a boy likes any one of them, he chooses her by gifting her a ring or bracelets in the style of ‘swayambara’. Later the marriage is solemnized with the consent of the family. But from the point of view of the age, the girl happens to be older than the boy. This is the peculiarity in the Bonda marriage.

The discussions and deliberations that Charlotte had listened to in the seminar held at the University of New York paled into insignificance before the enlightening presentation of Somaru. She gained much more from Somaru than what she expected to study. She could discover the primitive source of knowledge, had many valuable photos in different styles and at different places. She wished to take with her some of the bangles and chains of multi-coloured beads used by the Bonda women before she returned and she expressed it before Somaru. He conveyed the fascination of the foreign lady to the Bonda women standing at a little distance. After a discussion with Somaru in their own language, they entered inside a cottage and came out with certain chains of multi- coloured beads. Somaru informed the lady that they wanted money. The lady gladly gave them a hundred rupee note at which Somaru again said, “This is too much, madam.” She replied, “I know, but I want to help them.”



The sun was in the western sky gradually fading out. Somaru said, “Now we have to return.” The foreign lady was reluctant to leave the place because the more she stayed there the more she was transported to a world of mystery and wonder by the revealing narrations of Somaru. Then it was the time of Chaitra festival. It would start from the day after. The men will go on hunting and all will be lost in the revelry of singing and dance. While returning from the village, they saw a group of Bonda women singing under a tree:

Ane ne...neaane ... ne ..ne..
 Amba adriga nelel
 Amba o onder ah tane leldai
 Ane ne ...neaane ... ne ..ne..

Somaru told Charlotte, “This is their folksong.” They returned. They left Mudulipada behind. Those primitive men of history disappeared in the distant horizon. The vehicle moved ahead. The evening had already set in, the twilight moon had sojourned over the sky. On the way back Somaru unlocked the untold legends and folktales before them like an office file. They reached Malkangiri at about 8 O’ clock in the night.

The vehicle stopped at the circuit house. Somaru wanted to take leave of them. Charlotte

offered him Rs. 5000/ but he declined. However, she forced him to accept it and appreciated : “You are very talented, I like you.” Somaru left.

Charlotte did not have sleep in the night. She went on replaying the video cassette and studied the recordings from different angles. Next day she flew back to Sweden. After she arrived there, she presented all the fascinating details about the primitive man of the world , the Bondas, on the news channels, in the exhibitions and seminars; the presentation was so unique. She never forgot to express her gratitude to Somaru for helping her collecting precious materials and historical data on the Bondas. Her concluding remark: “ I love India, I love Odisha and I love the people of Mudulipada,” reverberated with the lasting impression she carried with her.

(Mrs.Charlotte is the wife of the world famous painter P.K.Mahanandia. This is a special portrait of her visit to Mudulipada.)

Dr. Debashis Patra, Lecturer in Odia, Rajdhani College, Bhubaneswar.



No to Domestic Violence

Susanta Kumar Shadangi

The term domestic violence is often used synonymously with domestic abuse or Intimate Partner Violence (IPV) is quite endemic and universal. Domestic violence or abuse refers to any act of physical, sexual, economical or psychological abuse or the threat of such abuse inflicted against a woman by a man intimately connected to her through family relation or acquaintanceship. Looking at our front it reveals that this inhuman treatment has its root since the Vedic age and has existed till in this twenty first century. The concept of 'Arddhagnini' (half of body) seems to be confined only to literature and has never implemented in practical life. So also is the 'Parada' system (hiding the face in veil) and the 'Sati' (Self immolation of the body in husband's pyre.) That is subject to women only, which reflects the women's subordinate status in the society. In short, it is always the women who have to be in the tight rope, subject to inequality and looked down as an inferior sex. The abusers use different tactics to exert power over their spouse like dominance, isolation, threats, intimidations, denial and blame.

Why Violence?

Domestic violence against women is an age old phenomenon and has long been accepted as something that happens to women. It is said that women comprise 66 % of the world's illiteracy and 70 % of the world's poor. There are certain issues and challenges that give rise to this violence against women. In the first place, it has been observed that it is due to the low

mentality and negative attitude of the people towards women and girls which lead them to treat women and girls as second class citizen and consider them as back seat driver. Secondly Indian society is based on several traditions, beliefs, blind faith and conventions and customs which are considered as the foundation of discrimination against women. In the third place, as it is said due to illiteracy and poverty, women particularly in the countryside suffer a lot. Fourthly, as they are not aware of their rights and that they reel under poverty they are not able to approach the court of law for justice and remain away from the protection provided under different enactments. In the fifth place, it is also observed that due to the nature, most of the women do not disclose about their domestic abuses at their homes. The fear of social stigma keeps most women from reporting of the abuse.

The National Family Health Survey records that nationally 8 per cent of married women in India have been subjected to sexual violence. 31 per cent to physical abuse and 10 per cent to other severe violence. Researchers have also found in this connection that most men who indulge in domestic violence have either suffered or seen same in their childhood homes, so also women who bear the torture quietly have either seen or suffered abuse at their childhood homes, and it is also observed that alcohol and drugs are not necessarily the only participants of this abuse.



The Sufferings:

Women suffer many types of physical and emotional problems as a result of illegal actions taken within their private homes. Serious health problems often include- injury(laceration to fracture and internal organ injury),unwanted pregnancy, gynecological problems, pelvic inflammatory disease along with pain, headache, permanent disabilities, asthma, Mental health effects can include depression, fear, anxiety, low self esteem, sexual dysfunction, eating disorder, obsessive compulsive disorder and Fatal effects can include suicide, homicide, maternal mortality etc.

Efforts made:

In 1983, domestic violence was recognized as a specific criminal offence by the introduction of section 498-A into Indian Penal Code. This section deals with cruelty by a husband or his family towards a married woman. Besides the Government of India has made some other efforts for the protection of working women against the excesses.

The National Commission For Women Bill was passed in 1990 which came into force in January 1992 contains the main objectives of studying and monitoring all matters relating to provisions of constitutional safeguards for women and to review existing legislation as well as suggest amendments wherever necessary.

To prevent violence against women and to protect their rights the legislation “Protection of Women from Domestic Violence Act 2005” was passed. According to this Act every woman who have been deprived of her right to life by the act of husband or relatives of the husband can file a complaint to the protection officer or police officer or magistrate in the form of ‘Domestic Incident Report’ (similar to FIR). The complaint can also be filed by the relatives of the victim or the aggrieved person and it will be considered as the prima-facie evidence of the offence.

On 19th March 2013, the Parliament passed a new law with the objective of protecting women more effectively from sexual violence. The new law enacted in this regard are Criminal Law (Amendment) Act 2013, which amends the Indian Penal Code (IPC), The Code of Criminal Procedure (Cr.pc), The Indian Evidence Act and The Protection of Children from Sexual Offences Act 2012. The new law makes stalking, voyeurism, acid attack and forcibly disrobing woman a crime and the punishment is death in case of rape that leads to death and for other it is 20 years imprisonment from 10 years' minimum sentence.

To sum up, it can be said that Domestic violence against women is an age old phenomena. It can happen to any one of any race, of any age, sexual orientation, religion or gender. It can happen to couples who are married, living together or who are dating. It affects people of all socio-economic background and level of education. Yet the problems is often overlooked or excused or denied. Noticing and acknowledging the signs of an abusive relationship is the first step to ending it. No one should live in fear of person they love. Prevention of domestic violence requires a lot of patience, but it can be abolished if societies work together. In the Indian society with a patriarchal power structure, woman is often poorly equipped to protect herself from her partner when situation becomes violent. She is always considered as weak and inferior sex.Starting from the childhood to the end of her life she is found to be under the control of father or husband or the son.

The former Chief Justice of India Hon’ble Justice A. S. Anand aptly pointed out that the fight for the rights of women is not a fight against man, infact, it is a fight against the unjustified traditions and the male created “ Laxman Rekha” which is not easy to cross for women in the man dominated society.

Susanta Kumar Shadangi, Dean, Capital Institute of Management and Science (CIMS), At: Pradhan Sahi Square, PO- Panchagaun, Bhubaneswar.



Nonagenarian Poet and Freedom Fighter Gour Chandra Mohapatra

Dr. Sarbeswar Sena

The 18th June, 1915 is the birthday of *Sri Gour Chandra Mohapatra* the noted freedom fighter and litterateur. He is the youngest son of *Kanta Kabi Laxmikanta Mohapatra*, younger brother of *Nityananda Mohapatra* the freedom fighter, litterateur and grandson of *Choudhury Bhagabat Prasad Samantray Mohapatra* the Zamindar of *Talapada, Bhadrak* and a freedom fighter. Besides, *Bhagabat Prasad* was the member of Bihar Odisha Legislative Assembly for thrice. The family of *Bhagabat Prasad* has had a fine cultural heritage along with nationalism. All the members of his family have contributed a lot in the freedom movement. But *Laxmikanta* was not a direct freedom fighter for his diseased life but played a vital role in stimulating freedom movement through his various patriotic songs. *Gour Chandra*, his elder brother *Nityananda*, grandfather *Bhagabat Prasad*, uncle *Kamalakanta* and *Hemendra*, aunt *Janhabi Devi*, *Kokila Devi*, uncle *Mukunda Prasad Das* (the first speaker of Odisha Legislative Assembly) and his eldest son advocate *Gauragopal Das*, all are freedom fighters.

June is very auspicious month for both *Gour Chandra* and *Nityananda*. The elder brother *Nityananda* took birth on the 17th June 1912, the day of *Nabakalebara* of Lord *Sri Jagannath*, whereas *Gour Chandra* was born

on the 18th day of June 1915. Both the brothers are the known figure of history but *Nityananda* was some steps ahead of *Gour Chandra*. *Nityananda* had a spotless career as a freedom fighter and politician. But *Gour Chandra* never dreams of any power in politics, though offers were at his hands and he didn't avail it. The cause is very simple. *Gour Chandra* has planned his life basing on the ideology of Gandhiji and *Biswakabi Rabindranath Tagore*. He never dissociated himself from the path of *Satya* and social services.

Gour Chandra completed his secondary course at *Bhadrak High School* and achieved the B.A. degree from *Bhadrak College* after independence. He has also bagged B.Ed. degree in summer course. After completion of the freedom struggle tenure; he served as an assistant teacher in a private school. Keeping aside this teaching profession he managed the agriculture and was deeply interested in gardening and planting different varieties of flower plants. In the later part of his profession he retired as a Headmaster. At this old age he is engaged in rendering social services to the distress. Like the pre independence period he uses simple clothing and except *Khadi* he never uses any other type of garments of modern fashion rather, he is proud of our cultural values.



Like many educated youths, Gour Chandra joined the freedom movement and is also contented to the maximum accepting the challenge to fight against British Government though there was every threat of losing life at the gun point of British military personnel. Family background had played the important role for his freedom struggle life. Like his elder brother *Nityananda* joined the Civil Disobedience Movement (1930). *Inchudi*, the sea coast of the Bay of Bengal at Balasore was tense for defying the salt law. This had a deep impact in the mind of young *Gour Chandra Mohapatra*. Zoolum of the police, Lathi charge, firing, brutal behaviour to the *Satyagrahis* irritated him and he promised to go against the British Government. In 1932, he was arrested with some of his friends for attending the meeting at *Kunas, Bhadrak*. The police arrested him and he was set free with his another friend. From that day he was stamped as a branded *Satyagrahi* and needless to mention that he played a remarkable role during the Quit India Movement (1942). Behind his freedom struggle career, the spirited and patriotic songs of *Jatiya Kabi Birakishore, Banchhanidhi* and his father the great lyricist *Laxmikant* had a magnificent impact. This is worth mentionable that *Gour Chandra* has not reached the height of glory by any career except a true freedom fighter. His likeminded friends and freedom fighters are *Nilamani Routray*, the former Chief Minister of Odisha, *Dr. Nihar Ghosh* and *Kailash Mohanty*.

The call of *Mahatmaji*, 'Do or Die' stimulated the fighting spirit and bravery of the *Satyagrahis*. This movement called as the August Revolution and was launched on the 9th of August 1942 as the Congress Working Committee took the said decision on the previous day. The police arrested the frontline leaders. The atrocity of police personnel was at the peak to suppress the movement. Even if in the remote *Moffusils* police

started flag marching. The poem of *Banchhanidhi*, "War started, the independence war, who touched it became an untouchable" and the patriotic songs (*Acchaba Guhari and Gandhi Budha*) of *Laxmikanta* made the freedom fighters hot blooded. The *Satyagrahis* took the law to their hands and disconnected the Railway and Telegraph lines and day to day life trend hampered, at places police stations were burnt and some British officers killed. That made the police more violent and blood thirsty. They tried to calm down the situation by hook or crook and arrested the *Satyagrahis* and the suspected anti British minded people on false allegations. *Gour Chandra* was also arrested on some false grounds like involvement in a murder case, burnt of police station of *Bhandari Pokhari* and disconnection of telephone and railway line.

In 1942, during the festival season all the preparations for worshipping Goddess *Durga* were completed in the traditional manner in the *Mohapatra* family, *Talapada*. The holy atmosphere was polluted for the unfortunate event created by the British personnel. *Gour Chandra* was surrounded by some armed police. Immediately they arrested him with hands tightened by an iron chain and a strong rope bound around the waist and held by a constable. Then he was taken to *Bhadrak* followed by a group of *Harijans* giving slogans, "Bharat Mata Ki Jay". Those *Harijans* were motivated by *Laxmikanta* the father of *Gour Chandra*. He was forced to go by walking, though the roads were muddy with rain water. Those followers were so enthusiastic that they covered three kilometres i.e. *Talapada* to *Dolosahi* to bid farewell to their loving nationalist *Gour Chandra*. The in charge of *Bhadrak* police station *Gaurang Mohanty* presented him before the S.D.O. *Purna Chandra Mohanty* and then he was sent to the *Bhadrak* jail. *Gour Chandra* narrated his first jail



experience, “The prison cells were filled of, he was transferred to another cell. *Mohatab Bhawan* also was used as a prison and some political prisoners were there. I had a meeting with *Sardar Murali Panda*, the leader of *Lunia* agitation. He admired my suggestion and addressing me he told, *Goura Babu* ! they had no opportunity of firing if your advice would have been accepted. I and my uncle *Hemendra* had suggested for transferring the movement from *Lunia* to *Bhadrak*. So that picketing before the court, capture of official documents would have been possible. But that could not be possible. Taking the advantage of the difference of opinion among the villagers, the police fired, some were dead and others injured.”¹

From *Bhadrak Gour Chandra* was transferred to Cuttack jail with the hands chained and a strong rope around the waist and a constable held the rope as if a wicked monkey was punished by the master. Nobody thought him a political prisoner rather the co-passengers, thought him a hard core criminal, involved in rubbery, theft or murder. Later he came to know that he was accused of involvement in offences like murder, house burning, disconnecting railway line and theft of telephone wire. *Gour Chandra* narrated the moments before entering the Cuttack jail, “The moment I entered the jail, there was a loud utterance of different slogans which spread around, ‘*Inkilab-Jindabad, Kouminara-Bandemataram, Mahatma Gandhiki Jai*’ and I was welcomed to the jail. I wanted to know the meaning of ‘*Inkilab*’. One of the prisoners narrated humorously, the meaning of in, to enter, *Kilab* means *Kila* (a pillar) and the total meaning was, like them I am brought to the prison as a *Kila* for the British Government”. From this the hatred that developed against the Britons could be well imagined. *Gour Chandra* narrated his other experience, “Once the jailer called me to

his office. One gentleman looked to be his higher officer behaved as if he knew me before, offered me a seat with a smiling face. He intimated me that I am promoted to the status of second class prisoner from third class. Then he compelled me to write down the statement that I gave before him, such as I was not a member of Congress and entangled in the conspiracy of *Dwibedi* murder case. I wrote it but he again imposed on me to write, what Mahatma Ghandi told was not good for India. I vehemently opposed and did not write the same. He became furious, I was not afraid of him, after failure of persuasion he left the office without further imposition. The next morning *Pandit Lingaraj Mishra* the then editor of *The Samaj* and a co-prisoner of ours wanted to know that the C.I.D. officer told me. I narrated the whole episode with the gesture of the C.I.D. officer went out of the office looking at me out of anger. I narrated the whole episode with the gesture exhibited by that officer and how I replied with the same gesture of anger. *Lingaraj Babu* appreciated my bravery and the prisoners present demanded to repeat the same and I presented the whole episode that made situation light and humorous. We all relaxed.”

One memorable incident occurred in *Cuttack* jail. On the 26th January, 1943, some enthusiastic prisoners, cunningly arranged one tri colour flag before hand and hoisted it in the jail premises and sang in chorus, ‘*Jhanda Uncha Rahe Hamara*’. Immediately the siren roared and *Gour Chandra* and other prisoners were ruthlessly caned by the jail workers and were not allowed to move outside even if in day time. In protest to it the inmates of the jail went on fasting and *Gour Chandra* joined them but withdrew his fasting for severe vomiting. Ultimately jailer was undone and again allowed the prisoners the sanctioned liberty of moving in the jail premises as per rules. The Indian National Congress had



decided to observe the 26th of January as the Independence Day. Accordingly the prisoners observed it hoisting the tri colour flag on the same day.

After some months, in Cuttack jail premises he was trialed by a special court. The police were unable to establish the charges against him and he was acquitted. That proved the illegal and unlawful steps taken by the police against the *Satyagrahis* even if in the path of non violence of *Gandhiji*. But on the spot *Gour Chandra* was arrested under the Defence Act of India as a security prisoner. It proved that the trial courts in pre independence period were just a mockery and the innocents were punished for their legitimate demand for independence. After some days he was transferred to *Brahmapur* central jail and spent two years and bagged a handful of bitter experience.

The central jail of *Brahmapur* witnessed a very pathetic scene of the inhuman and barbaric act of the British rule that the great patriot and leader *Laxman Nayak* of *Koraput* hanged till death being accused of false grounds like conspiracy against the British Government and murder of a British officer. That fatal day was the 29th August 1943. On the previous night there was a heinous behaviour of the jail workers to a prisoner locked in a small cell and mercilessly beaten by the jail workers on the joints in order to avoid any marked injury and the pathetic cry of the victim did not extract even a ray of sympathy from the Briton-beasts. But the behaviour towards *Laxman Nayak* was something different. *Gour Chandra* describes it from his own experience, “*Laxman Nayak* is not tortured. The date is announced for his hanging. He is kept in a small cell with proper care. He is kept aloof from us. In minor suffering like cold and fever doctors are engaged for his relief.”² On the day of hanging all the prisoners fasted and the prison cells echoed

with different patriotic slogans by the prisoners. Some senior prisoners met *Laxman* on the previous night and he claimed that he was innocent and was in the path of non-violence. How could he be a murderer ? He told, “You see, I cannot die, rather the hanging rope is to tear into pieces, I am alive and remain alive.” His innocence had no impact on the blind British law and he was hanged between 4 and 5 a.m. and again *Gour Chandra* narrates his experience, “We are watching from a distance, the whole body of *Laxman* is wrapped with a piece of black cloth and taken to the hanging spot. The prisoners are reciting ‘*Laxman Nayak Amar Rahe, Jinda Rahe*’. The situation is full of pathos. We cannot see his hanging. We heard, making him stand on a piece of wooden plank, the hanging rope tied around his neck and the plank under his feet removed. Within moments *Laxman* became a martyr”.³ The jailer Mr. Nair returned from the hanging spot as an efficient slave of the Britons. An innocent national hero *Laxman* was in the clutches of death, all the prisoners were just like goats and there was no way out rather to shed tears. This indicates how the nationalist were kept mum during subservient period because the police were more ferocious than the wounded tigress for the *Satyagrahis*.

During the life of a security prisoner, *Gour Chandra* had an opportunity of having the company of some eminent freedom fighters. He has expressed his feelings that he gathered staying among them. “As I remember, my cell number was perhaps nine, towards the end there are three cots and the middle is meant for me, by my side the beds of *Pandit Lingaraj Mishra* and of another gentleman from *Brahmapur*, *Appanna Rao* are there. *Lingaraj Mishra* is better known as the nationalist of *Satyabadi* group. *Acharya Harihara Das* the godly man very often comes to their beds. There is another bed for *Annasuya*



Pathak, the Hindi preacher. All the prisoners obey *Acharyaji* with great devotion and any meeting organised in the prison is presided over by him. He poses a very commanding personality. When he comes to us, all sorts of humour, laughter and light merrymaking among the prisoners automatically stoop. Where ever he moves, all bow down before him with love, affection and devotion. He speaks a little, as if honey oozes out while speaking! One prisoner *Annasuya Pathak* speaks, when *Acharyaji* comes, he wants to embrace him and do not want to be separated. All the prisoners including *Gour Chandra* want him to be always with them. That is a shining symbol of a man like man and there is none in the prison of the stature of *Acharyaji*.”

Gour Chandra became popular as a caricaturist in *Brahmapur* jail. He was very often requested by his friends to exhibit the exact gesture of *Acharya Harihar* like how he was sitting, laughing and the style of chewing a little quantity of *Gundi* (A small bits of spices used in betel). *Gour Chandra* was acting the exact style and that created very humours and light situation. The stress and strain of prisoners’ life relaxed for some moments.

Brahmapur jail was an assembly of some learned prisoners having special taste in various cultural and social aspects. Among them some were interested in literature, some in medical treatment, some in *Gandhian* and Marxist Philosophy and discussions were taking place in different places among the prisoners. But *Nabakrushna Choudhury* was discussing the literature of *Rabindranath Tagore*. *Gour Chandra* was attending all those classes. But one evening *Acharyaji* found *Gour Chandra* behind him during evening walk and addressed him, “Hello *Mahapatra!* What are you doing? Concentrate in a single profession.” *Gour*

Chandra was deeply inspired and was keen in devoting his time in literary creativity.

In *Brahmapur* jail, two hand written magazines were coming out. One was ‘*Bidusaka*’ and the other was ‘*Baijayanti*’ which were edited by the learned counsel *Rajendra Panda* of *Baragarh*, *Sambalpur* and *Jatiya Kabi Birakishore* respectively. All the writings of *Gour Chandra* were published in those magazines and were highly appreciated. He wrote the parody of *Manabodha Chautisha* of *Bhakta Charana Das* and that came out in *Bidusaka*. That was a fine piece of art and *Acharya Harihar* was very much impressed, which made him spontaneous to term it as *Manaveda Chautisha* and that meant *Mana* (mind), *Veda* (to enter), that entered into the mind.

Gour Chandra was glorified having the company of *Acharya Harihara* and accepted him as the most worshipped personality, a guide, philosopher and well wisher. With a sense of gratitude he expresses, “Just like to worship Goddess *Ganga* with the sacred water of the Ganges, I bow down near his feet and recollect his valuable sermon ‘there is no other pilgrimage rather than the association with the saints. No doubt he is a great saint and freedom fighter.’⁴

The literary activities of *Gour Chandra* flourished from the prison cells. For him, there was enough fuel in the pre independence life trend to keep burning his literary feelings. The basic aspects of his creativity were the scenario of the oppressed society, impact of *Gandhiji* and Marx on the mass and the protest against the atrocity of British reign. Most part of his writings drenched with a stream of nationalism and that was also marked with many freedom fighters of his times. They observed the life from a near distance which made them the observer-creator.



Contribution of *Gour Chandra* to Odia literature is quiet appreciable. *Sashanara Chaka Tale*, *Gaon Mati Dake*, *Harijan Gita* (three poetry books), *Aei Desha Mora Ghara*, *Ama Gaon* (children literature), *Kichi Abhula Smruti* (essay), *Seba Sangha* (drama) and *Jetiki Mane Pade* (autobiography) are some of his creative credit. As he is a *Gandhian* freedom fighter, the ideology and principles of *Gandhiji* are well marked in most of his writings. The decline of cultural value and deviation from the principle of *Gandhiji* pains *Gour Chandra*. With agony he writes, “You have said to return to the village, have we returned ? Your thoughts are in words but application is hindered. You said the poor to get the pleasure of *Swaraj Seva*, works to continue from cottage to cottage, all are to be happy. For the development of the villagers money flows, the condition of poor is as usual.”⁵

The autobiography *Jetiki Manepade* is a valuable political and historical document. No doubt it leads the future generation. Especially the acquired knowledge of freedom struggle, active participation in it, all sorts of social services like environment, eradication of illiteracy, cleaning the latrines and service to leprosy patients without hatred are some of the salient features of the autobiography. In addition to this condition of jails, brutality of police, pathetic condition of the world war affected people, money exploitation of the British ruler are also the real picture of the pre independence society, that are found in the book and an interested reader can have a bird’s eye view on the freedom movement from 1930 to 1947.

Gour Chandra is still in fond of his native village. The natural surroundings, peaceful leaving, and the agricultural life with many festivals have enchanted him. As if he is in true love with his village *Talapada* and writes, “The earth has given

me birth, food to live, enormous strength in mind, courage in heart, varieties of flowers and foods, cold breeze, she is my mother and no one is like her.” Nature has taken a nice shape in the books of the writer. His family influence also has played a vital role for his success. His father *Laxmikant*, an unparallel lyricist, elder brother *Nityananda* the wizard of political novels and he himself is a noted writer. The foundation of nationalistic literature of was laid by the *Kanta* family of *Talapada*.

The literary success of *Gour Chandra* is rightly acknowledged by Odisha *Sahitya Academy*. On the 6th May, 2012, he was felicitated by the Culture Department of the Government of Odisha. It has been rightly inscribed on the copper award plate of high admiration relating to his splendid creativity. The epigraph is, “As a dedicated litterateur and nonagenarian freedom fighter *Gour Chandra Mohapatra* has devoted whole of his life and continues his lustrous creativity. *Odisha Sahitya Academy* acknowledges his immortal creations and very proud of felicitating you in this auspicious occasion.”⁶

Now *Sri Mohapatra* has reached ninety seven plus but is not tired of old age. He is the president of *Bhadrak* District Freedom Fighters’ Association. Besides he is associated with some voluntary and cultural organizations. He has also maintained the tempo of fighting sprit to drive out the corruption from the society and motivates the younger generation to be honest and true patriots, but he is unhappy because India is still struggling to achieve the noble goals of truth and happiness.

Mr. *Mohapatra* is really a modest gentleman. His affection, love, fellow feeling, helping nature and sacred personality has made him a true patriot of special stature. The moment we think of a spotless career of a freedom fighter,



the names like Gour Chandra and his elder brother Nityananda automatically come to our memory. Their unforgettable contribution to the war of independence and literature has made the Odisha history glorious. Really we owe a lot to those freedom fighters and litterateur as well as the great national heroes. They are alive and will remain alive for all time to come.

