

AUGUST 30 - SEPTEMBER 5, 2020

SUNDAY POST

HERE . NOW



Homeschooling blues



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COVER STORY



Popular anchor Mansi Mishra, now a household name in Odisha after hosting Khelo India youth games and India-West Indies One-Day International at Barabati stadium, loves to help her mom on non-working Sundays



With actress Raveena Tandon



With family

Mama's girl

I make sure to be with my family on holidays. Apart from assisting my mother in household chores, I also cook on Sundays to give her a bit of relief.



Yoga practitioner

I start my Sundays with yoga which works on both body and mind. Practicing yoga helps build up my inner strength and makes me feel good about myself.

Shopaholic

My actor sister Meghna is my BFF. We go on a shopping spree and have lots of fun when we get time on Sundays.

Avid gardener

I have grown a number of indoor plants and take keen interest in organic gardening. So, I look after my plants on Sundays.

Bibliophile

I am a literature aficionado. I have a collection of more than 500 books. I make sure to clean my bookcase every Sunday.



With cricketer Shikhar Dhawan

●●● RASHMI REKHA DAS, OP

ROLE OF PARENTS

Sir, Teen Litterateurs, the cover story in last week's **Sunday POST** made for an interesting read. At a time when youths prefer partying and tapping their smart phones, it is heartening to learn that people like Surajbhan, Amlaan and Sahil are busy giving wings to their imaginations writing short stories and poems. The parents of the trio should also be appreciated for bringing up their kids so well. Like them, all parents can develop writing skills, and most importantly, build the self-confidence in their children. I believe that every child is an author and it is the parents who should make their children believe that.

SANGHAMITRA MISHRA, NIALI, CUTTACK

REVOLUTIONARY POET

Sir, I am a diehard fan of poet Pritidhara Samal. Her poetry anthologies like *Diary*, *Khela* and *Darpana Re Nari* are my favourites. I was so happy to see her in My Sunday segment last week. Even in the modern era, the Indian subcontinent has produced poets who stood up to their beliefs and wrote for peace, change, rights, and revolution. Pritidhara is certainly one of them. As a writer, she is intensely aware of the world around her, and is determined to use her voice to bring in change. She is truly an inspiration for a budding poet like me.

SASWATI BEHERA, NAYAGARH

LETTERS



A WORD FOR READERS

Sunday POST is serving a platter of delectable fare every week, or so we hope. We want readers to interact with us. Please send in your opinions, queries, comments and contributions to features.orissapost@gmail.com
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Homeschooling blues

Classroom teaching is not just about chalks and dusters, the ambience often helps build up a good teacher-student bonding, feel many educationists who have been part of the remote learning process forced by the outbreak of pandemic

RASHMI REKHA DAS, OP

Until a few months ago, mobile phone use in schools by students was a controversial topic, often debated by parents and teachers. It was believed that cell phones cause disruption in studies and are used inappropriately by the students.

Cut to March 23, 2020 when Prime Minister Narendra Modi declared nationwide lockdown to contain the spread of deadly coronavirus leaving overnight closure of all schools and colleges in the country. Left with little choice, educational institutions asked the parents to provide android phones to the children, which was a forbidden object till now, to attend their online classes. With no signs of opening of schools anytime soon, remote teaching has now become the new normal. Since March 24, students are being home-schooled and online classes have replaced the traditional classrooms. Classes from the comfort of home sound quite thrilling for many. But are we really