Footnotes :

1. *Bharat Chhada Andolanara Anubhuti-Gour Chandra Mohapatra-The Utkal Prasanga-Page-66-68, August -1997.*
2. *Brahmapur Jailre Laxman Nayaknkara Fashi-Gour Chandra Mohapatra-The Nabarabi- Page 46, July (Ratha Special)-2004.*
3. *Brahmapur Jailre Au Kichhi Dina -Gour Chandra Mohapatra-The Nabarabi-January (Naba Barsa Special) - 2004.*
4. *Smrutira Tirtha- Gour Chandra Mohapatra - Acharya Harihara Annual, Acharya Harihara Education Society (1987-88)-110th Birth Anniversary.*
5. *Gandhi 'O' Grama- Gaon Mati Dake- (Collection of Poems) - Gour Chandra Mohapatra.*
6. *Felicitation (An address of welcome)-Date-06/05/2012-Odisha Sahitya Academy.*
7. *Barsian Sangrami 'O' Kavi Gour Chandra Mohapatra- Krushna Chandra Suara- The Utkal Prasanga, Page No. 36- 39 –August-2005.*
8. *Jetiki Manepade (Swadhinata Andolana Belara Smruti), An Extract from the incomplete autobiography of Gour Chandra Mohapatra- - The Utkal Prasanga, Page No. 4 -5, August-2007.*

Dr. Sarbeswar Sena, Reader in Odia, Karilopatana College, Karilopatana, Kendrapara-754223.



A Geographical Interrogation of Solid Waste Management : A Case Study of Puri town, Odisha

Swagatika Mishra

Abstract

Human resource is the most precious of all resources. Man plays a dual role of a producer or creator and a consumer or destroyer of resources. He offers his labour, primarily, mental and secondarily physical when he creates a resource. Being most dynamic, man is never satisfied with mere living, he has always tried to refine his living conditions and environment. This ultimately leads to environmental deterioration. Since the beginning, humankind has been generating waste, be it the bones and other parts of animals they slaughter for their food or the wood they cut to make their carts. With the progress of civilization, the waste generated became of a more complex nature. At the end of the 19th century the industrial revolution saw the rise of the world of consumers. Not only the air get more and more polluted but the earth itself became more polluted with the generation of non-biodegradable solid waste. The increase in population and urbanization was also largely responsible for increase in solid waste. Solid waste is one of the most immediate environmental pollution caused due to rapid rate of industrial growth and urbanization. Being human we produce waste in nearly everything we do. Solid wastes are unwanted materials disposed of by man, which can neither flow into streams nor escape immediately into the atmosphere. These non-gaseous and non-liquid residues result from various human activities, which can cause pollution in water, soil, air etc.. The term Solid Waste refers to the “unwanted and thereby discarded waste materials from houses, street sweepings, commercial industrial and agriculture operations arising from man’s activities (WHO 1971), “It conglomerates mixture of dust, ash, vegetables and putrescible matter, paper and packaging materials of all variety and forms, rags , glass, metals, and combustible and non-combustible debris”.
Key word: environment, industrial revolution, pollution, solid waste

Introduction

Modern man’s greatest contribution to pollution is increasing which is mainly taking place on land. Out of which solid waste pollution creates a havoc for the modern man’s society. The ramification of the uncontrolled solid waste generation would create a severe environmental hazard in future days. Thus its proper management should be the prime duty of any concerned municipality. Many developing and developed countries are also facing solid waste problem. So an effective, efficient, and sustainable waste

management system is still rare in India. Hence, it is noteworthy to make proper management or plan of this increasing hazardous problem. Keeping in view of this problems, Puri town in Odisha has been selected as the study area.

Significance of the Study

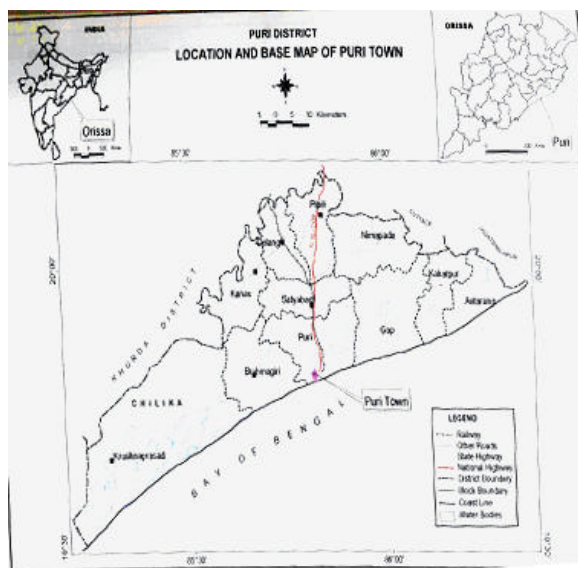
The basic purpose behind this present study is to find out the environmental crisis which is taking place in Puri urban region. Puri, one of the historic and sacred places in the world attracts thousands of pilgrims from different corners of



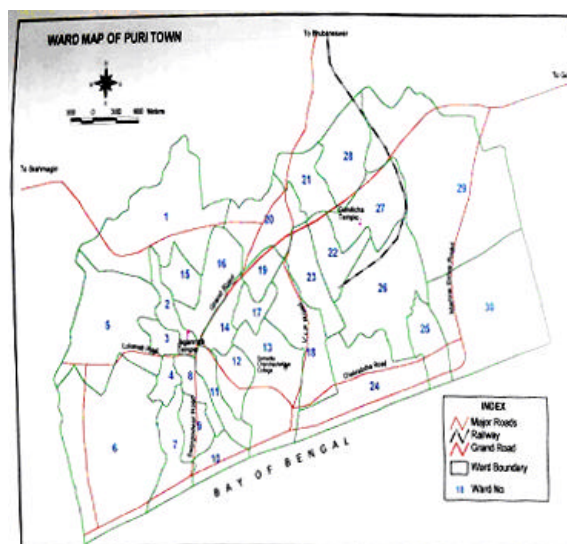
India and abroad, is getting polluted day by day. Now it is high time to know what are the major causes responsible for the pollution in Puri town. Due to rush of pilgrims in Puri town, the water, air, and noise pollution are commonly found. But another kind of pollution, i.e. solid waste pollution is emerging as a new type in Puri. So it is most vital to make a thorough study on solid waste pollution in this area starting from its generation to management. Again this study is more significant for the academicians, planners, administrators and bureaucrats for the understanding of the proper management and planning of solid waste in Puri town. The detailed study highlights some possibilities to overcome the above problems for the development of the holy town.

Study Area

Puri, one of the “CHAR DHAMS”, and the holy city of Lord Jagannath is located between 19.28° N. and 26.29° N. latitudes and 84.56° E. and 86.25° E. longitudes. The town of Puri is located almost at the geographic centre of the district, and is bounded by sea on south east, Mauza Sipasaurubali on west, Mauza Gopinathpur on the North and Mauza Balukhand on the east.



National Highway 203 connects the town with the state capital Bhubaneswar, which is about 60km. away from Puri. It is also connected by broad gauge railway line with Khurda road, an important railway junction on the South-Eastern railway connecting Howrah to Chennai. The administrative jurisdiction of Puri Municipal area spreads over 16.3268 sq. kms. and stretches along the sea-shore measuring about 5 K.M. The entire municipal area is divided into 32 wards; having total population of 1,57,837 as per 2001 census.



Objectives

The main objectives of this paper is to establish the status of existing system of waste generation, collection, transportation, recycling and disposal. The specific objectives are :

- To identify the sources of solid waste generation in the Puri town.
- To find out the environmental crisis, an aesthetic disturbance which is taking place in Puri town due to solid waste.
- To analyze the spatio-temporal frameworks of solid waste generation, collection, and disposal.



- To access the processes and practices being used for the collection and disposal of solid waste generated in the town.

Methodology

The present empirical study is conducted in Puri town of Odisha which is an important pilgrimage place. The study is based on both qualitative and quantitative data collected through survey method and interview. The sources of data are both primary and secondary. The primary sources of data have been collected through field research and sample survey. The secondary sources of data are collected from municipal authority by interview and from various related books and journals.

Sources of Solid Waste

Solid waste may arise from different sources and hence fall into different categories:

- Domestic refuse: kitchen and food wastes, plastics, papers and road sweepings.
- Market refuse: generally wastes from vegetables and non-vegetable matters, packing materials such as bamboo baskets, leaves, plastics, cardboard/timber boxes etc.
- Hospital refuse: wastes such as syringes, needles, ampoules, bottles, cottons, plasters and spoiled medicines.
- Road refuse: wastes such as leaves, animal droppings, human wastes, litter and dust.
- Garden refuse: wastes such as leaves, branches, plants and broken pots etc.
- Business area refuse: various types of paper, cigarette and beedi butts, match sticks, bus tickets etc.
- Cattle-shed refuse: animal wastes and general litters. Trade refuse: cloth cuttings from tailoring shops and waste from auto repair centers etc.
- Building construction refuse: earth, concrete, bricks and plasters, sand etc.
- Industrial refuse: oil soaked racks, timber scantlings and chemical refuse including toxic matter.

Based on the characteristics, the garbage may be categorized into various types such as: hazardous, toxic, corrosive, inflammable, explosive. Hazardous garbage is very much dangerous compared to other types; it arises from chemical wastes such as batteries, medical wastes, old medicines, insecticides etc. Some hazardous garbage is poisonous and such a waste arises from cleaning products, rat poison and pesticides and is known as toxic. The hazardous waste that can dissolve anything which it touches is known as corrosive garbage. This type of waste arises from batteries, oven cleaners, drainage cleaners and ammonia based cleaners etc. Some hazardous waste can catch fire and release toxic fumes into the air and so called as inflammable garbage. Certain hazardous wastes, which blows when mixed with other chemicals or when it is dropped on the ground, is known as explosive garbage; mainly found in spray cans, gasoline and lighter fluid.

Table – 1
Characteristics of Solid Waste in Puri Town

Waste	Source	Characteristics
Refuse	Domestic	Biodegradable (food, oil, vegetables)
	Official/ institutional	Non-biodegradable (polythene bags)
	Markets/ commercial	Combustible (textiles, glass, rubber)



	Commercial centres	combustible (paper) Biodegradable (combustible) combustibles (paper, polythene, packing materials)
Burning Ash	Solid fuel burning	Generally alert
Building waste	Construction/demolition rejected materials/ equipments	Metallic or building materials.
Clinical waste	Nursing Homes and Hospitals	Hazardous
Sewer sludge	Sewer cleaning	Biodegradable and inorganic
Road	Road sweeping	Polythene, waste paper, leaves, dusts etc.

Environmental Hazards due to Solid Waste

Puri, one of the coastal towns of eastern India, is known all over the world as an important center of pilgrimage and an enchanting beach. Over thousands of pilgrims and tourists visit the town every year. It's sunny beaches, colorful wild life, traditional culture, and rich heritage attracts thousands of people, not only from India but from abroad also. As a result of which the local environment is affected directly. As far as pollution is concerned, large scale solid waste generation is a new threat to the Puri town. The improper and unscientific disposal of solid wastes create a huge environmental risk specially for the pre-school children, waste workers and general public, by producing toxic and infectious materials. Uncollected solid waste also increases risk of injury, and infection.

In the absence of proper waste management, this waste lies littered on our streets, road corners, and improperly disposed of in vacant land. All these are serious health hazards apart from being eyesores. Again they invite host of problems like increasing numbers of vectors like flies, mosquitoes, etc. scavengers such as stray dogs, pigs and rats which spread dangerous

diseases, and also generates bad odour and pollution. During the monsoon season, the unattended waste not only putrefies but also chokes the drains; as a result the whole town becomes a disease procreation ground.

General Methods and Practices of Solid Waste and its Management in Puri Town

Solid waste is a statutory term that defines any matter in solid form that is in no longer human use and is discarded. It is a material that the user abandons within urban areas and it requires no compensation upon abandoning. Management implies a conscious choice from a wide variety of alternative proposals and the deliberate adoption of a strategy or a number of strategies designed to meet realistically short term objectives, yet specifically providing sufficient flexibility for the preservation of longer term of options.

In Puri Municipality, there exists a mechanized bio-compost plant for treatment of garbage, generated in the town of capacity 100 tonnes per day. The plant is meant for the reduction of polluting substance in the domestic city waste by treating it with enzymes and herbal concentrate and diving value added in organic manure or organic fertilizer for use in agriculture.



This solid waste management plant is situated at Puri town on two hectares of land. Initially the plant started a project for the reduction of solid wastes from Puri town by Indo-Norwegian Development Co-operation under the administrative control of Government of Odisha, Forest and Environmental Department funded by Odisha Environmental Programme and presently executed by Krishi Rasayan Private Limited, Kolkata. This project aims at simple, economical and eco-friendly disposal of solid waste of Puri town.

Management of solid waste involves a complex set of parameters including the generation pattern, collection efficiency and proper disposal techniques. Collection, transportation and disposal practices should be done without disturbing the delicate balance of the urban surroundings in particular and environment in general. Any management of waste has to be sustainable in nature as the process of generation is never ending. In Puri, although the population growth is not very fast, but high level floating population to the town makes the management of urban solid waste more vulnerable for environmental pollution and degradation. In the town proper attempt has been made to identify the sources, types and quantities of solid waste. Later with due care the Municipality authority has initiated proper waste management technique covering five steps i.e. collection, transportation, storage, segregation and disposal.

Major Steps of Solid Waste Management

Collection

Collection of waste is the first step of waste management system. The entire Puri district is divided into 32 wards and 106 Sahis, so the waste collection process is done in the entire wards and Sahis. From the management point of view, Puri is again divided into 8 zones or

conservancy districts and one malaria zone. The conservancy districts are as follows:

- i. The right hand side of sea beach covering part of Balisahi to Baliapanda to Lokanath Road and Dakhina Dwara of the Jagannath Temple.
- ii. The left hand side of sea beach covering Kacheri Road to Dolmandap Sahi.
- iii. Starting from Harihar Square to Heragohiri sahi covering Municipality market and Labanikhia Chhaka.
- iv. Lion's Gate of Jagannath temple to Gundicha temple covering entire Grand Road.
- v. Starting from bus stand to Narendra Tank covering Siddha Mahavir, Kumutipatna, Balighat and Atharanala to Balagandi.
- vi. The sixth zone covers the entire area from Subhash Bose Square to Railway Station including Penthakata, Sanskrit University and Srikshetra Colony.
- vii. The seventh zone represents the area starting from Narendra Tank to Dolabedi covering entire Markandeswar Sahi, Mangalhat and Laxmi Bazar.
- viii. The eighth zone or conservancy district covers the entire Sea Beach area.

Currently in Puri Municipality, about 640 sweepers are working daily. Out of which 43 sweepers engaged in Malaria section and the rest 597 persons including both male and female collect waste from different zones of Puri. The zonal distribution of sweepers is decided by the Zamadars and Multipurpose Health Workers (MPHW), which is headed by health officer. Again the general classification of sweepers are of three types, Regular or Permanent, Temporary Regular, and Temporary or daily wagers.

Transportation

The refuses from dustbins and roadsides are transported in two wheeler barrows which



are provided by the Municipality to each sweeper, to nearly storage centers. In Puri town, primarily there are 8 storage centers or dumping grounds, which store the wastes or garbage coming from the entire Puri districts or the above mentioned conservancy zones.

Puri Municipality provide 8 tractors and one mini truck for waste transportation and about 25 persons are separately engaged for waste transportation from different corners of the town to dumping sites. All these members work under Vehicle Inspector who is a municipal employee. The frequency of transportation of waste varies from location to location and from season to season depending on the rate of waste generation. Wastes from the market and densely populated areas and from station area are transported daily.

Table 2

Average Physical Composition and Urban Solid Wastes, Puri Town

MSW Characteristics	Volume in Percentage
Paper	2.0
Polythene, plastics	2.8
Green leaves, vegetables	15.4
Dry leaves, grass wood	14.0
Cow dung, animal excreta	2.5
Green coconut Shell	4.0
Ash, silt, sand etc.	44.0
Debris	14.5
Glass	0.3
Leather Waste	0.3
Metal scrap	0.2
Total	100

Source: Odisha State Pollution Control Board website

Storage

Improper storage conditions of garbage create health hazards to the public living around.

The in-sanitary conditions prevent many tourists to come to Puri which otherwise has the potential of attracting 2-3 times, the number of tourists that are presently coming.

Currently, in Puri Town, there are 8 storage centers or dumping sites where garbage are found, covering almost every zone of Puri. They are as follows:

- Near Lokanath Road
- Beachside of Raj Hotel, Swargadwar, Puri
- Beachside of Catholic Church
- Ghodabazar near Women's college
- Near Ram Mandir, Station Road, Puri
- Backside of Gundicha Temple
- Near Masani Chandi
- In front of Bagha – Akhada Math, Badasankha, Puri

Segregation of Recyclable Materials

The urban solid wastes contain materials such as glass, polythene bags, metallic containers which can be recycled if properly segregated. There is no proper facility for recycling by Municipality, but somehow, recycling process is done by the rag pickers and informant collectors. Rag-pickers, who are mostly women and children from weaker section of the society, collect these reusable materials by going from house to house or from waste dump centers. They collect everything which are sellable that fetch money.

Disposal

Puri Municipality generate about 100 tones of waste daily out of which only 30-40 tonnes of garbage is received by solid waste management plant. The rest amount of waste or garbage is dumped haphazardly and gives rise to environmental problem. In general the practices for disposal of waste are worth mentioning viz., Animal feeding, Random refused dumps, Land filling, Open incineration.



Problems and Issues associated with solid waste management

The effort is not sufficient for the proper management of solid waste generated in Puri town. Lack of co-ordination between Puri Municipality and waste management plant is the major problem, as Puri Municipality (PM) is the owner of the plant, but could not satisfactorily help the plant in varied way. Municipality, political authority and most importantly the common people should be conscious about this problem. However awareness among the general public through mass media, meetings, posters and activities of different NGOs is a preventive measure for such an environmental degradation due to solid waste.

Conclusion

The explosion in world population is changing the nature of solid waste management from a low priority localized issue to an internationally pervasive social problem. Risk to public health and the environment, due to solid waste in large metropolitan areas are becoming intolerable. Puri town is currently facing the municipal solid waste dilemma, for which all elements of the society are responsible. Here in this town, community sensitization and public awareness is very low. There is no proper system of segregation of organic, inorganic and recyclable waste at the household level. Though there is an adequate legal framework existing in the country to address municipal solid waste, but what is lacking is its implementation. There has to be a systematic effort in the improvement in various factors like institutional arrangement, financial provisions, appropriate technology, operations management, human resource development, public participation and awareness and policy and legal frameworks for an integrated solid waste management system.

Considering the problems of solid waste various preventive measures are to be taken. The

first and most important aspect is awareness among the general public for such a problematic aspect of the environment. Adequate budget provisions should be made for this. Simultaneously regular monitoring and reporting of sewage and urban solid waste disposal should be made. Of course presently, the urban solid waste management is the sole responsibility of the concerned Municipality and the Ministry of Environment has initiated several schemes for survey of urban municipality area and disposal of biomedical waste through different non-governmental agencies.

References :

- Ali Sabir, 1991, 'Garbage Management: A Case Study', Yojana, New Delhi Vol. 35, No-6, pp: 20,
- Bhumika K. 2003, 'This Garbage Raises No Stink', Times of India. 9th April, New Delhi, pp: 3.
- Central Pollution Control Board (CPCB), New Delhi, 1994
- India Today 1994, 'Can We Clean Up the Mess', October, 31, New Delhi.
- Kumar. Sunil, 2005, 'Municipal Solid Waste Management in India; Present Practices and Future Challenge', 15 August.
- Kumara V. K., 1982, 'Kanpur City: A Study in Environmental Pollution', Tara Book Agency, Varanasi, pp: 13.
- Mishra S. G. and D. Mani, 1993, 'Pollution through Solid Waste', New Delhi: Asish Publishing House, pp: 188-190.
- Varshney A. C. 1987, 'Rural Waste Management', New Delhi: Associated Publishing Company, pp: 141.
- World Health Organization, 1967, 'World Bank Report for Solid Waste Management in Developing Countries', New Delhi: Geneva pp: 4.

Swagatika Mishra, Ph.D Scholar, Geography Department, Vani Vihar, Utkal University, Bhubaneswar.



"Ama Police Project" : Public Police in Odisha

Dr. Sachidananda Pradhan

Police is the saviour of modern civil society. The primary responsibility of Police is the maintenance of public order, prevention and detection of crimes in the State. Police also protects the life, liberty and property of the people. Above all, Police plays an important role in the administration of justice. Democracy without Police is meaningless, so Police is the bullwork of democracy. It ensures that the relationship between the people and the police should be cordial. In our country there is very often complaint of police harrasment, corruption, bribery, favouritism etc. in police organisation. As a result of that people do not like to approach the Police for redressal of their grievances. In this connection community participation with positive attitude is a must. The traditional approach to Police should change. To make the police administration people oriented so many reforms have been taken place. In this context, Commissionerate Police was introduced in different states including our state. After that a new concept of decentralised Police has been introduced in our State on 1st of April, 2013 named as "Community Policing or Ama Police Project" on the eve of Utkal Divas and Odisha Police Formation Day. The Community Policing scheme was launched in Markat Nagar Police Station, CDA, Cuttack.

Community Policing is a decentralised form of service meant for the society at large. It is a modernised form of police system. Police as an organised institution was framed as per the Police Act, 1961 which was the old Choukidari System during British Rule. Community Policing is based on the democratic principle that anyone who exercises authority on behalf of the community is accountable to the community for the exercise of that authority.

The main objectives of Community Policing are :

- To minimise the gap between police and citizens.
- To develop the trust of the community.
- To make the police institution as an integral part of community.
- To develop mutual co-operation and understanding among the citizens.
- Prevention of crime.

It shows that community policing is different from traditional policing. The traditional policing is reactive to incident whereas community policing is pro-active and community empowerment policing. The role of traditional policing is limited to incident response but the



community policing role is broad including identification and solving of problems. The traditional policing supervision is control-oriented and authoritative in style whereas we find supervision is problem-oriented and democratic in style in Community Policing System.

Therefore it is necessary to understand about the structure and function of Ama Police project of Community Policing.

It is a three-tier structure organisation, viz.

- Ama police Beat at the bottom
- Ama police Samiti at the middle
- District Advisory Committee at the top.

Ama Police Beat is a bottom level unit under which each police station has been divided into several contiguous beats basing on population, homogeneity and other common characteristics. Ama Police Beat is headed by an Assistant Sub-Inspector or a Head Constable or Constable. Each beat may have 500 to 800 houses approximately. The beat officer will share the mobile phone number of the beat area inhabitants. The name, identification and contact number of the beat officer will be exhibited at important places of the beat area. So the Beat Officer will act as a "Linking Pin" between the Community and the Police Station.

Ama Police Samiti will be constituted comprising proportionate representation of women, SC, ST members. The High School, College Headmaster/Principal, Teacher, retired Officers, ex-servicemen, merchants, NGO, workers' representative, residents, Association representatives, Puja Committee representatives etc. may be included in the Committee. The

member of the Samiti will not be less than 10 and more than 25. The Samiti may be reconstituted every two years and will meet at least once in a month. The main function of the Samiti is to promote participatory Police administration in that particular area.

The District Advisory Committee (DAC) will be constituted under the headship of Superintendent of Police for proper supervision of function. The District Advisory Committee will meet once in every three months and MPs, MLAs, Municipality Chairman, Mayor may be invited to the meeting. They will furnish necessary suggestions and instructions for improvement of their performance.

The overall function of the Ama Police Project is to provide special attention to senior citizens residing in that locality and promote community participation in prevention of crime and maintenance of law and order. The major challenges for the Community Policing are lack of infrastructure, lack of Police Personnel, lack of finance and rigid bureaucratic system.

Therefore for smooth execution of Ama Police Project there needs resource improvement, legal support, reposing of trust and public awareness on Community Policing.

References :

1. Indian Administration, B.C. Rout
2. Community Policing : the Need of the Hour-Satyajit Mohanty, IPS.

Dr. Sachidananda Pradhan, Principal, Biswanahakani Jr. College, Biswanahakani, Garudagaon, Cuttack-754022.



Concept on Organic Vegetable Production

Dr. Poly Saha

Introduction

“A hungry man is an angry man”, M.S.Swaminathan (2003) and, “if the hungry man happens to a young man, then we have a potential terrorist amongst us”, Chhonkar (2003).

If we are arguing about the food and nutritional security how can we ignore the vegetables which play an important role in Indian agriculture. During the last 50 years India has achieved substantial growth in vegetable production which made it to stand for the second rank next to China. No doubt, we have a good amount of land under vegetable production but still we are lagging behind many countries in terms of food security and nutritional safety. Mere producing tones of vegetables from the unit piece of land by applying tons of chemicals in to the soil is not going to put a milestone in Indian agriculture system. According to The International Food Policy Research Institute (IFPRI), Washington there is an urgent need to produce nutritious food in a sustainable manner and to improve farm family income in order to ensure household food security while at the same time protecting the natural ecosystem and conserving the natural resource base.

Production of vegetable through organic farming is generally recognized by practitioners

as a method of production that uses, practices or substances which are biologically enhancing to the soil, plant life, animal and human consumers, and growers. The principles of organic agriculture include: replenishing and maintaining long-term fertility by providing optimal conditions for biological activity; producing viable quantities of high quality, nutritious food and feed; reducing the use of fossil fuels in agriculture and pollution that may result from farming; encouraging “closed cycle” farming systems that use local resources and recycled nutrients; enhancing ecological cycles within the food production system; maintaining genetic diversity of the agricultural system and its surroundings, including protection of plant and wildlife habitats; ensuring decent and nonexploitative treatment of farm workers; creating conditions for farm livestock that ensures them a life free of undue stress, pain, and suffering; maximizing the farmers’ return and satisfaction for their work; sustaining the land in a healthy condition for future generations; and optimizing multiple use capacity of the land.

Why to go for organic vegetable production?

Over 900 million people experience the hardship that hunger imposes, a figure which continues to rise even amidst the riches of the 21st century. As world food prices scale new peaks, food insecurity and famine once again dominate



humanitarian headlines, barely three years since the last crisis. Engulfed within a vortex of population growth, economic instability and climate change, food security and nutritional security present a formidable challenge for national and global governance.

The vegetable crops have been well advocated in solving the problem of food security. They are rich source of minerals, vitamins, fibre and contain a fair amount of protein as well as carbohydrates. In addition to local market demand vegetables have the potential for both domestic and export market. The productivity of different vegetables in our country is comparatively lower than the world's average productivity. Again the per capita availability of vegetable (210g/head/day) is still behind the recommended quantity (300g/head/day). Thus, keeping an eye towards the population explosion and to feed the future generation we should develop a holistic approach to produce more vegetables from less land, less water with less pesticides and with less detrimental effect to soil and environment as well. Organic vegetable cultivation offers one of the most sustainable farming systems with recurring benefits not only to long-term soil health but also provides a lasting stability in production by making it resistance to all kind of stress.

Consumer interest in organically grown vegetables has increased rapidly in recent years largely due to concerns relating to food safety, health and the environment.

How to change from Conventional to Organic approach?

Conversion from a conventional vegetable operation to an organic system may require significant changes in management approach, techniques and inputs used. These changes usually take several seasons to establish and involve more than simply avoidance of synthetic chemicals and fertilizers.

Managing an organic system can require close attention to detail, and possibly more time and effort monitoring different indicators of the systems' balance. To optimise management effectiveness, organic growers adopt a holistic approach when evaluating and predicting the consequences of any decision, especially with respect to pest, disease, weed and nutrient management.

Growers may find that setting aside a small area for developing organic production is a practical way to minimise commercial risk during the transitional phase, while gaining experience and confidence in an organic management system.

Motivation and commitment to the principles of organic farming, beyond the essential financial and market perspective, are regarded as key requirements for success.

In developing an organic system, the cropping rotation is likely to require production of a range of different vegetables grown using organic methods. The selection of other crops to be grown in rotation can have important management implications. In addition, these other rotational crops must also have reliable organic markets if returns from developing an organic system are to be optimised.

As with conventional production, maintaining a reliable supply of product that consistently conforms to buyer quality criteria is essential for developing and retaining markets. Producing a product with superior flavour, and other eating qualities, can be very valuable in distinguishing the organic product from others in the market and reinforces consumer perceptions that organic products should taste better. Incorporating a quality assurance system, as part of the organic operation, may be important to ensure product quality is maintained in every consignment.



The basic principles behind Organic production are :

A whole system approach

Production of one specific vegetable crop must be considered as only one component of an integrated whole farm system. Organic vegetable production will typically comprise of a rotations that involves crops from unrelated botanical families, as well as soil regenerating pasture or green manure phases and the use of other plants species that assist in pest, disease or weed control. The whole system is designed and managed to optimise benefits to future crops arising from previous crops and treatments. The layout of cropped areas may change towards more mixed cropping as a way of breaking up large areas of a single crop, thereby increasing biodiversity and assisting pest or disease management.

Enterprises aim to become closed systems

Organic farms aim to operate as closed systems, using renewable resources wherever possible, maximise recycling, minimize waste, and reduced reliance on outside (off-farm) inputs as far as practical. Management strategies based on an understanding of biological cycles and other interactions are the main tools that replace reliance on synthetic chemical inputs. Organic farms can be managerially more complex, but should be less dependent on the use of external inputs.

Sustainable cropping rotations

The intensive nature of vegetable production, in terms of landuse, requires mixed and diverse cropping regimes and rotations in order to maintain and develop soil structure, to optimise the use of soil nutrient pools, and to minimise pests, diseases and weeds. Within the rotation, no crop of the same or similar species, family or characteristic should be planted more

than twice within a 5 crop rotation. Continuous cropping with the same or related crop, or short rotations with another crop, is unlikely to be acceptable as a sustainable organic farming system.

The crop rotation should include a green manure crop, leguminous crop or a pasture ley phase to regenerate soil fertility and maintain soil organic matter and humus levels. An exception to this requirement is where soil fertility and structural characteristics are entirely met by importation of composted manures. However the application of such inputs can be limited to 20 t/ha/year.

In addition, there is a preference to include the use of livestock in the rotation cycle, for soil conditioning during fallow periods and for the supply of manures.

Plant health stems from soil health

The underlying principle of organic crop production is that: 'healthy plants grow from healthy soil'. Well balanced, biologically enhanced soil - measured by adequate organic matter, humus level, crumb structure and feeder root development - forms the basis of organic vegetable production. Plants are nourished through a soil ecosystem built over time, and not primarily through fast-acting, soluble fertilisers added to the soil.

Synthetic fertilisers and chemical pesticides and herbicides are not permitted and can be detrimental to biologically active healthy soil. Conservation and recycling of nutrients is a major feature of any organic farming system. Mineral fertilizers should be used as a supplement to recycling, not as a replacement.

Biological processes are important

Organic systems are primarily biological systems, both above and below the soil. Pest, disease, and weed control must, in the first



instance, encourage and maintain natural biological processes so as to balance disease and pest problems. Enhancement and manipulation of these biological processes form the basis of organic management. Other control measures can include:

- choice of species and varieties of crops,
- appropriate rotational programme,
- mixed cropping regimes,
- mechanical cultivation,
- mulching and mowing,
- flame weeding,
- biological control and maintenance of beneficial predator habitats,
- mechanical controls such as traps, barriers, light, sound and pheromones.

Where available, the grower should use open-pollinated (nonhybrid) organically grown plant varieties, using seed not treated with synthetic fungicide.

Co-existence with, and protection of the environment

Maintaining biological diversity on and around the farm, is an important feature of organic systems. Avoiding monocultures by encouraging biological diversity tends to allow ecological balance or equilibrium to establish, resulting in a more stable system with less dramatic biological fluctuations - both on the farm and in the surrounding natural environment.

Areas of remnant vegetation should be protected. Shelter belts and areas of remnant vegetation can be important habitat for natural predators of insect pests, which when kept naturally in check reduce harm to crops and reduce the need for control measures.

Organic farms should also ensure that pollution and other forms of degradation resulting

from agricultural practices are avoided. The use of non-renewable resources should also be minimized to help extend availability of these limited resources.

Irrigation management

Irrigation methods must be adequately managed, scheduled and monitored to reduce problems with water table, leaching of nutrients and salinity inducement. Irrigation management must minimise disturbance to the environment and natural ecosystems, including wetlands, river flow regimes and wildlife habitat.

Post harvest, storage and processed products

To prevent contamination of vegetables on farm, organic product must be kept in a dedicated storage area separate from conventional product. Post harvest treatments and packaging materials must comply with organic standards. Where growers intend to value add or process vegetables, compliance with organic processing standards is required if the final product is to be labelled as certified "Organic".

How to establish an organic farm:

Organic vegetable systems are often complex, including many vegetable varieties with plus rotations of fallow and cover crops to build the soil and reduce disease incidence. A good farm plan takes into consideration many factors:

- Soil type
- Current state of soil
- Expectations from the crop
- Rotations to deter the pests but also to build and balance the soil
- Climate
- Environment
- Market expectations



- Market(s) availability
- Resources availability
- Personal experiences and those of fellow farmers
- Most importantly: include skills and abilities

When to start an organic vegetable farm :

- Allow for at least a year to plan
- Speak to those with experience
- Read to educate
- Attend educational sessions
- Sharing ideas with fellow farmers
- Listen to responses
- Incorporate ideas into a farm plan

Organic vegetable production method

A well designed whole farm plan should devote special attention to the conversion phase – the first three years of transition from conventional to organic management - when markets for ‘in conversion’ product may be uncertain and while practical experience is being developed. Such a plan can enable an organic system to be easily integrated with all farm activities. Financial risk can be managed and adoption of each new operational component can improve management and enterprise effectiveness.

Certification is an important prerequisite for the acceptability of organic products or foods as organic by Government Regulatory Authorities, exporters, importers, as well as consumers across the world. To satisfy their requirement, a sound system of certification and labeling of the produce by a competent agency is highly essential.

The Certification Agency has to adopt very reliable methods such as soil tests, water tests, food quality tests, and other natural

quantitative indicators so as to ensure credibility of the system in order to prevent fraudulent labeling of the products. It is necessary to keep the records of all management practices and materials used in organic production for five years. The crops must be grown on the land, which has been free of prohibited substances for three years prior to harvest. Crops grown on land in transition to organic (during the last three years after switching from conventional farming) cannot be labeled as ORGANIC. Once the produce is certified as ORGANIC, the producer or the processors are entitled the symbol.

For Organic Certification Agency, International Federation of Organic Agriculture Movements (IFOAM), Germany has established the IFOAM Accreditations Programme. In India, IOAM (Indian Organic Agriculture Movement), a member of IFOAM, adopted the IFOAM International Standards, the basic production standards applicable under Indian condition were prepared, and farmers growing crops as per IOAM Standards are eligible to get the Certificate and the organic label. The farmers can sale the organic produce in the local as well as International markets on the basis of IOAM label.

The National Standard Committee has drafted both the concept and principles of basic standards of Organic Agriculture in 1996 in order to improve the socio economic condition of the farmers and also boost the International Trade.

At present in India, the following six authorized accreditation agencies have been approved by the Ministry of Commerce, Government of India. They are :

- APEDA (Agricultural & Processed Food Product Export Development Authority)
- Coffee Board
- Spices Board



- Tea Board
- Coconut Development Board
- Cocoa & Cashewnut Board

In addition there are four Certification Agencies accredited by APEDA such as

- IMO Control Pvt. Ltd., Bangalore (Institute for Market ecology, Switzerland)
- Skal International (The Netherlands), India, Bangalore
- SGS (Societe Generale de Surveillance, Switzerland) India Pvt. Ltd., Gurgaon
- ESCOCERT (Ecological Certification, France) International, Germany

APEDA (Agricultural & Processed Food Product Export Development Authority) is an

India's first ever local Organic Certification Body, INDOCERT (Indian Organic Certification Agency), was established in March, 2002 with an objective to offer a reliable and affordable organic inspection and certification services to farmers, processors, input suppliers and traders. It is an independent, nationally operating nonprofit trust whose primary aim is in conducting inspections and granting certification for organic production methods. It provides certifications both for domestic as well as export market. INDOCERT also functions as a platform for training, awareness creation, information dissemination, and networking in the field of organic farming.

According to the year of production, INDOCERT label the products as organic as follows :

Crops	Year wise label			
	1st year	2nd year	3rd year	4th year
Annual	No label	In Conversion to Organic Agriculture	Certified Organic	Certified Organic
Perennials	No label	In Conversion to Organic Agriculture	In Conversion to Organic Agriculture	Certified Organic

export promotion organization, involved in publicizing Indian Organic logo globally. Expo-Import Bank in association with APEDA is engaged in promotion of organic agriculture products by creating awareness through active participation in International Conferences. It has also engaged to identify exclusive Agri Export Zone (AEZ) for organic produce in some parts of country, such as organic pine apple in Tripura, where use of chemical fertilizers and pesticides is negligible.

Needs of Organic Farming of Vegetable crops in India

Most of the vegetable crops are eaten fresh or used for health care; hence any contamination (chemical residue) may lead to various kinds of health hazards

- In India majority of the vegetable growers are poor, small and marginal farmers.
- Decrease in land productivity due to ever increasing use of chemical fertilizers.



- There are not many scientific breakthroughs in improving quality and production of vegetable crops.
- The ever-increasing cost of production in chemical farming including investments in manufacturing fertilizers, pesticides, irrigation etc despite massive government subsidies is a major cause of concern, which is very low in organic farming.
- High environment pollution.
- Due to globalization, there is a need for keen competition in organic farming of vegetable crops.
- Organic Farming of vegetable crops generates income through international exports or by saving production costs.
- Organic Farming will also be able to secure a place of India in international markets by producing high value vegetable crops.
- Excessive use of chemical fertilizers as well as pesticides not only increases the cost of production but also poses threat to the environment quality, ecological stability and sustainability of production. We have gained quantity but at expense of quality.
- Produce food of high nutritional quality in sufficient quantity.
- Encourage biological cycles within farming systems by involving the use of microorganisms, soil flora & fauna, plants and animals.
- Maintain and increase the long term fertility of soil and biodiversity.
- Use renewable resources in locally organized production systems.
- Work with a close system with regard to organic matter and nutrient elements.
- Avoid all forms of pollution that may result from agricultural techniques.

Conflict between conventional farming and Organic farming

Yields relative to comparable conventional systems are directly related to the intensity of farming of the prevailing conventional systems. This is not only the case for comparison between regions, but also between crops within a region, and for individual crops over time. The common claim that large-scale conversion to organic agriculture would result in drastic reduction in world food supplies or large increases in conversion of undisturbed lands to agriculture has not been borne out in modeling studies. Conversion studies showed that domestic food consumption would not suffer, exports would vary depending on crop, but the structure of farming would definitely change with more diversification of agriculture. Widespread conversion to organic agriculture would result in crop yield increase over the current averages as a result of increased investment in research and extension.

Results of Organic Vegetable production

- Develop a sustainable agriculture system for guaranteed adequate food production in the foreseeable future.
- Develop self-sufficient agriculture system which would rely as much as possible upon resources from within its own resources.
- Develop an alternative strategy over chemical farming which would be a guideline for the working of biological processes in natural eco-systems.



Conventional farming	Organic farming
Centralization	Decentralization
Dependence	Independence
Competition	Community
Domination of Nature	Harmony with nature
Specialization	Diversity
Exploitation	Restraint

Organic farming is often understood as a form of agriculture with use of only organic inputs for the supply of nutrients and management of pests and diseases. In fact, it is a specialized form of diversified agriculture, wherein problems of

farming are managed using local resources alone. The term organic does not explicitly mean the type of inputs used; rather it refers to the concept of farm as an organism. We all know about the socio-economic conditions prevailing among farmers. How can they be able to get the costly inorganic fertilizers, pesticides, chemicals to control diseases? How they will be able to achieve the food security? But organic vegetable production may be an answer to them. If they will agree to cultivate the vegetables by using their local resources in the small piece of land which is with them, then also they will be able to grow up with respect to the urban people.

Nutrient composition of some organic materials used as fertilizers in vegetable production.(In Percent)

Material	N	P ₂ O ₅	K ₂ O	relative availability
Alfa alfa pellets	3	0.5	3	slow
Dried blood	13	2	0.5	medium/rapid
Bone meal (Raw)	2-6	5-27	0	slow
Bone meal (Steamed)	0.5-4	18-34	0	slow
Compost	1-3	0.5-1	1-3	slow
Compost(Fortified blend)	3-5	1-2	1-2	rapid
Fish emulsion	3-5	1-2	1-2	rapid
Soyabean meal	6-7	1-2	2	medium
Wood ashes	0	1-3	3-7	rapid

There are some myths about the organic farming as well as the organic production of vegetables, the following table is about the myth that prevails in the society and the reality:

MYTH	REALITY
Organic foods are no healthier than non-organic foods	Food produced organically contains fewer contaminants. Some scientific studies have shown that there are more nutrients in organically produced food.
Organic farming increases the risk of food poisoning.	Organic farming can actually reduce the risk.
Organic farming uses pesticides that damage the environment	Organic farming systems rely upon prevention rather than cure, minimizing the need for pesticides.



Consumers are paying too much for organic food

Crop rotations, organic animal feed and welfare standards, the use of good husbandry instead of agro-chemicals, and the preservation of natural habitats all result in organic food costing more to produce. Non-organic food appears to be cheaper but in fact consumers pay for it three times over – first over the counter, second via taxation (to fund agricultural subsidies) and third to remedy the environmental pollution (or disasters like BSE) caused by intensive farming practices

Organic food cannot feed a hungry world

Intensive farming destroys the fertility of the land and is unsustainable. Organic methods help labour-rich but cash-poor communities to produce food sustainably.

Organic farming is unkind to animals

Far from it: animal welfare and the freedom to behave naturally are central to organic livestock standards.

Conclusion

Vegetables are the crop which has the capability to give high return per unit area and per unit time than the normally grown cereals. Only taking a plate of rice and a bowl of *dal* will not be able to feed the whole world. Hunger is not caused by lack of food it is caused by lack of money. If we will analyze the cultivation practices required for the production of organic vegetables then we can find that it will cost less than the conventional methods of vegetable production by applying a large amount of inorganic chemical fertilizers to the soil. Food security will only be achieved when all the common people will be able to earn with respect to the changing pattern of the world. A land less farmer can also grow vegetables but not the grains and can be able to earn for his livelihood and by this way he can be able to secure food for him and his family members. Organic vegetable farmers grow a variety of vegetables and maintain livestock in order to optimize use of nutrients and the space between species. This ensures economic advantages through low crop production or yield failure due to biotic and abiotic factors in all of these simultaneously. This can have an important impact on local food security and

resilience. It has also been experimented that in rain-fed areas, organic vegetable has demonstrated to out-perform conventional agricultural systems under environmental stress conditions. Under the right circumstances, the market returns from organic vegetable production can potentially contribute to local food security by increasing family income.

References:

- Chhonkar, P. K. (2003). Organic farming: Science and belief. Dr R. V. Tamhane Memorial Lecture delivered at the 68th Annual Convention the Indian Society of Soil.
- FAO (1997). The State of Food and Agriculture 1997. Food and Agriculture Series No. 30 Food and Agriculture Organisation of the United Nations, Rome.
- Hudson Institute (1999), *A Futurist Perspective*, Hudson Institute Annual Report.
- IFOAM (1997) Organic agriculture worldwide - Directory of the member organisations and associates of IFOAM, 1997/98. International Federation of Organic Agriculture Movements, Germany.
- J Vidal, Is organic food dangerous? Not unless you ignore basic hygiene. So why is it getting such a bad press? *The Guardian*, London, 16 May 2000.
- Lampkin, N., *Organic Farming*, Farming Press, Ipswich, UK, 1990, p. 715.



Maity, T.K and Tripathy P (1999). Department of Vegetable crops, Faculty of Horticulture, B.C.K.V, Mohanpur, Nadia.

Organic farming in India, Exim Bank Report, (2002); www.Eximbank agro.com.

Palaniappan, S.P. and Annadurai, K. (1999). *Organic Farming Theory and Practice*. Scientific Publications, Jodhpur, India.

Rutenberg, J., Report on organic foods challenged. *New York Times*, 31 July 2000, p. C 11.

Sankaram, Ayala, Organic Farming : Eco-Technological Focus for Stability and Sustainability, Indian Farming, June, pp. 7-11. Science, CSAU&T, Kanpur, 5th November 2003.

Sharma, Arun, K, (2001), A Handbook of Organic Farming, Agrobios (India), Jodhpur.

Sharma, PD, (2003), Prospects of Organic Farming in India, in Proceedings of National Seminar on Organic Products and Their Future Prospects, Sher-e-Kashmir University of Agricultural Sciences and Technology, Srinagar, pp 21-29.

Steven McCoy (2001). Organic Vegetable-A guide to production, Bulletin 4517 ISSN 1326-415X

Upadhyay, N.C. and Sharma, R.C. (2000). Effect of alternative safe organic matter and crop residue on fertilizer economy in cowpea-potato-cucumber system. In potato, Global Research and Development-volume II, 2000(Eds).

S.M.Paul Khurana, G.S. Shekhawat, S.K. Pandey, and B.P. Singh (1997). *Indian Potato Association*, Shimla, pp.147-150.

Veeresh, GK, (1999), Organic Farming Ecologically Sound and Economically Sustainable, Plant Horti Tech., 1(3), Nov-Dec.

Dr. Poly Saha, Jr. Scientist (Plant Pathology), AICRP on MULLARP, RRTTS Keonjhar (OUAT), Odisha-758002.



Lord Krishna : The Root of the Vast Creation

Dr. K.C. Sarangi

*Neeladrou padmkshetre mahodadhi Sanjogam neelamadhavou
shrutwaa madhavam madham juktwa srushti mangala karine
Payadaanam bhaktarjanam srusti pratisthita tatha
jugabdhii adiprantam madhavam srustikarine*

Brahmasutra declares Him as 'atmaramaganakarshhee'. He is the root of this vast creation. The sustenance of the creation and its ultimate are also in His hands. The Upanishadic thoughts are filled with prayers about Him. As Lord Neelamadhava, He stands in His Gracious Form at Padmatri (Kantilo), the symbol of divine love which increases every moment. 'Padma' is the Indian name of Lotus. The lotus has a life style of its own. Born in slums and mud, it "rises up through the water and lifts its head high above the water. It refuses to get wet through water, the element which gives it life". Seated in Padmatri, the Lord's message is clear. 'Be Like the Lotus' and forget the world. Remember. 'Basudhaiva Kutumbekam', the universal brotherhood is also His message. Truly followed, the 'Adi Purusha' becomes happy. He is Paramapada. After reaching Him man does not return to earth again. Lord Sri Krishna has made it clear in Dwapara : "tatah padam parimargitavyam, jasmin-gatah na nivartanti bhuyah" (Gita, Ch.15, verse 4). Thus, the Gita has acclaimed that He is Parama Pada, Purana Purusha, Adi-Purusha Madhusudan. Sri Jayadeva said in Geeta Govinda that He is 'Jagatprana'. The Neeladrimahodaya says, He



is Sri Jagannatha, the Omniscient sovereign of the world, beyond all the finite thoughts and imaginations. Brihadaranyaka Upanishad says, He is 'Akshara'. Taittiriya Upanishad asserts, He is 'Brahman'. Sri Madhusudanacharya, though an exponent of 'Advaita' has a unique style of expressing, the Lord's glory : 'banshibibhushitakarannavaniradavat pitambaradaruna bimbaphaladharosthat purnendu sundaramukhat arabindanetrat Krisnat param kimapi tattwamaham na jane'. According to Sri Madhusudanacharya there is no other power beyond Lord Krishna. He is the Highest Authority.



The Gita also affirms this, ‘sarvadarman parityajya mamekam saranam braja, aham twam sarva papevya mokshayishyami ma suchah’ is the assurance to the humanity. This couplet contains the cream of all religions. The Lord is the Eternal Guide. He has guided the humanity across the ages. Flute in hand, Sri Bansidhara is the sacred symbol of ‘Sabda-Brahma’. He inspires devotees to meditate on ‘namatattva’ and to silently hear the voice of the soul. Therein lies the hidden voice of the voiceless. To hear the same, man has to be a critical inquirer, not a happy-go-lucky person, accepting all easy things which land him ultimately in utter helplessness, as some studies reveal. He has to become introspective and the feeling of ‘I’ ness has to be crucified at the altar of sacrifice and surrender. ‘Apojana’, as stressed by the Lord in Ch.15 verse 15 of the Gita is significant i.e. to take a judicious decision always.

Thus, the Lord is Dwaita. He is also the Adwaita. He is one, the Omnipresent One, ‘*prakrute parah paramatma jadukulatilakh*’ as Shankar writes in his Prabodha Sudhakara. Shankara adds, He is ‘bhuteshu antaryami (ibid). Knower of the hearts of all, seated inside their hearts, i.e. the Omniscient. Be that as it may, the Lord is Sat-Chit-Ananda, Truth, Consciousness and Bliss- Absolute. He is merciful, the ocean of grace and divine benedictions, ‘*kalyanagunaganamahodadhi*’. He is ‘*devatmashakti*’, ‘*Premapurusha – Sri Krishna*’, now present at our midst, as our Philosopher, Guide and Master, Path-Finder and Emancipator, Lord Sri Jagannatha, having His celestial abode in Srikshestra Puri, the city of all surprises and all astonishments. Sages like Narada, Arita, Devala, the Saptarshis all acknowledge His grace, greatness and sovereignty, with utmost humility. His love is revealed abundantly in His Car Festival. During this nine days long journey from ‘Neeladri and stay at Sundaradri’ and return journey

representing the ‘navadha bhakti’ (nine characters of devotion). The Lord confers on the devotees :

- (a) The glance of His Grace, the divine grace
- (b) The air which has made itself sanctified by the touch of His Srianga (the Body of the Divine). The said air in its turn, purifies everybody, the entire atmosphere, the State, the Nation and the Universe.
- (c) Purity through the touch of His heavenly chariots. The dust particles of Sri Kshetra, Puri become purified by the above touch. These sanctified dust particles spread immortality through out the cosmos. The Cosmic Glory, thus glorifies everybody and each atom of this creation.

He alone hears the voice of the voiceless. He is Patitapavana, His flag is Patitapavana, His chariot is also Patitapavana. When Indradyumna, king of Malava, was inspired by the Lord in the dream revealing His Cosmic splendor, the pious king could not decide where to go, or what to do, to find the Lord who appeared in the dream. Gracious and Merciful, as The Lord is, He (the Lord) appeared as Shyamananda Brahmin and advised the king about ‘Srikshestra Puri’. The poet writes about the glory of Srikshestra:

*sindhu tate achhi purushottama name rajya
se kshetrare rahichhi aneka ascharjya*

The Lord guided Indradyumna. He had also guided a Dhruva and a Prahallada in Satya Yuga. He was the friend, philosopher and guide of Bharata, Hanumana, Lakshmana and Satrugna and many others in the Trettaya. The list is infinite. The grace is infinite. The Lord is infinite. The Infinite is “*Ekakshara Om*”. The Omnipotent Divine also guided Arjuna in the battlefield of the Mahabharata in Dwapara; preached him to dissolve all conflicts, through the sword of wisdom, ‘*jnanasinaatmanah chhitwa inam samsayam*’; sever all attachments through



the weapon of detachment, '*asanga shastrena dridhena chhitwa*' as the Gita propounds in Chapter-4 verse 42 and Chapter 15 verse 3 respectively. The chosen disciple was also, advised about the secret science of 'adhyatma', 'the Karma Yoga', 'the Jnana Yoga', 'the Bhakti Yoga', the last a synonym of total surrender. The Lord revealed His mystery. He is the Saviour from the ocean of death and birth and to reach Him what is absolutely necessary, is an exceptional Yoga 'Ananyanaiva Yoga' as preached by Him in the Gita. The Lord held :

*ye tu sarvani karmani mayi sannyasya matparah
ananyanaivayogena mam dhyayanta upasate
tesam aham samudharta mrutyusamasara sagarat
bhavami nachirat partha majyaveshitachetasam*

(Ch.12 verses 6&7)

The message is emphatic, unequivocal and clear. If the devotee is able to concentrate his mind and intelligence on the Lord Himself, such loving devotee will doubtlessly reside in Him. In no other scripture, in no other language such a clean assurance is given. Essentially this is the language of the heart. No asceticism, no *upasana* (worship) of 'Saguna' or 'Nirguna Brahma', but just to be a Yogi, to perform like a Vairagi with 'Asanga' as the sword and to do the work for the Divine Who is All- Pervasive in a detached manner, is the message. The divine work, therefore, by all stretch of imagination, means work for the greater public interest. He preached the Gita in Dwapara. As Lord Sri Jagannatha, He performs Himself in Kaliyuga what He preached in the age preceding. These are, pure thoughts, pure mind and pure intelligence. According to Sri Ramakrishna all the three are one and the same. Since the Lord is undisturbed, sacred and impartial, His devotee is also expected by Him do be fair, equal minded and pure, 'anapeskha, suchih, dakshah, udasina

gatavyathah'. Such expectation is a very natural expectation from the Divine Father from His dear children. He always expects His own image in His own creation. Besides, a Spiritual Preceptor, an ideal father always expects that his disciple or son should follow his idealism. These ideal concepts are arrived at, after years' of austere penance. 'Not obeying the same' means, one is going to deprive himself of the cream of wisdom and experiences available with him through his ancestors which he is unable to take care due to laziness or 'mamatwa', too much engrossment in 'I' ness, which can be avoided through humility.

Man is not happy today. Sai, in a very simple formula, advised to be a good man first. A good man alone can become a Godman. What else is the preaching of the Gita meant for? Get rid of the vices, you will be virtuous. Since the world is complicated, the principles have been set in by the Unrivalled Master to ensure that His creation is sustained and the crises are resolved. Professor Gardner, while teaching his under graduate students is stated to have said, if I would suggest you to read only one book in life, it is, 'Experiment with Truth' written by Mahatma Gandhi, not because the book is elegantly written, but it contains solutions for many problems of our lives. In a like manner, if one has no scope to read any other scripture, he may read only the Gita. Perhaps he will have no further necessity to read any other book, unless he has his own scholastic aspiration for research or for study purpose.

*sarvopanishado gavo dogdha gopalanandanah
partho vatsa sudhih bhokta dugdham gita amrutam mahat*

He (The Cosmic Father) is like 'Parijatavriksha' for His devotees. His whip to control the horses of His chariot is the warning symbol i.e. the wrong doer will never go unpunished. His look is filled with yogic trance,



His words are the harbingers of peace, immortality and sacredness, ready to confer on the world all the blessings through the song of 'adhyatma', being the path, nay the only path to have the 'peace and bliss' in this life and the life-beyond.

With closure of Dwapara, the Kaliyuga started. Kali as a Yuga Purusha, came in guise and met, the then Ruler of Aryavarta, 'Dharmaraja Judhithira'. He cautioned the latter about his advent. The message was indicative but not completely enigmatic. 'Niskarma karma' and 'namasmarana' were the indications. Pleased with Narada's prayer, the Lord has declared the greatness of the name 'Rama'. This name was available with the people of both Dwapara Age and Tretaya. In dwapara, the Lord gave the mantra, the Gita and simultaneously the name 'Krishna' to His chosen devotees. The path was, thus, made very easy for the people of Kaliyuga, to find out the right and discard the wrong. But the erring humanity could not pick up the message. The Lord therefore, through Jarasavara gave an indication of His heavenly abode at Kantilo. It is not that Sri Neelamadhava was not there earlier. Our ancient scriptures reveal :

*neeladrou padmakshetre mahodadhi sanjogam neelamadhavaou
shrutwa madhavam madhavam juktwa, srutimangalakarine
'payadanam', 'bhaktaranjanam' shrusti pratisthitam tatha
jugabdhni adiprantam madhavam shrustikariene*

The words, 'srushtikarine' 'jugabdh' and 'adiprantam' make it clear that Sri Neelamaddhava was worshipped in this heavenly abode (Padmadri) by some subtle celestial beings from the dawn of civilization 'devah api asya rupasya nityam darshanakankshinam' (Gita, Ch.II verses). The location was disclosed to Jarasavar at the end of Dwapara only because the Lord's messages are more relevant for the people of Kali yuga. In no other age, the Nature was so violent. In no other age, the ocean was unruly. In no other age, the ecological balance was such enormously

disturbed as alarmingly as it is today. Hence 'Payadanam' was the message of the Lord. Significantly a stream of water, widely believed to be the holy water of the Ganges, flows from the toe of Sri Madhava. The Lord has an assurance that He in His heart within heart, wants the welfare of His own creation, which can be possible if there is a judicious approach to water and nature. Nature's fury is to be avoided, through a decent, balanced life style and a conduct, in consonance with Law, Rules and Traditions.

True, man has made immense progress in his scientific pursuits in this age. Scholarship is equally progressive. But what is of utmost importance, is the sustenance of the creation. If people will not exist, the civilization will not exist, all our scientific pursuits will go in vain. We are witnessing these days that there is a marked change in the environmental balance. Years back, the places, where there used to be heavy rainfall, now there is severe drought. Some places are there, similarly, where there used to be a moderate, seasonal rainfall. Now those places are witnessing torrential rainfall, leading to loss of life and property. There are other places where there used to be severe cold earlier. Now the cold has vanished even in the mid winter. This change is a matter of grave concern. The temperature of earth is increasing as some reports reveal. Everybody is now conscious that if the problem is not arrested in the right time, the human civilization may have to face a bewildering situation [Akhandajyoti (Odia) July, 2013, p.21]. Nature's wrath has to be avoided. But things are not happening in the manner they are expected to happen.

The latest studies reveal that "the countries of the world from the most to the least developed, vary dramatically, in their contributions to the problems of climatic changes and in their responsibilities and capacities to confront"



(Competition Focus, August 2013, p.86). Besides the sea-level is rising. As the studies further reveal “two major mechanism are causing sea level to rise. First shrinking land ice, such as mountain glaciers and polar ice-sheets are releasing the water into ocean. Secondly as ocean temperatures rise, the warmer water expands. Trapped within a basin, bounded by the continents, the water has nowhere to go, but up. In some parts of the world, especially low lying river deltas, local land is shrinking, making sea levels much higher (ibid, p.85).

This being our global scenario, an occasion has arisen to make at least an introspective evaluation of the trend of our modernization process. The aforementioned study has a hope that well to do countries may come forward to help the developing and under developed countries to approach the problem. Be that as it may, profound researches on the issue are to be encouraged. What is of utmost contextual importance is that we should stop enraging the ‘Nature Mother’. The unforgettable natural disaster, recently occurred, at Kedarnatha, Gourikunda, Rambada, Gangotri in Uttarakhand state, revealing the displeasure of Nature, must open our eyes. The author has heard even Senior Advocate of Hon’ble Supreme Court saying that we should learn from this example. Commercialisation must stop. It is unfortunate that we cause obstacle to the Nature’s path. Our disaster management authorities have done a yeoman’s service sending an effective team to Uttaranchal for rescue operation. The state is responsive to the suffering of its neighbours. But at the same time, we have to learn and take corrective steps wherever we are lacking. Our sacred rivers, their river beds are honoured over the ages. They are to be kept away from artificial mercantile invasion. This has universal

applicability. The holy water is to be kept pure. Nature is a force. The same water is mingling with ocean. Third fourth of the globe is ocean water. If ocean’s fury arises, we may visualize the disastrous consequence, awaiting our modern civilization now glowing with all its pomp and show. Purity of water is now an international concern.

It may reasonably be deduced that Nature was some how protected earlier Krishna Parashara, a book written around sixth century B.C. speaks of the necessity of preservation of water, protecting Nature, encouraging cultivation respecting the meteorological forecasting etc. Last but not the least, an emphasis on paddy cultivation was made in this great chronicle. People speak of Dwapar Yuga and its glory. But, significantly enough, people forgot to ponder why in Dwapara, Lord Sri Krishna held Gobardhan hill on His finger? Why the Incarnation of the Age, Sri Balarama had held ploughing materials as His weapons? The Lord gives His messages through symbols or sacred indications. The symbol of holy water, flowing from the sacred toe of Lord Sri Neela Madhava is, thus, highly symbolic. This may have hints towards all these afore-cited aspects and many more unravelled/half revealed experiences and wisdom. The Lord held in the Gita :

*nasato vidyate bhavo, nabhavo vidyate satah
ubhayoh api dristwa antastu anayoh
tattwadarshibhih* (Chapter-2, Verse 16)

There is no existence of falsehood and there is no lack of Truth. Rather, Truth exists eternally. Wise men, therefore, analyse the pros and cons with farsightedness. Needless to mention that life is not given to us to attend sensual pleasures but to be equipoised both in happiness and unhappy circumstances and realize the sacred message of the Divine ‘amrutatwaya kalpate’



(ibid, verse 15). This world is 'Brahmamaya'. This *jiwatma* is only a microscopic representative of 'Paramatma'. We all have a sacred heritage. Adi Shankara writes in Advaita Sudha, 'slokardhena pravakshami jaduktam granthakotibhih, brahma satyam, jagat mithya Jivabrahmaiva napanah (Prathama Ullasa). H.W. Longfellow writes with a robust optimum :

Life is honest, Life is real.
And grave is not its goal. (The Psalm of Life)

Despite such great sayings in East and West, men under infatuation, misled by ego, self-conceit and so called aristocratic exuberance make themselves susceptible to endless anxieties. Gita however, cautions the humanity to get rid of endless desires and lust:

*chintamaparimeyam cha pralayantamupashritah
kamopabhogaparama etavaditi nischitah*

(Ch.16, verse II)

People yield to a pernicious desire of earning money through evil means in order to propitiate their sensual desires, not supported by ethics. The Lord's message in the Gita has profound and eternal ethos. The Lord said and cautioned the humanity through Arjuna in the next verse:

*ashapashatairvaddhah kamakrodhaparayanah
ihante kamabhogartham anyayenarthasanchyan*

(The Gita Chapter 16, Verse 12)

In these verses as well as in the succeeding few verses, the Lord exemplifies the ocean of desires, man has unfortunately made himself a prey to. Verse 9 to 14 of Chapter 16 of the Gita, indeed, have the potency of cautioning and reforming any administration, to establish a 'Ramarajya' by avoiding these pernicious thinking process and substituting it by 'nishkama karma' as preached in the Gita. Samanta Chandrasekhar, the great 'Jyotirvid' of Utkala found a solution to all

problems in the Lotus feet of Lord Sri Jagannatha. Sri Chandrasekhara writes in Siddhanta Darpana :

*vande vandaru brundaraka nikara sikharatna
nakshatra raji,
rajyat padarabinda sphutanakhara vidha
dhwastachetah tamaskam
koti brahmada bhanda prakatagunaghataih
sevitam swavatairah,
srimad govinda mindivagunaruchira tanu
mindnrananda kadam*

The Lord is as elegant as a blue lotus. He is the source of joy for the Divine Mother, Sri Mahalakshmi. His nails are bright as the Moon. They dispel the darkness of our consciousness and intelligence. All the previous *avatars* worship Him. Sri Jagannatha is not an *avataara*. He is Sri Krishna. Sri Krishna Jagannatha is *avataree*. He does not give any advice directly. He only advises to follow the ideal life styles of His previous Incarnations, narrated by the great sages like Vyasa. Sri Jayadeva, another great devotee of the Lord was advised by 'Nirguna Parambrahman Nirakara' to restore the sacred sagas of all previous Incarnations receding from people's memory so that people learn from the same and try for elevation of their souls. The indication of the Lord is always for universal well-being, '*Lokah Samastah Sukhino bhavantu*'. This vedic prayer, has a direct link with the words 'bhaktaranjanam' 'Srushtimangalakarine' in the prayer for Sri Neelamadhava. He alone is a devotee who does things dear to God "matkarmaparama" (Gita Ch. 12, verse 10). A true devotee is not disturbed by praises or blames. He is silent towards the desires, the senses. He is happy with whatever he gets in a normal course and sacrifices the fruit of actions 'sarvakarmaphalatyagam' (ibid, Ch-12, verse II) while maintaining self-restraint. The Yoga of surrendering all performances before the Lotus



feet of the Lord, 'madyogam asritah' (ibid) is the divine wish. There is no substitute for self restraint. According to Sai, character is the end of all education.

'Madyogamashritah' speaks of a total surrender which is only possible with the Yogis who affectionately keep the Lord inside their hearts 'madgatena antaraatmanaa' (Ch.6 vers 47). This is possibly through 'sraddha and sublime love'. The Lord only expects 'Sraddha' from His devotees. 'Sraddha', and constant remembrance of God's name, enables the devotee come close to the Divine. The Lord has held in the Gita that He is the creator of the Vedas and the Vedantas. From Him and out of His divine benedictions, the devotee learn how to distinguish the good from bad, the virtuous from the vicious. The human memory and wisdom are all His divine gifts only :

*sarvasya caham hrudi sanmnivishto
mattah smrutihjanam apohanam ca
vedaischa sarvaihahameva vedyo
vedantakrudvedavideva chaham*

(Chapter-15 Verse 15)

He is the only knowable through all the vedic knowledge. He loves His devotees. The

devotee is His life. Sri Achyutananda writes 'Sribimbaadharebolaa bhrutyatumbha jeevan'. What is karma and what is akarma; even wise men fail to decide at times. The 'karmatattwa' is known to the Divine only. Since He likes His devotees immensely, He has explained the same to Arjuna in the Gita, so that the humanity benefits out of the same :

*kim karma kim-akarmeti kavayoh apiatra mohitah
tatte karma pravakshami jajnatwa mokshase asubhat*

(Ch.4, verse 16)

The great devotee Dhruva, therefore, invoked the Lord, Sri Hari to enter into his consciousness. If we follow the footprints of this glorious son of the country, the darkness of ignorance, wherever it exists, will be washed away by the holy sword of wisdom.

Dr. K.C. Sarangi, Addl. Secretary to Govt., Water Resources Department, Odisha Secretariat. Bhubaneswar.



Recognition of Classical Status for Odia Language

Swetapadma Mohapatra

Odisha has a rich culture and tradition. The historical background speaks volumes of its grandness. If we take a glimpse of its past, then we can realize that Odisha is a land of art and beauty. Its contribution to Indian history is equally important. This land has produced many brave sons and daughters. The rocks, pillars and stone inscriptions sing songs of glory till today. The transition of Odisha from Kalinga is of great significance. The name Kalinga stands for bravery and boldness, which is reflected in the great Kalinga War. Our heroes fought valiantly. This gives us a clear picture of our past history. Not only this, another feather has been added to the crown of our motherland that is our regional language, Odia means a lot to us. It got its long standing due. Odia has got the recognition to be the first language from Indo-Aryan linguistic group. It will be the sixth language after attaining the classical status. Odia language has got this rare honour at a time when its importance and richness was fading away in government and private run schools. It pinches us back to our senses that we are Odias and Odia is our mother tongue.

Apart from the honour if accepted by the Union Cabinet, it will entail a one-time grant of rupees one hundred crore for further research and development of this language. Other than this there will be another five crore rupees grant every year. Hopefully under such a supervision Odia will

reach newer and newer heights. Earlier Sanskrit in 2005 and four other Dravidian languages come to the forefront like Tamil(2004) Telugu, Kannada (2008), Malayalam (2013) and now Odia joins the elite list. After the Cabinet approval, the Culture Minister will notify its classical status.

Odia is quite old and has a long maritime history. Enough evidences support Odia's claims to get the distinction. Traces and evidences are found in the Natya Shastra of Bharat Muni of 4th century and continued with the period of Ashokan (3rd century BC) and Kharavela (1st century AD) in stone inscription. Our language has a unique structure and style. It cannot be considered as a sister concern of Bengali or Assamese. The language dates back from 3rd country BC. There was a time when classical Sanskrit was being spoken by Brahminical classes in India, Odia was already used by the masses in Kalinga. For a language to have a classical tag, it should have high antiquity value, a vast collection of ancient literature and a valuable heritage, not borrowed from others. Odia fulfills all the above mentioned criteria to be in the elite category. Odisha was the first province to be constituted on 1st April, 1936 during British rule. Many scholars like Suniti Kumar, John Boulton, John Beams, Satya Narayan Rajguru, K.B. Tripathy, G.A Griearson and many others argue in favour of the Odisha's language status. The linguists have documented



thesis of the language from epigraphic sources to modern literary traditions. Rajya Sabha Member Ramachandra Khuntia is a crusader to bring the issue into limelight by raising it in Parliament last year.

Although Odisha has been demanding to fulfil its legitimate demands for special category status, recently it had launched a signature campaign including over one crore signatures which was submitted to Hon'ble President of India to further the cause of the Odia people. The Odissi Dance got its recognition as a classical dance in 1958, when danseuse Indrani Rahman presented the dance in New Delhi at Kamani Auditorium. Till today Odissi music has not received classical status. But now it is a pleasant moment for Odia language to get a special classical status.

Odia has its own original literature of very high value. As per the required criteria Odia researchers and scholars are hopeful that the language will surely get the prestigious tag. The report has all necessary details regarding Odia's pre-historic traditions, culture and maritime tradition, script, origin, and development of literature. An indepth study on the historical perspective of Odia language can surely opine that it has a strong socio-religious base.

The evolution of Odia language was first started by a community expert in maritime trade around 3rd century B.C. The report was prepared by a linguist and Founding Director of Mysore-based central institute of Indian languages, Debi Prasanna Pattanayak. He played a significant role in preparing the report. He emphasized on the importance of language. A language is the heart and soul of every nation. It is a medium on which a nation stands. In this context the contribution of Debi Prasanna Pattanayak is commendable.

It is a golden moment for all of us. Odia language is our pride and glory. To popularize it,

not only government but every single individual must join hands together. Our State Culture Department has started working on the official documents in Odia language. Odia literature is the reflection of our culture and tradition. It finds mention in our ancient literary heritage in the rock-cut inscriptions (3rd century BC), Copper Plate Grants (4th century AD) and palm-leaf manuscripts in different shapes and sizes. Archaeological evidences relating to inscriptions are found from other countries in south east Asia, China, Srilanka and Myanmar in different periods. Odia's modern literary tradition is vast and vibrant. It began from Pre-Sarala literature, Sarala Mahabharata. Sarala Das is a renowned poet-laureate of Odia belonging to 15th century. He was an illiterate farmer by birth, who produced glittering works in Odia literature only by the blessings of "Maa Sarala" known as the goddess of wisdom and knowledge. Madalapanji is a chronicle in Jagannath Temple during Gajapati rule of Puri.

Finally, our cry for classical status is answered, voices heard and Odia got its due worth. This status of Odia language will inspire our next generation to take a deep interest in it.

Swetapadma Mohapatra, M.Tech 1st year (E&TC),
Balasore College of Engineering & Technology,
Sergarh, Balasore- 756060.



Kalandi Charan Panigrahi : A Story Teller of Eminence

(1901-1991)

Dr. Subash Nayak

Three sons and four daughters were born to the erstwhile freedom fighter Sri Swapneswar Panigrahi and Saraswati Panigrahi of Biswanathpur of Balipatana Block in Puri district. The three sons were Dibya Singh Panigrahi, Kalandi Charan Panigrahi and Bhagabati Panigrahi among whom Padmashree Kalandi Charan Panigrahi was a versatile genius and a front line writer of his time.

The Path of Odia literature was flourishing with the beautiful creations of the poets of the “Sabuja Yuga”. All the poets of the age were young and students of Ravenshaw College. The noted poets like Kalandi Charan Panigrahi, Annada Shankar Ray, Baikunthanath Pattnaik, Sharat Chandra Mukherjee and Harihar Mohapatra were the poets of the age and they formed a club named “Nonsense Club.” Under the auspices of the club, a handwritten magazine “Abakash” was published which was named later as “Shakti Sadhana”. The writings of those poets created flutter in the perspective of Odia literature of the time.

Padma Shree Dr. Kalandi Charan Panigrahi is one among them who has created a new epoch in Odia literature and has reflected the agony of his state. He was the creator of the “Sabuja Yuga”, “Matira Manisha” which has created flutter in the contemporary Odia literature was his creation. He was nationalist who fueled

the Indian freedom movement through his pen. His creations were timeless relishing to the creators. He wrote against the autocratic kings and the erstwhile British administration.

He was always conscious of his self respect. This is clear from the incident described below. Once he came to Dhenkanal Palace as Eastern State Publicity Officer when the king of Dhenkanal identified him as the brother of Bhagabati Panigrahi, he immediately replied that he is the elder brother of Bhagabati which shows that he had enough confidence on his own identity.

He maintained a clear perspective for the Indian Freedom Movement. “Matira Manisha” was his best creation which was conceived on the backdrop of the Non-cooperation Movement initiated by Mahatma Gandhi. He has amalgamated the subject on the traditional faith and lifestyle of the Odias. Among his writings “Matira Manisha” has brought him fame though he has created “Luhara Manisha”, “Adima Manisha”, “Mukta Gadara Khyudha”, “Amar Chitta” for Odia literature.

As a story teller he is unique. He has contributed “Rashi Fula”, “Shesa Rashmi”, “Sagarika”, “Vadrasha”, “Mo Kathati Sarinahin” etc. to Odia literature. He was also a dramatist, essayist and critic. During his youth he was



attracted by the inspirations from youth. But in later life he was concerned about the body and the being.

After Fakir Mohan, Kalandi Charan is the second revolutionist in Odia novels and short stories. Kalandi Charan was a promising writer. He started writing from his student days and accumulated knowledge from the pain and anguish of the erstwhile society which never resonates in his expositions as a writer. In the ascent of his literary creation all his dreams have been shattered and he has accepted the sorrows and sufferings of the sons of this soil. He has made their tears his own. The changes in the social and political life of the then society has been placed in his novels.

Kalandi Charan was a poet of hypnotic beauty, a poet of country life and its enduring owes. His aim was to enchant the heart of man. There was dream in his poetry, a struggle to liberate the common man from his sufferings. His love for nature was not arts for love and its fulfillment but for unconditional love for humanity. His love for humanity is loud and clear in his poetry. For this he appeals to be more progressive from his other contemporaries. Nature and man are the two sides of a coin. So a nature lover should be a humanist which is generally seen in Rabindra literature and this has been seen in many angles in the poetry of Kalandi Charan.

“Mane Nahin”, “Mahadeepa”, “Khyanika Satya”, “Chhuritie Loda” are the poetry collections of the poet where he ruminates over his past. Kalandi Charan in the beginning of his career was influenced by Mahatma Gandhi and the freedom movement. All his earlier inspirations were transferred into his writing in shape of novels especially his great epic of the soil “Matira Manisha”. The “Matira Manisha” of Kalandi Charan is based on a real story while walking along the path of life Kalandi Charan

came across “Barju”, the central character of his novel. He heard the sorrowful tale of his life from his own mouth. He has been stunned to hear the tearful experience of his life. The pathetic tale of Barju has fueled a desire to paint the character and the contemporary society around him.

The theme and the thought depicted in his poems are multifaceted. He is equally romantic and progressive. He has been hypnotised by nature and his past but his poetry is more or less humanistic. In the history of Odia Literature he has the ability to write both prose and poetry.

The poet has been ruminating over his sweet past. In fact the past is a great wealth of a man. Sometimes detachment is seen in his poetry but it is transient. Like all other poets of the Sabuja Yuga, Kalandi Charan in his early poems upholds love and describes as divine. There is no sin in love nor it has any pretence. It is natural with man. In his poems like “Ashesa Swarga”, “Prasadhana” and “Pathar Premika”, he has expressed such emotions. “Chhuritie Loda” is a challenge. This is a strong support of the ailing soul of man. His book “Saburi Kabita” contains poems like “Lalita”, “Puri Mandira”, “Madhu Bibaha”, “Faguna Bansi”, “Sandhyaloka” etc. All his poems express different facets of his life. He is sometimes very progressive in his poems like “Jadughar”, “Kie Sala Saitan”, “Kshyanika Satya”. His poems like “Lohita Byatha” and story like “Mansara Bilap” are very popular.

“Ratira Manisha” of Kalandi Charan was influenced by “Manishara Bilash”. On the perspective of Indian National Movement, Kalandi Charan’s “Matira Manish” describes the joint family system of Odisha and its agro-based social life, exploitation of princely states, famine and erstwhile administration.



“Ratira Manisha” embodies the time, society and the soul of man. Hence it may be called an epic novel. Though it has been written in the backdrop of the National Movement still it delineates happiness, joy, love, envy like psychological and moral quality of man. The dreams, ideals, unity and revolution of Gandhiji had been embodied in a family story.

Apart from his novels and poetry another direction is his short stories. His story collection like “Dahani”, “Rasifula” and “Sagarika” have made him popular among the readers of Odisha. Kalandi was an artist of humanism and writer on social awareness. Man and his surroundings are the main theme of his stories. He chose his characters from common man in a country setting, he has told about a common man in his stories like “Sesa Rashmi” and “Mo Kathati Sarinahin”, “Mansara Bilap” are the best stories of Kalandi Charan, which have been translated in many foreign languages, wherein the story describes the love between Dora, a grey hound and Jolly, the deer. All his stories exhibit a picture of the country life of Odisha.

Kalandi Charan was also an essayist. In the assent of Odia essay or literature “Ananta Prema”, “Mahasrita”, “Joubanara Prabhab”, “Tyaga O Prema”, “Satya Shiva Sundar” are notable . He has expressed his ideas in a clear style in his essays. All his essays display the ideas as a literature but not a social scientist. The essays are based on literary ideals and its problems and on the life of literature.

“Priyadarshi” was a successful historical drama of Kalandi Charan, all the historical characters in the novel are shown neatly. The drama “Soumya” & “Padmini” are the other dramas of Kalandi Charan.

In his “Prabandhu Sahitya” (1960) published were the essays on Upendra Bhanja, Fakir Mohan, Premchand & Rabindranath Tagore. He has written on the literary works of great literature in his essay collection “Samayika Sahitya Samikshya”.

At length at the fag end of his life he has turned to write his autobiography which was published periodically in Kalana, an Odia journal.

After a long successful literary career Kalandi Charan breathed his last in 1991. It was an irreparable loss for Odia literature. For his successful literary career he was awarded Padma Bhusan by Hon’ble President of India.

References :

1. Kalandi Charan Panigrahi- Dr. Adikanda Sahoo, Odia Sahitya Academy-2001.
2. Matira Nandini- Ashish Ranjan Mohapatra 1999.
3. Odia Upanyasara Itibruti- Dr. Ranjita Nayak .
4. Odia Sahityara Itibruti - Unique Publisher, Cuttack.
5. Ama Galpa & Ekankika- Board of Secondary Edn.

Dr. Subash Nayak, At- SriRam Nivas, Badahat, P.O. Bhuban, Dist. Dhenkanal- 759017.

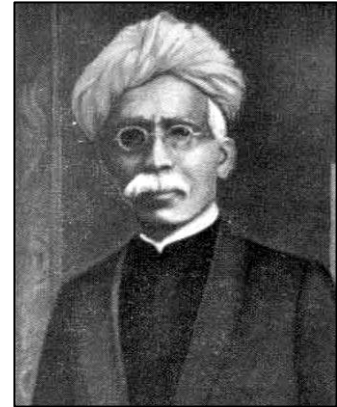
*As Teachers Hold our Hands and lighten up our lives, we pay homage to all those luminaries
on the birth anniversary of "BHARAT RATNA" DR SARVEPALLI RADHAKRISHNAN*



5 September 1888 - 17 April 1975



Madhubabu : Icon of Odia Pride



Bhaskar Parichha

The British conquered Odisha precisely 210 year ago. But the annexation had begun at least 250 years before 1803 AD. Preceded by a series of Muslim attacks, the subjugation became something 'official' when the Sultanate of Bengal brought 'Orissa' - as it was spelt at that time - under its control. Then came the Mughals who occupied coastal Odisha a decade later. The last Hindu Emperor of Odisha - Gajapati Mukunda Deva - was defeated and killed in the battle of Gohiratikiri in 1568. With his death, sixteenth-century Odisha plunged into utter darkness. What followed was even more sinister.

From Midnapore in the east to Rajahmundry in the south, annexation of Odisha was full and final. It came to be ruled under six heterogeneous divisions known as Jaleswar Sarkar, Bhadrak Sarkar, Cuttack Sarkar, Chicacole Sarkar, Kalinga Dandapat and Rajahmundry Sarkar. In course of time, these divisions were appropriated to a host of regional rulers and outlying provinces like the Nizam of Hyderabad, the Bengal Province, the Maratha Empire, the Madras Presidency. In a sense, it was free for all and anyone could become a part of the pack to rule over Odisha.

Cut to 1936. After much haggling, Odisha was separated from the Bihar Province following

a long drawn-out struggle. Odias got re-united after centuries of political separation. On 1 April, it became a separate state on linguistic basis, Sir John Austin Hubback taking over as the first Governor. Among the leaders who moved centre stage to unite the desperate Odias, Madhusudan Das and Maharaja Krushna Chandra Gajapati are the two big names instantly come to the mind, though there were a host of other leaders who contributed much to the unification saga. But, Madhubabu was the enfant terrible and the first among equals.

By the time Madhubabu emerged on the scene, Odisha had lost everything that it was upto. The warrior class had vanquished beyond redemption. Odia soldiers had not only lost their self-esteem, they became paupers. Similar fate was awaiting the Zamindars who sold their land through desperate means.

The quelling of the Paika Rebellion of 1857 demoralized the Odia community. The East India Company subsequently made some constructive gestures and tried to establish a semblance of rule of law. For example, it ushered in institutions of 'modernization' like the school, the judiciary and land reforms. However, many Odias could not participate in the 'civilizing mission' of the British because of their lack of



will, economic impoverishment, and state of demoralization.

The inaction of Odias at a time when imperialism was bringing about massive changes in social structures created a vacuum in the social space. Contrastingly, due to their early exposure to the British administration and the forces of “modernization” which it unleashed, the neighbouring Bengalis had consolidated themselves into a sizable comprador class. The British had become increasingly dependent on this class for the smooth functioning of the administration.

In fact, Bengalis started manning most of the government jobs in Orissa. They spread their sub-colonizing tentacles by appropriating the Zamindari estates in Orissa, especially after the promulgation of the Sunset Law. In order to perpetuate their hold over property, jobs, and hence, access to power, the Bengali elite wanted to valorize the Bengali language and marginalize the local language Odia. Writing about the sorry state of the Odias, Mr. Nolan Collector of Cuttack (1879) wrote: ‘It may be doubted whether the Odia is holding his own in the struggle for existence. The Bengali is ousting him from the land and from service; the Bengali, the Marwaris and the Europeans, from trade; the Telugu from the rougher kinds of labour.’

Madhusudan Das (1848-1934) had three ‘firsts’ to his acclaim. He was the first Odia Graduate, the first MA and the first one to hold a degree in law. His return from Calcutta after finishing studies unleashed a series of actions to rejuvenate the sagging Odia spirit. The first step was the establishment of Utkal Sabha which later became ‘Utkal Sammilani’.

It was through a deeper insight that Madhubabu decided to fill up the vacant political

space. He realized that formation of Utkal Sabha in Odisha wasn’t enough; it has to align with a pan-national organization. The Indian National Congress was established around this time. Utkal Sabha was represented by Madhubabu till 1908, so much so that it was considered to be a branch of the INC. He was also able to get a proposal passed in the Congress against the salt tax imposed by the British. His next effort was to bring a resolution in the INC to unite the Odia-speaking areas in Madras, Bengal and Madhya Pradesh. After this move was opposed by Bengalis- Tamils, Madhubabu got himself detached from the Congress.

Besides the creation of Utkal Sammilani- the epicenter for creation of a separate state-, Madhubabu’s contributions lay elsewhere too. He spent all his time, wealth and energy for the sake of his motherland. Madhubabu had convinced himself that the plight of Odias can’t be solved unless there was improvement in agriculture and industry. Keeping in tune with the times and availability of resources, he set up Utkal Tannery in 1905 to produce shoes and other leather products. He also founded Orissa Art Ware Works and reorganized the filigree works of Cuttack.

Sadly, like all great people who loved their soil enormously, Madhubabu had to spend his last life in penury having sacrificed everything for his cherished motherland. There was nothing that Madhubabu didn’t put his hand on to revive the fortitude of his people and make them superior—racially, economically and politically. To call him just an ‘icon of Odia pride’ is not enough. He was much more than an icon- a man of immense self-esteem.

Bhaskar Parichha, A/16, Barmunda Housing Board Colony, Bhubaneswar-3, bhaskarparichha@gmail.com.



Analysis of Electricity Distribution Efficiency in India

Asit Mohanty

Sachet Parida

Vasuki N. Mannem

1. Power Sector in India

Energy security is crucial for the growth of any country, especially in the case of a developing country like India. Electricity being an efficient and versatile form of commercial energy, and is therefore a backbone for industrial and agricultural growth. In 2010-2011 the per capita energy consumption of India was measured to be 626 KWh¹ whereas the world average was 2,977 KWh². According to a recent report by Avendus Securities, the losses in the power distribution sector were estimated to be 0.9% of GDP for 2010-2011 which accounted for \$ 14 Billion. The report also predicted that these losses would become 1.2% of GDP in the year 2013-2014³.

As an outcome of these losses the Power Distribution Companies (DISCOMs) are forced to increase the tariffs in an effort to cover the losses and as outcome the consumers are left worse off. The losses can be divided in to Technical and Commercial losses. The government realizing the problem of inefficiency, through the Electricity Act, 2003 led to the unbundling of the erstwhile state electricity boards (SEBs) into power production, transmission and distribution companies. Though the Transmission remained under the control of the state or public sector bodies, the private

players were allowed in production and distribution of power in some states. These policies have helped increase the efficiency of the power sector to a certain extent.

Due to the rapid increase in demand for electricity in the past few years, the production of electricity has been increased. But mere increase in production is not sufficient as the presence of old and obsolete technology transmission and distribution systems. As a result the increase in power received by consumers has not been commensurate to that of the increase in production.

2. Sample Selection

Eight states Maharashtra, Andhra Pradesh (AP), Uttar Pradesh (UP), Gujarat, Karnataka, Rajasthan, West Bengal and Odisha are considered for comparative analysis of efficiency in the electricity distribution sector. The total share of these eight states in our India's GDP is at 56.8%⁴. As these states have a major contribution to the GDP so analyzing the distribution losses of these states will help provide a reasonable understanding of the distribution losses of the entire country using the method of stepwise sampling, the states were divided into efficient (above 80%), mediocre (60%-80%) and inefficient (below 60%) in terms of its total



efficiency of the power sector. Selecting two efficient states, two inefficient states and the rest mediocre will help understand the overall spread of efficiency in the country. Further, the average of total efficiency levels of power distribution of these eight states is very close to that of the All India Average. As a result this sample of eight states is used to understand the power distribution sector across the country.

3. Indian Power Distribution in 2010-11

Distribution is the most important link of the power sector chain for being the source of revenue for all other components of the chain. Existence of other elements in the sector like generation, transmission, equipment manufacturing is dependent on the commercial and financial capability of the distribution sector. Over the past 15-16 years, a number of states have worked to

improve the commercial performance of their state utilities, unbundling state entities, creating independent regulatory systems, and putting in place measures to control losses and theft. However, progress has been difficult, and slower than envisaged. As a result of the Electricity Act of 2003, the losses in the distribution sector has reduced between the years 2003 to 2006 from 1.4% of GDP to 0.6% of GDP respectively⁵. However, there has been a steady increase in the DISCOM losses from 2006 onwards. It was predicted that it would become 1.2% of GDP in 2013-14. So the reforming this sector is crucial for growth of the economy.

4. State wise Comparison

The following values have been collected from a report by Power Finance Corporation (PFC) on the working of state utilities for the FY 2010-2011⁶.

Table 1

State	Input Energy (MU)	Billed Energy (MU)	Billed Amount (Rs. Crores)	Collected Amount (Rs. Crores)	Realization Per Unit (RPU) (Paise/Unit) 5=(4/1)	Average Billed Revenue (Paise/Unit) 6=(3/4)	Average Revenue Realisation (ARR) 7=(4/2)
Maharashtra	86,170	71,280	35,266	32,702	380	495	459
Andhra Pradesh	71,908	62,273	21,371	20336	283	343	327
Uttar Pradesh	59,758	42,770	17,880	14790	247	418	346
Rajasthan	44,337	34,449	8,989	8773	198	261	255
Gujarat	52,626	44,186	19,366	19145	364	438	433
West Bengal	28,038	20,435	9,485	9,448	337	464	462
Karnataka	44,591	37,217	16,250	14871	333	437	400
Odisha	21,245	13,099	5,504	4965	234	420	379
All India	694,295	546,861	220,022	206,293	297	402	377



Chart 1

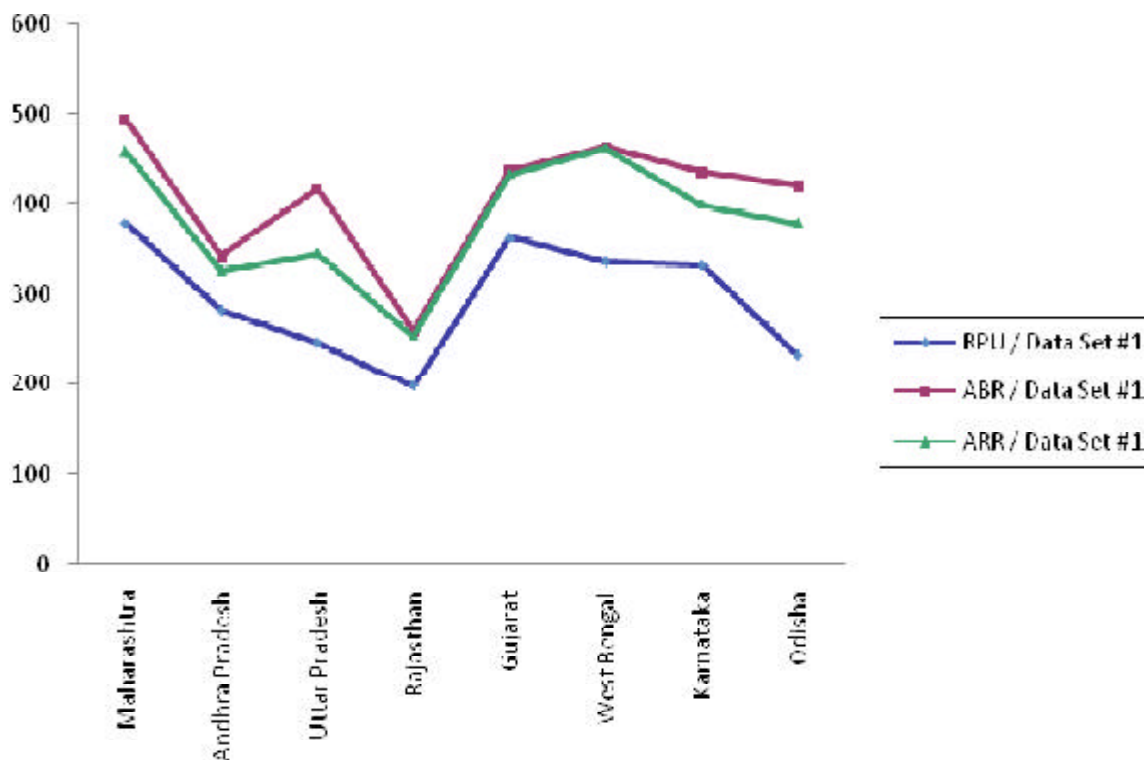


Table 2

Summary Statistics	RPU	ABR	ARR
Mean	296.96	409.52	382.51
Variance	4383.35	5496.58	5127.66
Std. Dev.	66.21	74.14	71.61
Skewness	-0.2466	-1.2829	-0.6357
Kurtosis	1.4755	4.5652	2.7933
Minimum	197.87	260.94	254.67
Maximum	379.51	494.75	462.34
Range	181.63	233.82	207.68
Count	8	8	8
Sum	2375.65	3276.17	3060.05

The Revenue Per unit (RPU) is the collection amount with respect to one unit of input energy. The Average Billed Revenue (ABR) is billed revenue with respect to one unit of billed

energy. The Average Revenue Realization (ARR) is the amount collection with respect to one unit of billed energy.

From the table 1 & 2 and from Chart 1, the following observations are emerged. The RPU is lowest for the Rajasthan followed by Odisha and UP which is below the all India average. Since for the rest of the states, RPU is much more than the mean, although is negatively skewed, the degree of skewness RPU is not significant.

The degree of skewness is highest in case of ABR followed by ARR. This is also supported by relative high standard deviation in ABR which is the measure of dispersion coupled with relatively high range. Both ABR and ARR is lowest in case of Rajasthan.

**Table 3**

<i>Linear Correlation</i>	RPU	ABR	ARR
RPU	1.000	0.777	0.874
ABR	0.777	1.000	0.946
ARR	0.874	0.946	1.000

to ABR(0.77) as against the coefficient with respect to ARR(0.95).

It is very clear from the data that low RPU (indicator of revenue inflow on account of supply of electricity) in case of both Rajasthan and Odisha is due to low ABR.

In table 3, the partial correlation coefficient of RPU is relatively low with respect

Table 4

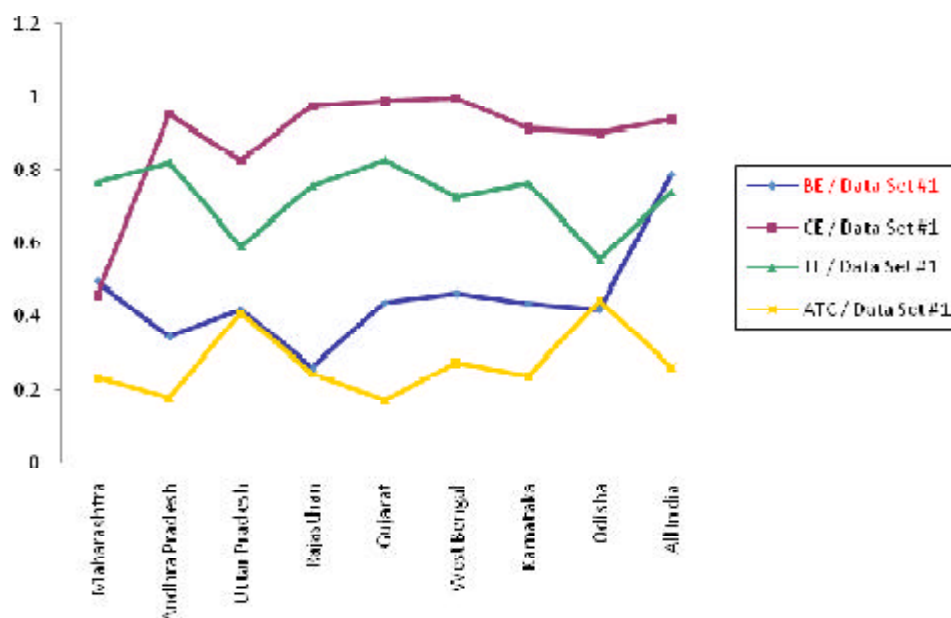
State	Input Energy (MU)	Billed Energy (MU)	Billed Amount (RsCrores)	Collected Amount (RsCrores)	BE 5=(2/1)	CE 6=(4/3)	TE 7=5*6	ATC 8=1-7
Maharashtra	86,170	71,280	35,266	32,702	82.72%	92.73%	76.71%	23.29%
Andhra Pradesh	71,908	62,273	21,371	20336	86.60%	95.16%	82.41%	17.59%
Uttar Pradesh	59,758	42,770	17,880	14790	71.57%	82.72%	59.20%	40.80%
Rajasthan	44,337	34,449	8,989	8773	77.70%	97.60%	75.83%	24.17%
Gujarat	52,626	44,186	19,366	19145	83.96%	98.86%	83.00%	17.00%
West Bengal	28,038	20,435	9,485	9,448	72.88%	99.61%	72.60%	27.40%
Karnataka	44,591	37,217	16,250	14871	83.46%	91.51%	76.38%	23.62%
Odisha	21,245	13,099	5,504	4965	61.66%	90.21%	55.62%	44.38%
All India Average	694,295	546,861	220,022	206,293	78.76%	93.76%	73.85%	26.15%

Table 5

<i>Summary Statistics</i>	BE	CE	TE	ATC
Mean	0.77570	0.93549	0.7272	0.2728
Variance	0.00707	0.00310	0.0102	0.0102
Std. Dev.	0.08408	0.05570	0.1010	0.1010
Skewness	-0.9642	-0.9632	-0.9859	0.9859
Kurtosis	3.3226	3.9133	2.6971	2.6971
Minimum	0.61657	0.82718	0.5562	0.1700
Maximum	0.86601	0.99610	0.8300	0.4438
Range	0.24944	0.16892	0.2739	0.2739
Count	8	8	8	8



Chart 2



The following observations are made taking Table 4 & 5 and from chart 2 together.

In table 5, the mean of total efficiency (TE) at 72.72% is very close to the All India average of 73.85%. The total efficiency is the lowest for Odisha followed by UP which makes skewness negative. Considering the All India average efficiency as the population mean (μ), Uttar Pradesh and Odisha have significantly lower efficiency. The total efficiency is lowest in case of Odisha among the sample states

The total efficiency of the distribution sector is the outcome both Billing Efficiency (BE) and Collection efficiency (CE) as indicated in table 4. The billing efficiency is lowest in Odisha and highest in case of AP. The collection efficiency is lowest in UP followed by Odisha and highest in case of West Bengal. The total efficiency in Odisha is lowest because of both very low BE and CE. However, the contribution of low BE to

the total efficiency is more than the contribution of low CE. In West Bengal, the collection efficiency is very high. However, because of low billing efficiency, the total efficiency of the state is less than the national average. In UP, both low collection efficiency and billing efficiency bring down the total efficiency below the national average. UP has the second lowest efficiency among the sample states followed by Odisha which has the lowest total efficiency.

As a result, the AT&C (Aggregate Technical & Commercial) loss which is (1- Total Efficiency) is highest in case of Odisha followed by UP. The AT&C is the indicator of inefficiency in the electricity distribution sector. The positive skewness in AT&C in table 5 is because of the fact that most of the sample states are having lower inefficiency as compared to mean inefficiency which primarily driven by the inefficiency in Odisha and UP.

**Table 6**

<i>Linear Correlation</i>	BE	CE	TE
BE	1.000	-0.126	-0.027
CE		1.000	0.074
TE			1.000

Table 6 is the partial correlation coefficient of BE, CE and TE. The BE is negatively correlated to the total efficiency. Hence, it is very much apparent that billing inefficiency is the major contributory factor to the overall inefficiency i.e., AT&C.

5. Rupee Equivalent of AT&C loss in FY 2010-11

The loss in terms of rupee (Rs. Crore) has been computed for the FY 2010-11 taking collection amount and the AT&C loss for the sample states and also at all India level.

State	Collected Amount (RsCrores) (1)	TE(2)	AT&C Loss (3)	Loss (RsCrores) (4) = (1/2)
Maharashtra	32702	76.71%	23.29%	42632.87
Andhra Pradesh	20336	82.41%	17.59%	24677.56
Uttar Pradesh	14790	59.20%	40.80%	24981.83
Rajasthan	8773	75.83%	24.17%	11569.14
Gujarat	19145	83.00%	17.00%	23065.11
West Bengal	9448	72.60%	27.40%	13013.97
Karnataka	14871	76.38%	23.62%	19469.70
Odisha	4965	55.62%	44.38%	8926.82
All India	206293	73.85%	26.15%	279340.04

The total loss is calculated at Rs.2,79,340 crores at the all India level. The tolerable level of AT&C loss is 15% indicating that the total efficiency of the distribution sector should be at minimum 85%. If can operate at least at 85%

efficiency level, the loss will be reduced to Rs.2,42,700 crores implying that fund infusion to the sector would have gone up by Rs.36,642 crore during FY 2010-11. Similarly, for odisha, the loss could have been reduced to Rs.5842 crore implying that the fund infusion to the distribution sector would have been Rs.3085 crore during FY 2011-12.

Here, the interesting observation is although the Odisha is most inefficient in the distribution sector as compared to the sample states, the loss in rupee term is the lowest in FY 2010-11. Therefore, it can be safely deduced that the retail sales tariff (RST) would be the lowest in Odisha as compared to other sample states.

6. Summary, Conclusion and Suggestions

The growing inefficiency in the electricity distribution sector in terms of alarming AT&C loss in India has been a major concern. At all India level, during FY 2010-11, the rupee equivalent of AT&C losses is computed at Rs.2,80,000 crore at the level of 26.15% AT&C level. Considering the tolerable level of AT&C at 15%, the infusion of funds to the system could have gone up by Rs.37,000 crores. Since, at all India level, the AT&C loss has been going up since 2006, the quantum of funds which could have come to the systems in each year has been a dead weight loss.

Similarly, Odisha has been the worst performer in terms of efficiency in electricity distribution sector. The loss calculated in FY 2010-11 is Rs.5841 crores. If we operate at 85% efficiency level (tolerable level of inefficiency is 85%), fund to the tune of Rs.3086 crores could have been saved. Though, AT&C loss is relatively much higher than most of the states in India, our rupee loss is lower than the rupee loss as compared to other states. This indicates low retail



supply tariff (RST) in Odisha is very low in our state as compared to other states.

In Odisha, the level of AT&C has been more than 40% since FY 2001-02, in fact, it was at 57% in FY 2003-04. Therefore, on conservative basis, we have been losing Rs.2750 on an average in every year for last ten years (factoring 15% AT&C loss) which amounts to Rs.27, 500 crore in last ten years. In fact, the inefficiency has crippled into the system since FY 2000-01. As stated by OERC, Orissa has been a pioneer among States in India in embarking on a comprehensive reform of the electricity industry of the State. The aim of the reform is to address the fundamental issues underlying poor performance of the Orissa State Electricity Board and restructure the power sector. The objective to make power supply more efficient, meet the needs of a growing economy and develop an economically viable power industry which will enable Orissa to attract private capital while safeguarding the interests of the consumers.

Then, where we have gone wrong?

The reforms which had been envisaged by the Govt. of Odisha, has actually not been completed implemented so far. If we look at the evolution of Distribution Franchise (DF) system, the brain child of the Central Electrical Authority, it gives an eye opening. Several States in India

have started implementing input based franchise (IBF) model through DFs adopting competitive bidding. The key drivers of this IBF model are increase in billing efficiency, collection efficiency, plugging investment gap, customer care, transparency & accountability and ultimately taking care of power deficit from the consumer point of view.

References :

4. Internet : www.data.worldbank.org
5. *Ibid*
6. Internet : www.avendus.com/Upload/ResearchReports/UtilitiesAV020512.pdf
7. www.mospi.nic.in
8. www.avendus.com/Upload/ResearchReports/UtilitiesAV020512.pdf
9. <http://www.pfcindia.com/Content/PerformanceReport.aspx>

Asit Mohanty, Associate Professor, Finance, XIMB, Bhubaneswar.

Sachet Parida, Manager, Finance, FEDCO, Bhubaneswar.

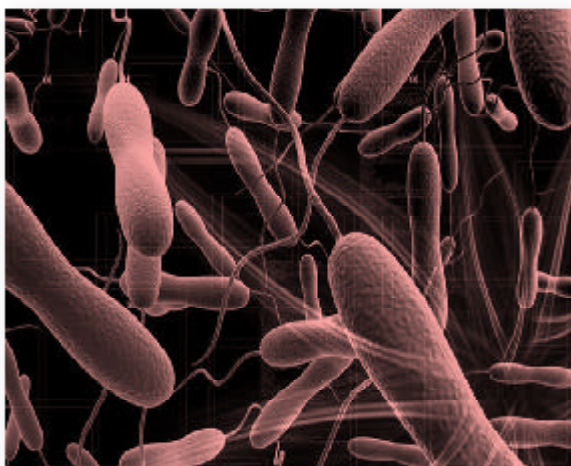
Vasuki N. Mannem, 2nd Year in Economics, Delhi University, Delhi.



Vibrio Cholerae: Cause, Spread and Control

Swati Pattnaik

When people suddenly experience the onset of diarrhoea, with or without vomiting, infective gastroenteritis is by far the most common explanation. Cholera is an acute gastroenteritis caused by *Vibrio cholerae*.



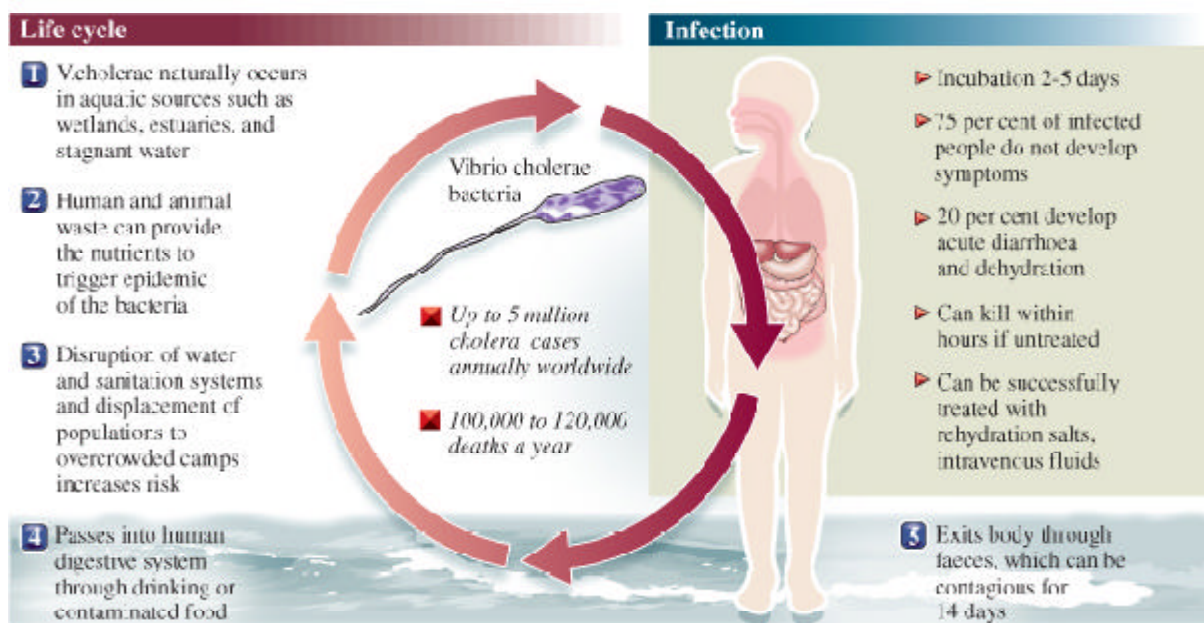
A Microscopic image of Vibrio cholerae

The organism is a highly motile gram-negative bacterium with a single-sheathed flagellum. In the course of cholera pathogenesis, *Vibrio cholerae* expresses a transcriptional activator ToxT, which subsequently transactivates expressions of two crucial virulence factors: toxin-coregulated pilus and cholera toxin (CT).

These factors are responsible for intestinal colonization of *Vibrio cholerae* and induction of fluid secretion, respectively. In intestinal epithelial cells, CT binds to GM1 ganglioside receptors on the apical membrane and undergoes retrograde vesicular trafficking to endoplasmic reticulum, where it exploits endoplasmic reticulum-associated protein degradation systems to release a catalytic A1 subunit of CT (CT A1) into cytoplasm. CT A1, in turn, catalyzes ADP ribosylation of α subunits of stimulatory G proteins, leading to a persistent activation of adenylate cyclase and an elevation of intracellular cAMP. Increased intracellular cAMP in human intestinal epithelial cells accounts for pathogenesis of profuse diarrhoea and severe fluid loss in cholera. Acute diarrhoea is a common cause of death and illness in almost every developing country. *Vibrio cholerae* thrives in water ecology, particularly surface water. The primary connection between humans and pathogenic strains is through water, particularly in economically reduced areas that don't have good water purification systems. Oral rehydration solutions (ORS) have had a massive impact worldwide in reducing the number of deaths related to diarrhoea. Vaccination against cholera was first tested in the nineteenth century and may play a role in controlling epidemics. Injected (parenteral) whole cell vaccines were



HOW IT SPREADS



Source: WHO/CDC, Pan American Health Organisation, AFP, Getty Images

Infection and Life cycle of Vibrio cholerae

used in the 1960s and 1970s, but they went out of favour as their efficacy was thought to be low and short lived, and associated with a high rate of adverse effects. This review summarizes the evidence for effectiveness of injected cholera vaccines. A separate Cochrane Review describes trials with oral cholera vaccines, which were introduced more recently and are used currently.

During my studies I found presence of 58% Non O1 and Non O139 *Vibrio cholerae* during non epidemic periods, which is a risk factor for diarrheal health problem. Non O1 and Non O139 isolates of *Vibrio cholerae* from the environment may be responsible for transmission of cholera from ctx phages of the environment which may be one of the reasons of endemicity of cholera.

Government should design and implement preventive measures. A high population density

along with open drains and poor sanitation in certain areas provides an optimal niche for survival and transmission of *Vibrio cholerae*. The overall objective is to educate the public on practicing water purification methods. Odisha state water and sanitation mission must take appropriate steps throughout the year, because a healthy outside starts from the inside.

Swati Pattnaik, C/O- Gyana Ranjan Pattnaik, Gamandia New Colony, Buxi Bazar, Cuttack, Odisha 753001.
E-mail : pattnaikswati4@gmail.com



Nuakhai

Chitrasen Pasayat

Nuakhai is an agricultural festival of Orissa. The festival is observed all over the state. But, it has a major influence on the life and culture of the tribal dominated western part of Orissa. A visit to this region in the Hindu month of Bhadrava (August-September) makes one aware of the ensuing thrust of Nuakhai festival.

The literary meaning of Nuakhai festival is the *ceremony of eating new rice*. It is an occasion of rejoicing and merry-making for the people as agriculture is their main occupation. Since rice is the staple food of the common man, the rice crops sustain their livelihood and determine their economy. In view of this, a non-agriculturist is that much concerned about this ritual as a cultivator is. It is pertinent to mention here that Veda the sacred text of Hindus also identifies paddy as a synonym of life itself.

*Anna Brahmeti Hyajanat
Annadeva Khalwimani Bhutani Jayante
Annena Jatani Jibanti
Annam Prayantyabhisam Bishantiti*

(The other name of *Anna* is *Brahma*. *Brahma* is *Iswara*. Each life is born out of *Anna*. It is the source of energy. After death *Jiva* or anything having life, transforms into *Anna* for others. So, the significance of *Anna* is realised in every stage of life. Thus, it is the source of life, happiness and a part of soul.)

*Ahamanna Mahamanna Mahamannam
Ahamannado Ahamannado Ahamannado
Ahamanna Manna Madantama Drwi*



(I (God) am *Anna*. I am the only receiver of this *Anna*. Whoever takes *Anna*, I accept this.)

It is said that the economy of a particular region plays an important role to change the course of cultural life of people of that region. The economy of Orissa is agrarian in nature. It is the fruit of the toil round the year that fulfills the need of the community at large. Consequently, it is a matter of great joy for the agriculturist class admiring the fruits of their efforts. Thus, it is the economy that determines the cultural life of people.



The newly harvested paddy is regarded as sacred and treated with great respect or reverence. It is strictly a taboo for the common man to eat the new rice until ceremonial rituals are performed for the reigning deity. It is their belief that the deity is the true master or mistress of their lands. As a token of reverence and veneration to the reigning deity, the newly grown rice is first offered to the deity; then the *prasad* made out of it is accepted by the people before they eat the new rice. Common belief is that the ceremonial ritual is an acknowledgement of the deity's lordship over the land and the crop. In other words, it may be said that Nuakhai is a ritual after which the newly harvested rice gets the status of consumable item for the general people.

Earlier, there was no fixed day for the celebration of Nuakhai. It was held sometimes during the bright fortnight of the Hindu month of Bhadrava. It was the time when the low variety of paddy mainly for the lower class of the society started ripening. Every year the *Tithi* (day) and the time of the observance was decided astrologically by Hindu priests. For instance, in Sambalpur town the local priests sat together at the Brahmapura Jagannath temple and calculated the auspicious *tithi*. Similarly, the *tithi* was calculated in the name of Pataneswari in Patnagarh and Bolangir; Sureswari in Sonapur; Manikeswari in Bhawanipatna and the like. This is why a common day of observance was not found throughout the western part of Orissa.

Significantly, in some cases the *tithi* was fixed in the name of the local Zamindar and Gauntia of the village and locality once the *tithi* was fixed in the name of the supreme deity of that area. How efforts were made to localise the Nuakhai festival is clearly evident from this analysis. It also reflects the traditional nature of a village society in western part of Orissa and also

the role and dominance of the local head of the villages over the local subjects. There is no denial of the fact that such feudal hang-over still persists in many parts of western Orissa.

Apparently, the origin of the Nuakhai festival has a tribal base. The incorporation of Hindu idea of astrology in the reckoning of *tithi* may be viewed as a later addition. Most probably, when the caste-Hindus started migrating to this tribal dominated areas then the local tribal people adopted the idea of astrological calculations of *tithi* for the Nuakhai festival. Similarly, when the Hindus adopted Nuakhai from the tribal society, they had to incorporate some Sanskritised elements so as to make it easily acceptable to common caste-Hindus. Nonetheless, it is said that there was an attempt made in 1960s to fix up a common *tithi* for this festival all over the western part of Orissa. Allegedly, it was an attempt for political unification of ex-Gadajat areas by the former Gadajat rulers. This is why, perhaps it was not workable. Later on, the attempt was made again in 1991 and *Bhadrava Sukla Paksa Panchami Tithi* was fixed for the Nuakhai festival. Since then, the festival has been celebrated on that *tithi* for which the State Government of Orissa has declared one official holiday also.

Nuakhai is celebrated, both at community as well as domestic level. The ritual is offered first at the temple of the supreme deity of the areas or to the village deity. Then, they worship in their respective home and offer rituals to the domestic deities alongwith Laxmi, the deity of the Great Hindu tradition.

Nuakhai has a rich and glorious tradition of its own that has been observed more or less by all the major tribal groups in central and eastern India, of course with a little variations. The examples can be given of *Jeth Nawakhai* of Dudh Kharia and Pahari Kharia, *Nawakhani*



among the Oraons and Birjia, *Jom Nawa* among the Munda and Birjia, *Janther* and *Baihar-Horo Nawai* by the Santhals, *Gondli Nawakhani* by Christian tribals of Ranchi district of Jharkhand, *Nawa* by the Birjia, *Nawa Jom* by the Birhor, *Dhan Nawakhani* by Korwa and the like. Besides, *Nawakhani* festival is celebrated by the Parajas of Bastar region of Chhattisgarh and Orissa. The new corn offering and eating rice ceremony of Santhals in Santhal Pargana of West Bengal is called *Jom Nawa*. This festival is celebrated in Tripura as *Mikatal* where *Mi* refers to paddy and *katal* stands for new. It is celebrated in the month of Aswina (September-October). In Bengal and in the coastal districts of Orissa this festival is called *Nabanna*. However, the main objective of this festival is to get social as well as religious sanction for consumption of newly harvested rice/crops and also to invoke the deities to bless the land with abundant crops.

It is commonly said that originally the tribal people were celebrating the Nuakhai or Nuakhai festival. Over long period of interaction between tribal people and non-tribal people in Orissa, the non-tribal people followed this cultural trait from the tribal people. Be that as it may, Nuakhai has become a *Gana Parva* in the western part of Orissa. It brings friendship, equality, help, co-operation, renew the social bonds and thus strengthen the social solidarity. In other words, Nuakhai is a cohesive force between people which bound them to unite together. Hence, it is a symbol of friendship, love and affection which provides foundation and fosters to lead a peaceful social life.

Dr. Chitrasen Pasayat, Asst. Administrator, Shri Jagannath Temple Office, Puri.



Man- Elephant Conflict in Keonjhar District of Odisha : A Study

*Bandana Khuntia
Prafulla K. Mohanty*

Abstract

Keonjhar district of Odisha has 4862 hectare of forest coverage with 73 numbers of elephants(2012). It lies between two major elephant corridors namely Similipal and Satkosia. Studies (2008-12) indicated 38 human casualties with 35 number of elephants' death. Paddy was the most and jute was the least affected cash crop of the district. Food scarcity, deforestation, drying of water bodies in summer, attraction of stored mahua flower, encroachment of forest land, urbanization, railways, irrigation project, industries, mining and increase of new human settlements are the major causes of man-elephant conflict in Keonjhar. Fire balls and crackers were the most effective tools to drive away the elephants. However, poaching with gun, bow and arrow, poisoning and electrocution have also been observed. Unless a safe elephant corridor with availability of food and water is ensured, increased anthropogenic activities near the elephant habitat will be expected. This would lead to regular man elephant conflict and ultimately death of elephants. Thus, survival of such a large terrestrial animal in future depends on commitment of and concern of people of Odisha.

1. Elephant-human conflict
2. Elephant corridor
3. India

Introduction

Elephant is the largest terrestrial creature of the nature. The elephant habitats are subjected to human pressure due to monoculture plantation, mining, encroachment, poaching and process of developmental activities utilizing forest resources (Kar and Lahiri, 2002; Talukdar and Barman, 2003). All these adverse conditions have contributed to the man-elephant conflict in many parts of Odisha and Keonjhar district in particular (Sukumar, 1989; Swain and Pattnaik, 2002). Keonjhar is covered with tropical, dry and deciduous forest with varieties of wildlife (Swain,

2004). The average diurnal temperature ranges between 10p C in winter to 40p C in summer. The annual average rainfall is 1400 mm per year with a relative humidity ranging from 50 to 97% (Anonymous, 2012). The population of elephant during 1999 census was 153 which has declined to 73 during 2012 (Anonymous, 2012). During the last five years, 35 elephants and 28 human beings have died due to the conflict between man and elephant, crop raiding, house breaking, destruction of property, poaching and electrocution which were the major causes of death of the elephants (Khuntia, 2010). Unless this is prevented and safe corridors are provided,



Elephant killed for its tusk

then within few years the elephants are expected to extinct (Menon, *et.al.* 2005). Hence appropriate conservation measures for elephants are suggested.

Materials and methods

The elephant depredation and man elephant interface in Keonjhar district was more pronounced than in other parts in Odisha. The area most affected by elephants were identified from the records of the forest department and such places were visited to access the degree of damage. The types of crop grown, crops most affected and crops that were partially or not affected at all were ascertained. The seasons in which elephants raid the crop field were recorded. Measures adopted by villagers to drive the elephants away and the most effective among these methods were found out. Death of human beings as well as death of elephants due to different reasons were recorded from various records and by the information from the villagers.

Findings

Poaching and electrocution were the two major causes of elephant death. The population of elephant of Odisha in 2012 census is 1,930 (Table -1) and in comparison to Keonjhar district, it has been observed to decrease gradually year

after year (Table-2). During 2012, it stands at 73 and due to the loss of elephant corridors and deforestation, elephants squeezed into a small area with the shortage of food and water. This had led them into raiding crops and human habitation (Table-3). There was significant increase in the number of attacks and destruction caused due to elephants. Villagers had received Rs.85,00,000 (Rupees eighty five lakhs) towards compensation because of the loss caused due to elephants. To protect themselves, villagers have adopted different ways of poaching (Table-5). Poisoning water sources and electrocution were major causes of elephants' death. Human activities and deforestation (Table-6) have led these animals towards human settlements and away from the forests.

Summary

The major causes of man-elephant conflict have been observed to be due to the change in climate, rain fall and vegetation. The change of climatic behavior had many detrimental effects on the flora and fauna of the forest cover of Keonjhar. Destruction of elephants' habitat, loss of corridor and deforestation have also forced elephant to migrate towards human habitation. Incidence of man-elephant conflict is now on a large canvas because of the changing and



Death of elephant due to poisoning



Crop raid by elephant

expanding pattern in elephants' movement. Elephant herds come across new habitations, paddy fields, expanded network of canals, roads, railways lines and mining extractions in their original habitats and on the course of their migration paths. These situations cause human casualties, damage to houses and crop and also sometimes retaliatory action by the affected people to eliminate the depredating animals.

Suggestions

People who live in and around traditional elephants' habitats for a few generations are accustomed to live with forest plants and animals, including elephants. They adopt various measures to prevent, control and handle situations for several times and various places for controlling losses occurring due to elephants' activities. But none of these, however, is full proof or have an effect which is permanent. Therefore, people experiencing elephant depredation are required resort to more than the one method and change the method periodically if required. Increased anthropogenic activities and depredation incidents have increased many folds during the recent past. Elephants have caused damages to life and property quite seriously. To prevent it, conservation measures need to be adopted. Following means are suggested to protect

elephants and keep elephants away from human habitat.

1. Villagers should be trained to watch the movement of elephants and exchange their information with the forest department.
2. Conservation of water bodies inside their habitat barely desirable.
3. Villagers should be advised not to keep mahua brew and country liquor in their house, since the elephants are mainly guided by smell.
4. People should cultivate chilli, jute, ginger, potato, oil seeds etc. which are not favoured by elephants and use of long awned rice which is not lure by elephant when they mature recommended by CRRI, Cuttack. Besides, they may use scare away devices like chilled-rope fence, fire site and honey bee boxes on the edge of crop field. Sound emitted from



Death of elephant due to electrocution



bee hives disturb elephants and have been successfully tried in African countries.

5. Generally, wild elephants are shy of electric lights. People can protect themselves better under electric light than otherwise. Effective barrier like rubber-wall barrier, trench type barrier and solar powered elephant fencing barriers need to be adopted by the villagers.
6. As a result of man-elephant conflict in last 10 years in 1030 villages of Keonjhar district, 2403 number of houses partly destroyed and 757 number of houses were totally broken. On the other hand elephants' herd damaged 6224.01 acre crop.
7. In the wake of rising incidents of elephants death due to collisions with train, the Ministry of Environment and Forest (MoEF) decided to electronically tag the animals in high traffic areas to allow forest officials to keep a track of their movement and prevent accidents.
8. During last 9 years death of elephants due to electrical accidents have been increased. Guidelines have been given by the Govt. of India from time to time vide letter No- CEI/1/28 (wild life)/ 2005-1262 dt. 27.04.2005 of Central Electricals Authority. Letter No- CEI /1/28/2002 dt. 15.03.2002 of Govt. of India, Central Electricity Authority and Do

No- 8/6/2002 Thermal-3 dt. 27.3.2002 of Govt. of India, Ministry of Power to Chairman of all state Electricity Department.

Over ages, elephants' have survived because of people's love and care. The conservation and well being of our 'National heritage animal' declared by the Govt. of India in future also depends on the commitment and concern of people of Odisha and country as a whole.

Acknowledgements

The authors are thankful to PG Department of Utkal University, Vani Vihar, Bhubaneswar, Govt. and Wildlife Department of Keonjhar and to the help rendered by the Forest and Wildlife Department of Odisha for providing necessary information.

Table 1 Elephant population of Odisha

Sl No	Year	Odisha
1	1999	1, 827
2	2002	1, 841
3	2007	1, 862
4	2010	1, 886
5	2012	1, 930

Source: Wildlife in Odisha, Forest and Environment Department, Govt. of Odisha (2012).

Table 2 Elephant population in Keonjhar district

Sl No	Year	Male	Female	Young	Unknown	Total
1	2012	23	37	13	0	73
2	2010	25	31	9	11	76
3	2007	22	26	4	8	60
4	2002	39	51	13	9	112
5	1999	46	72	20	15	153

Source: Forest and Environment Department, Govt. of Odisha (2012).

**Table-3 Level of elephant depredation in villages of Keonjhar district from 2008-12**

Year	No of sample village	% of village affected	% of house broken	% of crop damaged	% of plantation damaged	Total value of property (Rs)	Human death	Elephant death
2008	255	38	9	2	1	75	7	8
2009	308	46	16	4	5	112	11	4
2010	256	65	6	4	3	118	7	9
2011	310	78	23	6	6	265	3	4
2012	450	72	21	7	8	292	10	10
Mean SE	302.33 ±16.35	56.66 ±12.38	13.33 ±4.68	4.33 ±2.14	4.00 ±1.83	153.00 ±12.15	7.60 ±2.11	7.00 ±1.62

Table-4 Death of elephants in the state due to various reasons from 2008-09 to 2012-13

Year	Poaching	Poisoning	Accident		Rail accident	Natural	Disease	Reason unknown
			Deliberate electrocution	Accidental electrocution				
2008-09	5	0	1	9	5	16	5	6
2009-10	5	0	0	9	2	12	13	10
2010-11	9	9	13	5	3	6	20	18
2011-12	4	4	8	5	5	15	10	15
2012-13	2	3	2	2	9	6	10	3
Total	25	16	24	30	24	55	58	52

Source: Forest and Environment Department, Govt. of Odisha (2012)

Table-5 Causes of elephant death in Keonjhar district from 2008-2012

Sl No	Causes	Year				
		2008	2009	2010	2011	2012
1.	Poaching	2	1	3	1	2
2.	Accident	2	0	1	1	1
3.	Disease	1	0	1	0	1
4.	Electrocution	2	1	3	1	3
5.	Railway	0	2	0	0	3
6.	Unknown	1	0	1	1	0
	Total	8	4	9	4	10

Source: Forest and Environment Department, Govt. of Odisha (2012).

**Table-6 Different human activities in Keonjhar district from 2008 -2012**

Sl No.	Factors	Area covered (sq.km)	Area covered (%)
1	Industry	12.66	0.087
2	Mining	38.58	4.267
3	Power Transmission	2.15	0.014
4	Railways	1.02	0.007
5	Roadways	4.62	1.032
6	Irrigation	12.36	3.085
7	River Valley Project	8.15	5.056
8	Rehabilitation of people	6.65	0.046
Total		86.19	13.594

Source: Economic Survey of Odisha. Planning and Co-ordination Department, Govt. of Odisha (2012).

References :

- Anonymous (2012) Wildlife Census Odisha, Forest and Environment Department. Govt. of Odisha, Bhubaneswar, pp 50-55.
- Anonymous (2012) Economic Survey of Odisha (2012) Planning and Co-ordination Department, Govt. of Odisha, 2011-12, pp. 126 – 140.
- Kar, C.S. and Lahari, D.K. (2002) Project Elephant-Elephant and Human Conflict in Asia (Report on Orissa). Forest Department, Govt of Orissa, January 2002, pp 30-150.
- Khuntia, B. (2010) Human-elephant Interface: A case study. Ph.D. Thesis, Utkal University, Bhubaneswar, Odisha, pp 1-110.
- Menon, V.; Tiwari; S.K., Easa, P.S. and Sukumar, R. (2005) Right of passage: Elephant Corridors of India. Conservation Reference Series 3. Wildlife Trust of India, New Delhi, pp 154-282.
- Snedecor, G.W. and Cochran, W.G. (1980) Statistical methods. 8th Edition. IOWA State University Press, IOWA, USA, pp. 1-42.
- Sukumar, R. (1989) The Asian Elephant Ecology and Management. Cambridge University Press, Cambridge, UK, pp.56 – 172.
- Swain, D. (2004) Asian Elephants: Past, Present and Future. International Book Distributors, Dehra Dun, pp 25-175.
- Swain, D and Patnaik, S.K. (2002) Elephant of Orissa: Conservation issue and management. Indian Forester, 128:145-154.
- Talukdar, B. and Barman, R. (2003) Man-elephant conflict in Assam, India: Is there a solution ? Gajah, 22: 30-80.

Bandana Khuntia, Institute of Higher Secondary Education, ITER, Sikha 'O' Anusandhan University, Kalinga Nagar, Bhubaneswar-751003. E-mail : bandanakhuntia38@gmail.com.

Prafulla K. Mohanty, P.G. Department of Zoology, Utkal University, Vani Vihar, Bhubaneswar-751004. E-mail : prafulla.mohanty@yahoo.co.in.



Significance of Lord Ganesh Worship

Dr. G. Nageswar Rao

VINAAYAKA means one who removes all obstacles in the way of fulfilling any action. Vinaayaka also demonstrated the truth that His Divine parents (**Parameshwara and Paarvathi**) were the two to whom he owed his birth and existence and whom he should seek as his redeemers. This is the reason he is described as **Vinaayaka** and **Vighneshwara** (The Lord of Obstacles). He is also called **Ganapathi**—the Lord of all the **Ganas** (the host of spirits). There is an inner meaning for this name. **Ganapathi** is known for his supreme intelligence. It is because of this intelligence, he is able to keep under his control the vast array of spirits. Only the person who has *suukshma buddhi* (acute power of intellect) can realise this nature of Divinity. Saint **Thyaagaraaja** enquired whether one needed refined intelligence to recognise the Lord. How could a monkey (Hanumaan) cross the ocean? How could Lakshmi attain the Lord? How could Yasodha bind Krishna? How could Bharatha enjoy the glory of Raama without satiety? All this was due to the power of supreme devotion to the Lord. There was nothing greater than devotion to Raama, declared Thyaagaraaja. Ganapathi, who was endowed with supreme intelligence which enabled him to understand the all-encompassing nature of the Divine, subjected himself to a test by which he could impart to the



world this intelligence. Parameshwara invited His two sons, **Vinaayaka** and **Subrahmanya**, to go round the world and said that whoever completed the trip first would get a fruit immediately. Subrahmanya mounted his peacock and set out on the race with zest. **Ganesha's** claim for completing the trip round the world: Ganapathi, who was cast in a big mould and had as his vehicle a mouse, was apparently no match for his younger brother. How could he hope to go round the world? Seeing Ganesha complacently sitting there, without joining the race, the 'Divine parents



asked him why he had not yet started on his trip. They urged him to get busy. But Ganapathi continued to enjoy what he was eating and seemed to be in no hurry to make a start. A little while later, seeing that Subrahmanya was approaching the place, Ganapathi circumambulated his parents and sitting before them claimed that he had gone round the world. Paarvathi asked him: “Without going round the world, how can you claim you have done so merely by going round us ?” Ganesha replied: “Oh, Mother, the whole earth is permeated by both of you. If I go round you, is it not equal to going round the whole world? What is the purport of statements such as: *Eeshaavaasyam Idham Sarvam* (All this is inhabited by the Lord), *Vaasudhevas-sarvam idham* (Vaasudheva is everything) ? You are Omnipresent and to go round you is equivalent to circling the Universe,” he said. Parameshwara presented a fruit to Vinaayaka and said: “Because you have a keen intellect, you shall be the master of all the spirits.” It is for this reason that Vighneshwara is worshipped by one and all before performing any auspicious function, whether it is entering a new house or performing a marriage ceremony or any other religious function. It must also be noted that the Lord’s family is an ideal one, maintaining harmony and peace in spite of

the antagonistic elements present amongst them. The vehicles of *Shiva* (the bull), *Paarvathi* (the lion), *Ganesha* (the mouse) and *Subrahmanya* (the peacock) are in their natural state inimical to each other. But living in the presence of the Lord they shed their enmity and live at peace. Harmony in the Divine family shows that where there is Divinity there is peace and amity. Hatred and jealousy arise when the Omnipresence of the Divine is forgotten or ignored. Holy days like **Vinaayaka Chaturthi** should be celebrated only to remind ourselves of such sacred truths and to sanctify our minds and lives accordingly. They should not be treated as holidays for feasting and merry making. Ganapathi should be worshipped so that all the *Ganas* (spirits) become friendly and helpful to us. Thyaagaraaja sang that if he has the *dhaivaanugraham* (Lord’s grace) all the *grahas* (planets) will be in his grasp. We must purify our hearts so that the Lord may shower His grace on us. All education, all mastery of the scriptures and all kinds of worship will be of no avail if the heart is not filled with qualities like love, compassion and forbearance.

Dr. G. Nageswar Rao, Lecturer in Education, Meena Ketan Degree College, Gurandi, Gajapati.



Development Through Financial Inclusion – A study

Dr. Prafulla Chandra Mohanty

Globally speaking, the segments that have not been brought in to the fold of the basic banking services are said to be financial excluded. Financial exclusion is the lack of access by certain consumers to appropriate, low cost, fair and safe financial products and services from mainstream providers. There is a large overlap between poverty and permanent financial exclusion. Both poverty and financial exclusion result in a reduction of choices of which affects of social interaction and leads to reduced participation in the society, thus leading to social exclusion. Bringing all these people into the fold of banking services is “financial inclusion”. Thus financial inclusion is delivery of banking services at an affordable cost to the vast sections of disadvantaged and low income groups.

Financial inclusion can be thought of in two ways. One is exclusion from the payments system i: e having access to a bank account. The second type of exclusion is from formal credit markets, requiring the excluded to approach informal and exploitative markets. After nationalization of major banks in India in 1969, there was a significant expansion of branch network to unbanked areas and stepping up of lending to agriculture small industry and business. More recently, the focus is on establishing the right of every person to have access to affordable basic

banking services. The financial excluded sections largely comprise marginal farmers, landless labours, oral lessees, self employed and unorganized sector enterprises, urban slum dwellers, migrants, etc. mostly the illiterates are largely found in the stream. The extent of financial exclusion in the country would leave us stunned. Some of the few areas are of inclusion are insurance up to 10%, in repeat purchase of health products of same insurance is 0.20% and incase of receiving entrepreneurial credit is only 3.65% with this back drop, the paper deals with the conceptual parts of financial inclusion, the reasons of exclusion, the need, strategies, various steps to be taken for increasing the number inclusion. Towards the end the article gives a researcher’s view on the future of financial inclusion and its dependence for economic development.

Scope of the study :

Scope of financial inclusion can be expanded in two ways such as:

- a) Through state driven intervention by a ways of statutory enactments.
- b) Through voluntary effort by the banking community it self for evolving various strategies to bring within the orbit of the banking sector the large strata of society.



Essentials of financial Inclusion:

The financial excluded are the persons who have remained out of the financial track. But the financial inclusion make the person to get all the advantages of financial system and the services. The consequences of financial exclusion will vary depending on the nature and extent of services denied, it may lead to higher incidence of crime, general decline in investment, difficulties in gaining access to credit or getting credit from in formal sources at exorbitant rates and increased unemployment, etc. The small business may suffer due to loss of access to middle class and higher income consumers, higher case handling costs, delays in remittances of money.

Steps towards financial inclusion:

Some of the steps are given to attract the small man for financial inclusion: Such as: Huge branches of banks, cooperatives and RRBS. Focus on credit rather than other services like savings, insurances etc. Landing to priority sectors like to agriculture, weaker sections of the population, etc. Interest ceilings significant government subsidies channeled through the banks and cooperatives as a government programs Financing poor as a social obligation but not as a potential business or commercial opportunity.

Reasons of financial exclusion:

There are various reasons for financial exclusion. In remote, hilly and scarcely populated areas with poor infrastructure, physical access itself acts as a deterrent. Lack of awareness and low incomes, are the causes of social exclusion. Illiteracy acts as barrier for financial inclusion. Distance from the branch, the stipulated timings, cumbersome documentation and procedures, unsuitable products, language, staff attitudes are the common reason of exclusion. It also make it

difficult to arrange the independent documentary proof of identity and address for transacting through a bank account especially for a poor migrants and slum dwellers. The Most needed services for exclusion are accesses to small loans are over draft, Check-in-account, Small savings products, Health insurance products, insurance against the failure of activity financial asset, credit card, entrepreneurship credit.

Strategies to approach Hundred percent financial inclusion:

Generally the banks to get 100% financial inclusion adopt the following stagiest. At the regional level, a forum called the state level bankers committee (SLVC) for 100% financial inclusion. The process is successful in Puduchery, Haryana, H.P, Karnataka, Kerala, and Punjab. Reserve banks propose to undertake an evaluation of the progress made in these regions by an independent external agency to draw lessons for further action in this regard. In the districts taken up for 100% financial inclusion, surveys were conducted using various data base such as electoral rolls, public distribution system, or other house hold data, to identify households without bank account and responsibility given to the banks in the area for ensuring that all those who wanted to have a bank Accounts were provided with one by allocating the villages to the different banks. Mass media was deployed for creating awareness and publicity. The banks used different approaches to communicate the advantages of having a bank account through their staff, their agents who are local NGOs or village volunteers would contact the people at their vicinity. Ration card/ Electoral ID cards of the families were taken for fulfilling the simplified KYC norms. Photographs of all the persons who opened bank accounts were taken on the spot by a photographer accompanying the bank team.



In most states, the product used for launching the program for financial inclusion is the “no frills accounts.” In one state the farmer’s credit card or KCC (Kishan Credit Card) is being used ensuring first to credit rather than savings. In some states the “no frill” account was followed by small overdraft facility or credit up to a pre-specified limit. Recognizing the need of providing social security to vulnerable groups, in some cases in association with insurance companies, banks have provided innovative insurance policies at affordable cost covering life, disabilities and health cover. Co-operative and regional rural banks being local level institutions are well suited for achieving financial inclusion. India post is also looking to diversify its activities and leverage on its huge network of post offices, the postman’s intimate knowledge of the local population and the enormous trust reposed in him. Bankers are entering into the agreements with India post for using post offices as agents for branchless banking. LIC is India’s largest financial institution and has been closely associated with the evaluation and development of the Indian economy reaching to the common class poor through the social security, investment, and credit facility system of financial inclusion.

Challenges: The challenges are of structural, social and regulatory in nature. The structural challenges are the branch expansion in rural unbanked areas. Human resource operation in remote area is not profitable for bank that is nearly adjusting 600 million new customers. Offering a simple loan product without proper security is the risk for bank management. Processing capacity of the banks is also limited. To overcome this some central processing centers are required to open.

Regulatory Challenges are to see the followings : i) viability ii) security iii) capacity

iv) cash handling v) setting of local service points vi) enrolment process – time consuming and identity problems vii) issue of personalization cards viii) connectivity problems ix) reconciliation of transaction with BC and CBS x) bank staff not confident at operating level xi) BC cum technology vendor is an ideal combination xii) prospective BCs are sitting on the fence and watching others. Similarly the *Social challenges* are i) rural populace having inhibition to approach bank branches ii) illiteracy of lower economy status so inhibition iii) lack of active customer education campaign.

Measures of RBI to include financial exclusions:

The measures are :

- i. Opening of “no frills” account with low or nil minimum balances as well as charges with regional languages.
- ii. Simplified procedure for KYC for customer of bank balances of Rs.50000 and for credit of Rs.1,00000.
- iii. Issue of a general credit card for Rs.25000
- iv. Security purpose.
- v. Deregulated interest rate.
- vi. One time settlement of overdue loans up to Rs.25,000 and again free access to credit.

Recent trends to improve financial inclusion:

The following measures have been introduced to promote financial inclusion

- i. Availability of “no frill” accounts
- ii. Simplifying KYC norms
- iii. Introducing of even credit cards in rural/semi urban areas
- iv. Introduction of Business Facilitator (BF) and Business Correspondent (BC) model.



- v. Setting the “Financial inclusion and FIT funds” with NABARD to provide funding support.

Present Scenario:

The finance ministry in the budgets of 2007-08, onwards has created funds for financial inclusion; the first is called Financial Inclusion Fund for developmental and promotional intervention and the other is Financial Inclusion Technology Fund to meet the cost of technology adoption of about \$125 million each. The scope of using these funds are for the setting up of financial literacy centers and credit advice on a pilot basis, launching a national financial literacy campaign, forging linkages with informal sources with suitable safeguards through appropriate legislation, evolving industry wise standards for IT solution, facilitating low cost remittance products are some of the initiative currently under way for furthering financial inclusion.

Conclusion:

The financial system today encompasses a host of institutions including 75,170 branches of commercial, mainly public sector banks across the country; 15,612 branches of 82 regional rural banks; more than 14000 cooperative bank branches; 95,626 outlets of primary agricultural credit cooperative societies, NBFCS mutual fund companies et al, yet the problem of exclusion from access to formal financial services is so acute that despite that penetrative outreach of the financial system 50% of the country is unbanked, (source: report on trend and progress of banking in India, 2010) with the access of banking services

being limited in rural areas, the reliance on informal sources of finance is considerably high. The divide across various geographical regions too is significant in terms of access to banking services. The western, southern and northern regions have been far ahead of the north eastern, eastern and central regions not only in terms of branch intensity but also in terms of per capita deposit and credit. It is thus apparent that addressing financial exclusion will require a holistic approach in creating awareness about financial products, education and advice on money management, debt counseling, savings and affordable credit. Specific strategies to expand and outreach of their services have to be under taken in order to promote financial inclusion.

References:

- 1) Cab calling Oct-Dec 2008.
- 2) Yogakshema Oct-2007.
- 3) Economy survey of India for 2009-10, 2010-11, 2011-12, 2012-13.
- 4) Dhara PK, Indian Economy, Ed.2011.
- 5) Yojana, Feb-2010 issue.
- 6) Yojana, Jun-2011 issue.
- 7) The Samaj, 15-Jun-2013 issue etc., daily Odia Publication of Loka Sevak Mandal, Gopabandhu Bhawan, Cuttack.

Dr. P.C Mohanty, Principal (Retd.), Sanskurti Sadan, Kutcheri Ghar village Boyali, Po: Mantridi, Dist: Ganjam- 761008, Email:dr.pcmohanty51@gmail.com.



Growth and Prospects of Odisha Tourism : An Empirical Study

Dr. Suratha Kumar Das

Odisha, a maritime State, on the east coast of India, is bounded by West Bengal and Jharkhand on the North, Andhra Pradesh on the South, the Bay of Bengal on the East and Chattisgarh on the West. Its location is between 17°49'N to 22°34'N latitudes and 81°27'E to 87°29'E longitudes. The State ranks eleventh in terms of total population and ninth in terms of total area. It has a total coastal length and perpetually washed by the blue waters of the Bay of Bengal. The state is endowed with a vast reserve of mineral and other natural resources like : river, fountain, mountain, hills, forest, abhayaranya, pilgrims, historical places etc. The state has worldwide unique recognition for its works of Appliqué, Metal Crafts, Silver Filigree, Patta Chitra, Pipili Chandua, Sambalpuri Bastralaya as well as high attraction both in domestic and international markets for its exquisite Art and Crafts. The state like Odisha offers immense tourism delight and pleasure to the visitors owing to its rich and varied topography, vibrant culture and captivating festivities. There are 321 Identified Tourists Centre in Odisha as on May 2012. Out of it 20 tourists centre in four districts are selected as study areas for the present study.

The tourism sector has a potential to generate high employment growth through a mix of activities of hotels, transport, shopping, food,

entertainment and other areas. It is the hospitality sector, which binds together a lot of other employment generating sectors through backward and forward linkages. Tourism is a highly labour-intensive business. It not only creates direct employment but also creates opportunities for indirect employment. About 92,206 persons are directly engaged and 276,618 persons are indirectly engaged in this sector in Odisha. The ratio of indirect jobs to direct jobs is approximately 3:1 in Odisha. The State has several sources and triggers for attracting tourists. There are sites that are abound in natural beauty. There are also places like Puri that attract a large number of devotees to the abode of Lord Jagannath. There is considerable scope for religious and recreational tourism. However, Odisha's full potential for tourism is yet to be realized. The following identified tourists places are shown on the table No.1.

Table No: 01 Showing Identified tourist places in Odisha

Districts	No. of tourist places
Anugul	13
Balangir	08
Balesore	21
Bargarh	09



Bhadrak	08
Boudh	03
Cuttack	22
Deogarh	02
Dhenkanal	10
Gajapati	05
Ganjam	22
Jagatsingpur	06
Jajpur	13
Jharsuguda	05
Kalahandi	17
Kandhamal	06
Kendrapada	05
Keonjhar	16
Khurda	18
Koraput	13
Malkanagiri	06
Mayurbhanj	16
Nuapara	07
Nawarangpur	05
Nayagarh	13
Puri	20
Rayagada	07
Sambalpur	07
Subarnapur	06
Sundergarh	12

Source: OTDC

REVIEW OF LITERATURE.

Adger, N. (2003). *Economic Geography*, 79(4), 387-404. The study highlights cases of collective action coping with climate change such as extreme weather in coastal areas in Southeast Asia and of community based coastal management in the Caribbean. The study also given priority on the importance of social capital

framing both the public and private institutions of resource management that build resilience in the face of the risks of changes in climate.

Amelung, B & Viner, D. (2007). Implications of Global Climate Change for Tourism Flows and Seasonality. *Journal of Travel Research*, 45, 285-296. This research study identifies the possible future implications of climate change for tourism on a global level with a seasonal emphasis. This study shows that in some places experiencing a decrease in tourism attractiveness while other areas will become substantially more attractive due to global climatic change.

Bark, R.H., Colby, B.G., & Dominguez, F. (2009). Snowmaking adaptation and the future of low latitude, high elevation skiing in Arizona, USA. *Climatic Change*, Retrieved January 14, 2010: This article states that climate change models predict declining snowpack, shorter and more variable snow seasons, warmer winter temperatures with increased snowmelt, and increased snowmelt at higher elevations. The article focuses on two, low latitude, high elevation ski areas in Arizona (Snow bowl and Sunrise). Using information from USDA, NOAA and IPCC and other worldwide climate research organizations, future predictions of climate change effects were made.

Buzinde, C. Navarrete, D., Kerstetter, D., & Redcliff, M. (2010). Representations and adoption to climate change. *Annals of Tourism Research*, 37 (3), 581-603. This study makes an honest effort to promote tourism, hoteliers and other tourism service providers seek to present what they perceive the travelers will want. However, the image that is presented is rarely what the traveler actually receives.

Ali, Manafi, Hussein (2012): This research paper wishes to provide new insights into the nature of tourism entrepreneurship thereby



addressing main characteristics of main dimensions of entrepreneurship. In particular, by bringing previous study findings as well as universally recognized quotations, tourism entrepreneurship will be characterized in terms of culture, the nature of ventures, and personal characteristics of tourism related entrepreneurs.

Alistair McKinnon (2003) *Entrepreneurship and Globalisation A Literature Review*. This study examines some of the issues of entrepreneurship as they relate to globalisation. The first major element under investigation is the relationship between small and medium sized enterprises (SMEs) and globalisation. SMEs are often characterised as being entrepreneurial, therefore much of the literature on SMEs and globalisation is relevant to entrepreneurship. This also includes internationalization, where globalisation has forced many entrepreneurial firms to 'go global' to successfully compete and survive. By focusing new initiatives on quality and differentiation of products and services, the entrepreneur can find a place in the global marketplace, irrespective of firm size.

Shervin & Farsi (2012) *Scanning of Entrepreneurial Opportunities in the Agritourism in Villages Located in the Suburbs of the Metropolitan Cities of Iran : An Imperial Review in International Conference on Business, Economics and tourism Management, CBETM 2011, in Dubai, UAE 28-30 December*. This study Paying attention to small and medium sized enterprises – given the special characteristics they have and the limitations they face in the vicinities of metropolitan cities – in the rural and particularly the agricultural tourism sectors can provide the basis for the improvement of advantages gained from tourism especially with regards to employment and entrepreneurship and additionally it leads to an optimized management of rural tourism activities.

CHOOSING THE STUDY AREA.

- Un-polluted environment
- High quality of natural attraction and suitable Agro-Tourism areas.
- Breath taking landscapes and untouched natural areas.
- Rich cultural heritage and historical background (archaeological and architectural remains, handicrafts, traditional dance and music, traditional food, authentic/traditional agricultural products, custom, myths and legends, festivals and musical events etc.)
- Favorable climate conditions that extends the tourist season up to 12 months.
- The richness of flora and fauna (birds, turtles, wild donkeys): vacations
- Hospitality of the inhabitants.
- Number of the newly established micro and small enterprises is gradually increasing.
- Pilot experiences for the re-vitalization of old villages positively carried out.
- Advantages of the short transporting distances.
- Good price/value of rural produce and catering (food/drinks) (VFM-Value For Money)
- Existence of Government Scheme to encourage Village livelihoods

RELEVANCE OF THE STUDY

Tourism Industry in Indian can attract foreign as well as local tourist. At present, many tourists wanted to visit a place like farm house, medicinal farms so there is a possibility to develop categorical medicinal-farms for the cure of different disease. Hence, agri-tourism is a tool to



development of the rural farmers as well as villages. Odisha is enriched with enormous potentialities of tourism like: eco-tourism, rural tourism and agri-tourism. Day by day more and more tourists are attracted to come Odisha to witness and inculcate especially tribal culture, car festivals/ratha yatra, Konark sculpture, historical importance of Dhauli, Odishi dance, Chilika and other local festivals that strengthen our state economy as well as national economy by inflow of foreign currency. Hence Government and private players are ought to play all out possible efforts and initiatives to tourism sector in Odisha. On this backdrop it is interesting to make a empirical study on tourism sector in the state of Odisha.

OBJECTIVES OF THE STUDY:

The present study attempts to analyse the growth and prospects of tourism industry in Odisha. The specific objectives of the study are:

- To analyze the performance of the tourism industry
- To review the origin and growth of tourism industry in Odisha since pre-independence period.
- To review the problems and hindrances of the tourism industry in Odisha and
- To suggest concrete measures for the growth of tourism industry in odisha

METHODOLOGY:

The secondary data are used in analysing the present study. The data were collected from various reports and records of office the Tourism Department, Government of India, Odisha Tourism Development Corporation (OTDC), department of Tourism, Govt. of Odisha, internet etc. The various journals and books are also referred in the present study. The collective data are analysed with help of suitable statistical techniques like percentage, ratios and chart.

DATA ANALYSIS :

Table No: 02 showing Tourists visits in odisha

Year	Domestic	%Change	Foreign	%Change	Total	%Change
2002-03	34,29,027	8.4	23,488	6.9	34,52,515	8.4
2003-04	38,05,968	11.0	25,556	8.8	38,31,524	11.0
2004-05	43,26,002	13.7	30,300	18.6	43,56,302	13.7
2005-06	46,95,647	8.5	35,731	17.9	47,31,378	8.6
2006-07	53,77,123	14.5	39,407	10.3	54,16,530	14.4
2007-08	62,10,586	15.5	43,311	9.9	62,53,897	15.4
2008-09	64,82,213	4.37	42,303	-2.32	65,24,516	4.32
2009-10	71,04,079	9.59	47,105	11.35	71,51,184	9.6
2010-11	77,70,741	9.38	53,212	12.96	78,23,953	9.4
2011-12	84,72,208	9.03	62,816	18.05	85,35,024	9.09

Source: statistical bulletin-2012 (Odisha tourism)



Analysis:

From table No. 02 it is depicted that number of domestic tourists is constantly increasing to visit various tourists' places and also interested to enjoy culture, festivals and especially tribal culture in the state of Odisha during the study period 2002-12. The domestic tourists are 34,29,027 in 2002 and now touched to 84,72,208 in 2012. The highest percentage increase (15.5%) of tourists in 2007-08. Where as lowest percentage increase (4.37) in 2008-09. Similarly foreign tourists are constantly increasing to visit and enjoy Odisha tourism. It is found that highest percentage (15.4%) increase of foreign tourists has been during 2007-08 and lowest increase (4.32%) percentage has been during in 2008-09. finally it is concluded that overall growth and rise of tourists are positively inclined.

Chart No: 01 showing Tourists visits in Odisha

Chart No: 01 shows that both domestic and foreign tourists are increasing throughout study period (2002-12) interested to come to Odisha to enjoy Odisha tourism.

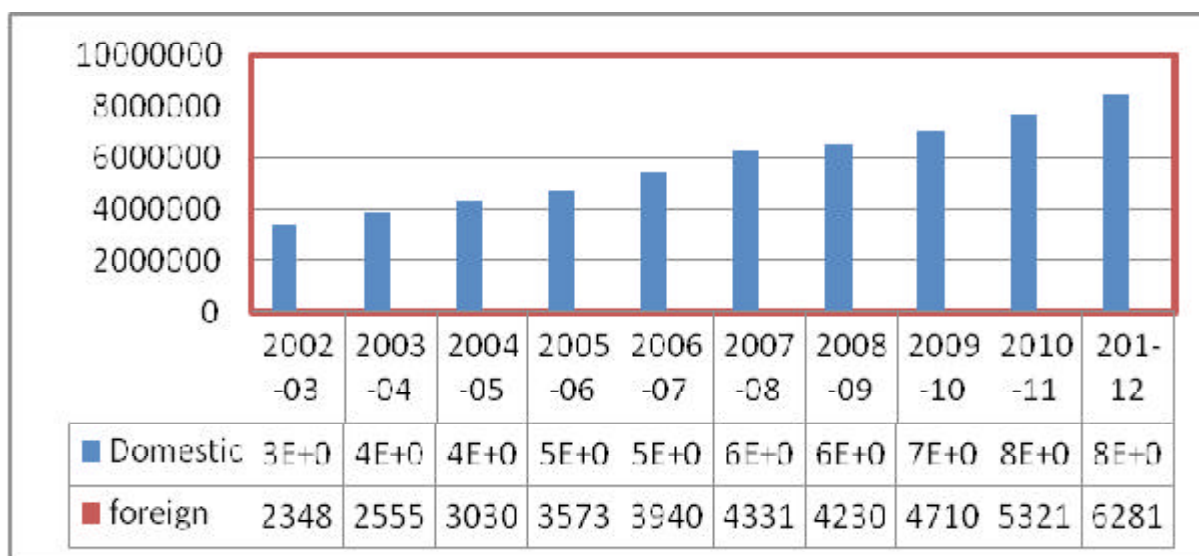
Table No: 03 showing Odisha's Share In National Tourists Arrival.

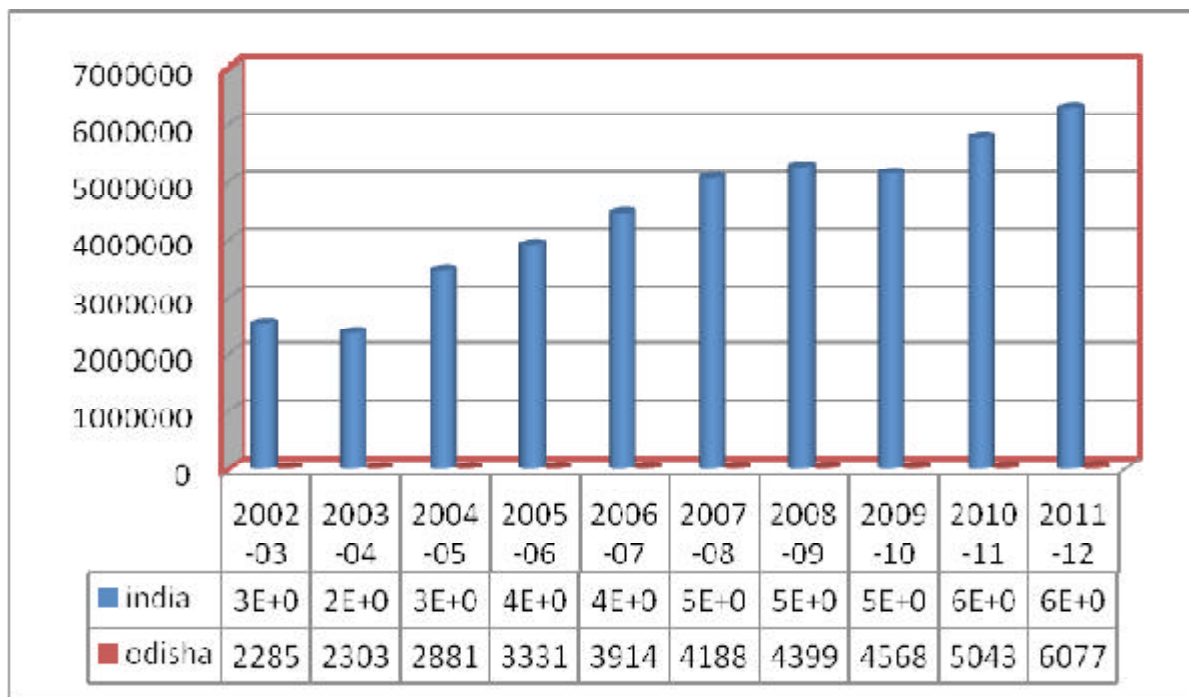
Year	India	Odisha	Share
2002-03	25,37,282	22,854	0.90
2003-04	23,84,364	23,034	0.96
2004-05	34,57,477	28,817	0.83
2005-06	39,18,610	33,310	0.85
2006-07	44,47,167	39,141	0.88
2007-08	50,81,504	41,880	0.82
2008-09	52,82,603	43,966	0.83
2009-10	51,67,699	45,684	0.89
2010-11	57,75,692	50,432	0.87
2011-12	62,90,319(P)	60,722	0.96

Source: statistical bulletin-2012 (Odisha tourism)

Analysis:

It is reflected from table No: 03 that comparison is being made between number of tourists in country as well as in the state. The number of tourists visited to country as well as to state is constantly increasing during the study period 2002-12. The percentage of share tourists visited to Odisha is 0.96% to the tourists visited to India in between 2003 and 2012.



**Chart No: 02 showing Odisha's Share In National Tourists Arrival****Analysis :**

As it is reflected from chart No: 02 that more and more tourists are day by day interested to come to India and also to Odisha to visit the different tourists places and enjoy the rare social culture, natural scenery, festivals etc.

Table No: 04 showing inflow of money through tourists' expenditure in Odisha

Year	(in crores)		
	Domestic tourists	Foreign tourists	Total
2007-08	3,088.21	106.93	3,195.14
2008-09	3,254.65	135.46	3,390.11
2009-10	3,566.89	150.83	3,717.72
2010-11	3,901.61	170.39	4,072.00

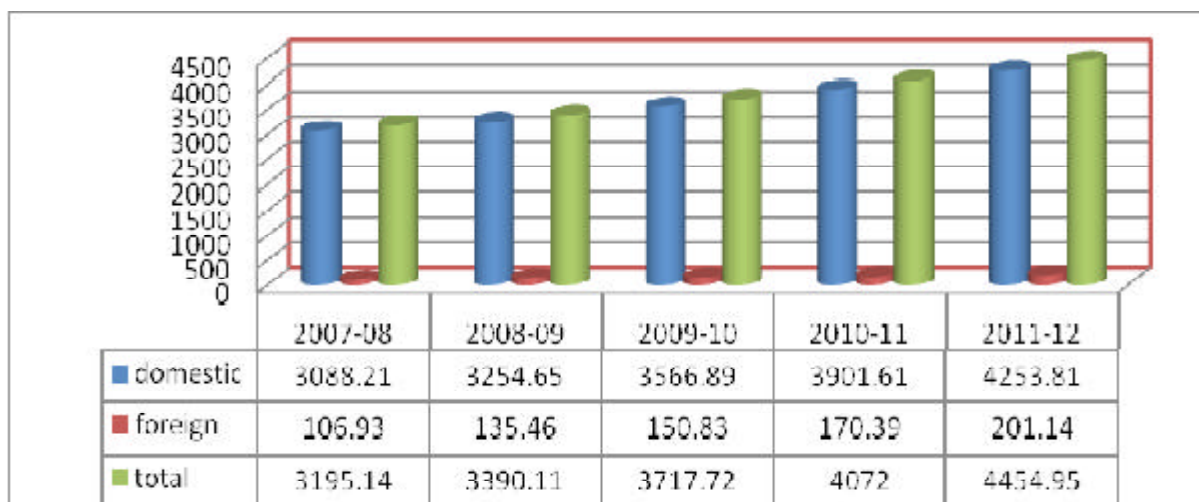
2011-12 4,253.81 201.14 4,454.95

Source: statistical bulletin-2012 (Odisha tourism)

Analysis:

It is depicted from Table No: 04 that tourism sectors are recognized as the most potential sectors in India and in the state. It strengthens national and state economy by contributing a lot to increase foreign currency. During the study period (2007-12), it is concluded that there is a constant rise of revenue from the tourists' expenditure in the state of Odisha.

Chart No : 03 reflect that tourism sector has significant contribution to strengthen the state economy. This chart shows that revenue from domestic and foreign tourists have increased constantly during the period 2007-12.

**Chart No: 03 showing inflow of money through tourists' expenditure in Odisha****Table No: 05 showing Year Wise Plan Outlay and Expenditure For 11th Plan Period (Rs. in lakh)**

Year	Name of the Scheme						Total
	101-Tourist Centre	102-Tourist Accommodation	104-Promotion & Publicity	190-Investment in Public Sector undertaking	103-Tourist Transport	Addl. Central Assistance	
11th PLAN – outlay	50.00	2698.50	2451.51	-	-	-	5200.00
2007-08 Outlay	10.00	816.00	314.00	---	---	300.00	1440.00
Expenditure	10.00	816.00	312.80			300.00	1438.80
2008-09 Outlay	05.00	2100.00	560.00	---	600.00	1300.00	4565.00
Expenditure	05.00	1975.00	560.00	---	600.00	1300.00	4440.80
2009-10 Outlay	05.00	1545.00	790.00	---	---	1000.00	3340.00
Expenditure	05.00	1320.00	790.80			1000.00	3115.80
2010-11 Outlay		1075.90	1204.10	---	---		2280.00
Expenditure		1035.67	1204.10				2239.70
2011-12 Outlay		2910.00	1550.00	---	---	55.45(cp)	4515.45
Expenditure		2909.96	1549.49			55.45	4515.35
2012-13 Outlay	10.00	3700.00	1900.00	---	---		5600.00

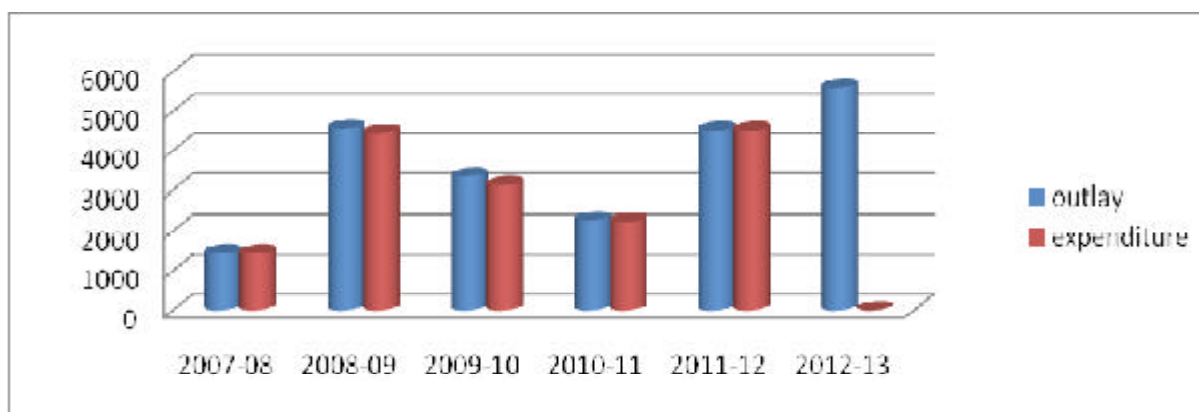
Source: statistical bulletin-2012 (Odisha tourism)



Analysis:

It is indicated from Table No: 05 that government is conscious about the budget provision for the promotion of tourism sectors in the state of Odisha during the 11th plan period. The government is constantly increasing the budget to meet the expenditures for expansion, modernization and beautification of tourists places to attract more and more tourists.

Chart No: 04 showing Year-Wise Plan Outlay And Expenditure For 11th Plan Period



The chart No: 04 shows that state and central government has made very good provision outlay for the promotion and development of 101-Tourist Centres, 102-Tourist Accommodation, 104-Promotion & Publicity, 103-Tourist Transport etc. The outlay provision for the said purposes is constantly rising except 2010-11.

GOVERNMENT INTERVENTION

The Government of Odisha has been given high priority to the development and promotion of tourism as well as the hotel industry sector in Odisha. During the 10th Five Year Plan, the State spent public funds of Rs.38.45 crore on this sector. In the first four years of the 11th

Plan (from 2007-08 to 2010-11), Rs.89.94 crore was spent for this purpose. In all, 320 tourist centres have been identified for their development and promotion in Odisha.

Organization of State and District Level Festivals.

Several festivals including the Rath Yatra, Konark Festival, National Crafts Mela, Mukteswar Dance Festival and other festivities have been recognized state-level festivals in Odisha and are geared towards attracting tourists.

Similarly, there are district-level festivals like the Parab in Koraput and Mahotsava in Sambalpur. While these are official festivals, interest groups such as industry subgroups and civil society organizations also organize festivals such as beach festivals at Puri, Gopalpur and Chandipur.

Development of Shamuka Beach

The Shamuka Beach Project at Puri is in progress. Targeted towards high-end tourists, it is spread over 2,000 acres of land of which, 972 acres of land have already been acquired in the first phase. Development work is already in progress. The State Government released Rs.3.30 crore during 2010-11 to CESU and OPTCL for electrification of the Samuka Project.



Tourist Units

At present, 19 tourist units, i.e., Panthasala, Panthika, Tourist Complex and Yatrivas, with 105 rooms and 287 beds function under the Tourism Department, while 21 tourist units with 509 rooms and 1,112 beds are in operation under the Odisha Tourism Development Corporation (OTDC)

Hotel and Restaurant

This sub-sector has been growing consistently since 1950-51. Its share in the State domestic product increased from 4.85 percent in 1950-51 to 12.7 per cent in 2008-09 at 1999-00 base. The share of the sector in real GSDP has increased from 10.68 per cent in 2004-05 to 13.22 per cent in 2010-11 at 2004-05 prices. This sub-sector is expected to contribute to 13.73 per cent share in the real GSDP of Odisha in 2011-12 and has been growing in real terms at the rate of 10.38 percent. The hotel and tourism industries are strongly linked. Development of the hotel industry is essential for the growth of tourism. Over the last 20 years, the number of hotels has grown 2.76 times, and, with a compound annual growth rate of 5.21 percent. Thus, it is not keeping pace with the growth rate of the State during the same period. From 1999 to 2010, the number of hotel rooms has grown at an annual rate of 6 percent, while the number of tourists in the State has grown at the rate of 10 percent. It, therefore, follows that the growth of this sector and its contribution to the tourism sector is found to be on higher rate of capacity utilization. The trend in the standard of hotels in terms of servicing lower spending groups (LSG), middle spending groups (MSG) and high spending groups (HSG) from 1999 to 2010 can be seen from Figure 5.21. The trend and extent of total hotel beds is from 2000 to 2010, the number of beds increased by 70 per cent. During 2010, there were 1,326 hotels with 26,555 rooms and 51,317 beds, of which, 114 catered to high-spending groups (HSG), 264 to middle-spending

groups (MSG) and 948 to lower-spending groups (LSG).

The government of Odisha has designed annual budget for the current year 2011-12 for promotion and development of Odisha tourism to attract more and more tourists.

Government's Annual Plan 2011-12 (in Lakhs)

SL. No	Items	Amount
1.	Grants to State Institute of Hotel Management Bolangir	100.00
2.	Deployment of Tourist Police Personnel/ Beach Cleaning (Puri, Gopalpur,	500.00
3.	International events & seminars & Fairs & Festivals have been clubbed together.	500.00
4.	Advertisement through Electronic Media (Overseas & Domestic) Print Media	800.00
5.	Modernization of Tourist Office, Tourist Counters	100.00
6.	Acquisition of Land/ Land Bank.	300.00
7.	Development of Tourism Infrastructure.	500.00
8.	Furnishing of Tourism Units.	49.00
9.	Wayside Amenity Centre.	200.00
10.	Project Monitoring Unit and Consultancy & Architectural Fee	200.00
11.	Provision under New Tourism Policy & Critical Gap	100.00
12.	Clearance of liabilities.	0.01
Total		3000.00

STATE SHARE TO CSP.

1.	Dev. of Mahanadi River as Tourist Circuit in Odisha.	30.00
2.	Dev. of Harishankar- Nrusinghanath- Ranipurjharial as tourist centre	30.42
3.	Dev of Tourist Circuit Bhubaneswar- Puri-Chilika-under Mega Project	150.00



4.	Dev of Nandankanan – Khandagiri- Deras-Chandaka	9.83
5.	Dev of Khurda – Barunei- Atri- Kaipadar- Odagaon- Buguda	72.51
6.	Dev of Barhampura-Nuagarh-Kuadol- Nandini-Jhanjibandha	122.07
7.	Dev of Sambalpur-Hirakud-Dhama- Pradhanpat-Khandadhar	179.26
8.	Vedavyas-Pitamahal-Khinda- Deogarh-Debrigarh	73.92
9.	Dev of Jagatsinghpur under Circuit Development.	79.36
10.	Dev of Barbati- Paramhansa- Nemala-Naraj-Charchika-Choudwar	39.99
11.	Study of Demand & Supply Employ- ment generation in Tourism Sector	103.80
12.	Dev of Jajpur-Chandikhol-Olasuni- Gangi-Mahavinayak-Chhatiaunder	
13.	Dev of Rambha-Taratarini-Hinjilikatu- Bhanjanagar-Potagarh- Rusikulya River	55.50
14.	Dev of Bargarh-Sambalpur-Ghan- teswari-Budharaja-Gudguda- Jharsuguda	25.00
15.	Dev of Sanghagara-Ghatagaon- Keonjhar-Sitabinj-Gundicha ghaiunder	25.00
16.	Dev of Subvash Bose Memorial & Swarajya Ashram at Cuttack	0.01
17.	Development of Destination Tourism Pipili.	0.01
18.	Development of Sonapur-Boudh under Destination Scheme. New Projects to be sanctioned by GoI.	0.01

Total	1000.00
--------------	----------------

Grand total	4000.00
--------------------	----------------

Highlights the Government Activities : for Promotion of Tourism

- Publications and publicity material
- Media Management Agency & Event Managers
- Advertisements (Print Media, Electronic Media):
- Website, Toll -free Number: Audio Visual: Fairs, Festivals & Events
- Festivals Organized at Tourism Places
- Rural Tourism, Raghurajpur
- Destination Development, Puri

- Peace Park & Amphi theatre at Dhauli
- Development of Gopalpur - on - Sea.
- Development of Chilika Lake as a tourist destination of Odisha.
- Development of Similipal in the district of Mayurbhanj.
- Integrated Buddhist Circuit-Ratnagiri-Lalitagiri-Langudi-Udayagiri.
- Development of Sakhigopal.
- Development of Taptapani.
- Integrated Development Dhauli-Puri-Konark-Bhubaneswar
- Odisha Tourism Portal
- Guide Training Programme
- Hospitality related Training programme
- Recognition to Excursion Agencies, Approval of Hotels & Hotel Projects
- Completion of Ongoing Projects, Safety & Security of Tourists

CONCLUSIONS

Tourism forms a significant aspect of the service sector which contributes largely to the Indian economic development. Odisha tourism industry is growing rapidly more than the preceding years. The scope of tourism has varied branches very often depending upon the purpose and circumstances under which the activity is being taken up. Now the unique tourism arteries that have gained momentum are health tourism (medical tourism), religious tourism, sports tourism, educational tourism, agri tourism etc. With proper government incubation, tourism sectors are gaining more and more importance due its employment, rural development and profitability etc. The present growth rate of tourism sectors can be sustained and it is also have a value addition and can accelerate further growth. Hence it is concluded that the growth and prospect of Odisha tourism is bright.

Dr. Suratha Kumar Das, Lecturer in Commerce, Department of Commerce, Sri Jayadev College of Education & Technology, Naharakanta, Bhubaneswar.



Values of Women in the Literature of Fakir Mohan Senapati

Geetashree Priyambada

Historians and linguists have mapped, the history of Odia literature in various stages, like - Old Odia (900 – 1300 AD), Early Middle Odia (1300 – 1500 AD), Middle Odia (1500 – 1700 AD), Late Middle Odia (1700 – 1850 AD) and Modern Odia (from 1850 AD on words). But this rude categorization could not skillfully draw the real picture on account of development and growth of Odia literature. However, an attempt has been made to split the whole period into different stages such as : Age of Charya Literature, Age of Sarala Das, Age of Panchasakha, Age of Upendra Bhanja, Age of Radhanath, Age of Satyabadi, Age of Marxism or Pragati Yuga, Age of Romanticism or Sabuj Yugo, Post Independent Age.

The Beginning of Odia poetry coincide with the development of Charya Sahitya, the literature initiated by Mahajana Buddhist poets. This literature was written in a specific metaphor named “Sandhya Bhasa” and the poets like Luipa, Kanhupa are from the territory of Odisha. The language of Charya was considered as Prakrit. The First great poet of Odisha is famous sarala Das who wrote the Mahabharat which was not an exact translation of the Sanskrit original, but an imitation of the same. Among many of his poems and epics, he is best remembered for his Mahabharat.

Time, taste and distance divide Odia society into a small, modern and urbanized

community. Fakir Mohan Senapati was the father and the founder of the modern age in Odia literature. He saw the modern age in the perspective of Odisha’s religious experience and his sympathies lay largely with the past. Odia literature from a practical point of view is considered to have emerged with the great epic poem, the Mahabharat (1470 AD) by Sarala Das whose women characters were impressive. Fakir Mohan Senapati was the pioneer of the modern Odia fiction. During the last hundred years after Fakir Mohan there have been a number of brilliant fiction writers in Odisha like Gopinath Mohanty, Surendra Mohanty, Kalindi Charan Panigrahi, Kanhu Charan Mohanty and Pratibha Ray.

Fakir Mohan’s senses of humor and irony have remained unsurpassed in Odia literature and it is his characteristic style which made him popular with a wide range of readers. He believed that Faith, Asceticism, Love and Devotion were four pillars that formed the base of “Dharma”. His faith was derived from Islam, Asceticism from Buddhism, Love from Christianity and Devotion from Vaisnavism.

Fakir Mohan’s first novel, "Chha Mana Atha Guntha" written during 1897-1899 and published in book form in 1902, is considered as a revolutionary creation in Odia language for two important reasons. Firstly, with the emergence of this novel, the language of fiction changed from that of the pundits to that of the common man. His deft handling of the spoken language of the



Odia rustics redeemed Odia prose style from the burden of Sanskrit and Bengali influences and provided a distinct literary identity to the native Odia language and vocabulary. Secondly, this novel, as well as the two novels *Mamu* published in 1913 and *Prayaschita* published in 1915, were a pioneering attempt at producing fiction of social realism in Odia language. Set in the colonial Orissan society during the early decades of the nineteenth century, *Chha Mana Atha Guntha* is the story of an evil landlord, Ramachandra Mangaraj, who exploits poor peasants and appropriates their property. Exploitation of the poor villagers by the zamindars and the rise of a new class of exploiters among petty officials and clerks under the British government were the two dominant traits of the Odia society during nineteenth century and early decades of the twentieth century. The four novels of Lachhama, *Chhamana Athaguntha*, *Mamu* and *Prayaschita* taken together, from a vast and compact design in revealing a pattern of change in the socio-economic, culture and political life and thus setting off the changing social history of Odisha over a period of two hundred years.

The points of focus in this paper may be 'Jagyasene' and 'Mushi' by Prativa Roy', *Rebati* and 'Patent Medicine' by Fakir Mohan Senapati, *Patadeai* by Binapani Mohanty and some important characters from Odia literature as a whole. There is an overview of the social literary and linguistic interaction between men and women from the literary world.

In ancient Odia literature women was glorified. Sometimes she was portrayed as a destroyer like Durga and sometimes as women who can sacrifice her happiness for her husband like Urmila. Woman was portrayed as such till independence and by that time she was by nature, shy and submissive.

During the period of Fakirmohan Senapati, we find woman in a new light. She can be courageous if necessary, and can beat her

husband to reform him. But then she also serves him after he is beaten (*Patent Medicine*). In his works we find two types of women, traditional and modern. The grandmother of *Rebati*, the wife of zamindar is traditional, because they believe in tradition, conventions and superstition. But there is also *Rebati* who wants to be educated and modern. The social novels of Fakir Mohan Senapati deal with women characters in all their shades with a lot of realistic compassion and acumen and at the same time he is not averse to portraying the other side of women character. In *Chhamana Athaguntha*, *Saria* is a childless woman and she pours all her pent-up filial affection on her black milch cow, *Neta* and when *Neta* is taken away by force by Rama Chandra Mangaraj, she is not able to bear the pain of separation as if the mother is separated from her child – and she succumbs to death. On the other hand, we also come across the character of a concubine, *Champa*, in the novel who is a diabolical accomplice of Rama Chandra Mangaraj.

Fakir Mohan Senapati (1843 - 1918) is considered a pioneer in the field of Odia fiction. His "*Rebati*" published in 1898 in the first modern Odia short story. Much before social realism became the dominant mode in other literatures of the country; he had shown the way in the portrayal of life in the villages. His *Chha Mana Atha Guntha* is acclaimed as a modern classic.

Fakir Mohan Senapati's women are truly renaissance women. Being a male writer, Fakir Mohan Senapati understands the cause of women much better than most writers. The Indian woman is the victim of a terrible conflicting transitional period, turn between two different value systems. In spite of the status of equality bestowed upon her by law, it is difficult for her to change in the core and for the society to free her of the age-old sanskar. *Rebati* is a teen as girl of the early part of the nineteenth century who has the quest for knowledge; she is a true renaissance spirit. She is encouraged by her father, mother and teacher



Vasu with whom she has a platonic bond of the soul. But as it goes, her grandmother is very much against her education.

Fakir Mohan Senapati is a great social thinker. In the story he portrays the maladies and social misgivings related to epidemics like Cholera and also related to women education. Cholera is treated as a curse from the Goddess on those daring against religious dictates and socially approved norms. When the parents and the teacher die of choleras, the old women blames Rebati's education as an evil omen for the house. Ultimately both the women die of hunger and poverty. Another character is the wife of Babu Chandramani Pattnaik in the story 'Patent Medicine'. She is at once bold and soft hearted. She knows the responsibilities of a wife. She is intelligent, patient, caring but, unlike the common Odia women, she rises to the occasion and succeeds in bringing a change in her wayward husband by punishing him severely.

Images of women in Indian literature are characterized by contradiction – there is a conventional image and there is a protesting voice. Post Independence literature reveals the woman's quest for her identity giving rise to number of issues. The new woman is emerging and there are a number of new issues to be taken up by the posterity. However, two overall views of woman have been dominating Odia literature from ages – the Sita and the Draupadi archetypes. The silent suffering with utmost loyalty in the Sita type and woman as an individual demanding social justice in the Draupadi types. The latter has got better appreciation. But we have to remember that family plays a pivotal role in the scheme of life. The new woman in Odia literature does not break the family but dreams to make the family "Home Sweet Home". Be it big or small, be it in the courtyard or in the court – room, woman is always there for story-telling and dramatic development. If woman is absent, there is no poetry, no song, no tears, no laughter, no drama and thus no life in this world.

Unfortunately, still they are walking on a tight rope to accomplish there human rights and social justice.

Odia woman, at the turn of century are in a state of transition between the interface of tradition and modernity. Though women writers are tolerant and respectful towards the rich traditional values, they are now confident as well of their own new self and sensitive to the dogmas in the traditional values. At the turn of the millennium Odia literature, as far as the feminist thrust is concerned, is not free from family, history and social modernism. The woman in modern Odia literature are more educated, sophisticated and even at times rebellious but, still, woman self seems to be wary of shedding off the traditional values form part of her inherited consciousness.

Women in most part Odisha are still dogma-ridden due to lack of education. We have, thus, the enlightened brave new woman and, at the same time, the helpless, illiterate, male-dominated woman existing side by side in life and literature. The sense of cultural continuity has been now a social mooring and the writers take as their favorite themes – women's education, widow remarriage abolition of untouchability and women's liberation. Their writings can become a shared legacy only when there is a process of social recognition.

Reference :

1. Chitranjan Das – "A Glimpse into Oriya Literature."
2. Fakir Mohan Granthabali
3. Labanya Nayak – "Upanyas Sahitya Samparkare."
4. Natabara Samantaray – "Fakir Mohan Sahitya Samiksha."
5. Narahari Upadhyay – " Utkal Bhasa Andolanara Anyatama Prabartak Fakir Mohan."

Geetashree Priyambada, Lecture in Education, Khariar Autonomous College, Khariar, Pratisruti_plus@yahoo.com



Jute as National Importance Fibre Crop and Technology Needed for Pushing it's Higher Productivity in Odisha

S. Panda

N. Ranasingh

JUTE AS NATIONAL IMPORTANCE

In India Jute and Mesta are the two important fibre crops next to cotton. In trade and industry, both the crops are known as raw jute. Both the crop share to the tune of only about 0.5 and 0.1 per cent respectively to the total cropped area in the country. With its significant coverage, it plays a predominant role in the country's economy by generating employment, earning foreign exchange, solving many of the socio-economic problems, etc. being an annually renewable source of raw material and biodegradable, it is considered as an environment friendly crop.

AREA PRODUCTION AND PRODUCTIVITY OF JUTE IN ODISHA

Jute is mainly grown in the districts of Balasore, Bhadrak, Cuttack, Jajpur, Kendrapara, Jagatsinghpur, Keonjhar, Mayurbhanj, Sambalpur, Sundargarh, Koraput, Malkangiri, Nawarangpur and Kalahandi. The area, production and productivity of Jute in our state Odisha is 11.88 thousand hectare, 114.93 thousand bales and 1741 kg/ha. The productivity



KJC-7 : Newly released capsularies jute variety from Jute Research Station- kendrapara

of Jute and Mesta of our state together accounts about 11.25 q/ha. The present level of productivity of jute in India is about 22.4q/ha while that of Mesta is about 11.2 q/ha and the raw jute production is about 109.7 lakh bale comprising about 100.4 lakh bale of jute and 0.93 lakh bale of Mesta in the post partition/ first plan period the productivity of jute was about 11.0 q/ha and



Use of Microbial consortium in retting process of Jute in ditches by the village farmers

that of Mesta nearly 8.0q/ha. During mid-80's the productivity of jute was about 14 q/ha and that of Mesta little more than 8.0q/ha. The main increase in productivity was occurred after the launching of the centrally sponsored scheme on Special Jute Development Programmed coupled with other factors after mid 80's.

STEPS FOR INCREASING PRODUCTIVITY IN JUTE

Varietal Development

1. Varieties identified and recommended for the state.

Olitorius – JRO-524, JRO-7835, JRO-8432, S-19 KOM-62

Capsularies – JRC-7447, KC-1, JRC-698, JRC-212 and KJC-7

2. Sowing of the crop in 1st fortnight of April yielded 15-20% higher fibre than late sowing crop.
3. Line showing with a row spacing of 30 cm in Capsularies and 25cm in Olitorius resulted in 10-15% more fibre than broadcasting.
4. Application of Targa Super (Quizalofop ethyl @ 50g a.i./ha at 21 DAE effectively controlled the dominant grassy weeds. This herbicide + one hand weeding reduced the cost of cultivation by Rs.2400/ha with a net profit of Rs.1000/ha.
5. Application of 80-40-40 kg N:P₂O₅ : K₂O/ha to Capsularies and 60-30-30 kg N: P₂O₅ : K₂O/ha to Olitorius was



- superior to the present state recommendation of 60-30-30 to Capsularies and 40-20-20 to Olitorius. Further refinement of this technology is going on.
6. Two sprays of urea (2%) at 45-60 days stage at 10 days interval recorded good yield in dry years.
 7. The farmers are getting higher profit by adopting following Recommended cropping System :
 - Rainfed – Jute- ground nut
Jute- black gram
Jute- toria
 - Irrigated - Jute- rice- green gram
Jute- rice- potato
Jute- rice- vegetables
 10. Two spraying of endosulfan/ profenofos @2ml/litre of water at 15 days interval when the insect pest loads exceeds ETL level could effectively control the major insect pests of Jute particularly mites, Bihar hairy catter pillar and Semilooper.
 11. Seed treatment with carbendazim @ 2gm/kg of seed and spraying of the same fungicide @ 1.5g/litre of water could control the major diseases of jute particularly Jute root and stem rot.
 12. Varieties like JRO-66, JRO-8432, JRO-7835, JRO-524, and S-19 were found to be moderately resistance to the root knot nematode.
 13. Retting of Jute bundles in running water by pressing banana trunk or cemented slabs gives golden colour appearance and elasticity to the fibre. Never use mud.
 14. Use of microbial consortium in Retting of jute bundles in small farm ponds which reduces the retting period by 8-10 days earlier than tradition methods.

S. Panda, Breeder and OIC, Jute Research Station, Kendrapara.

N. Ranasingh, Junior Pathologist, AICRP ON SESAME, nirakar.ranasingh@gmail.com.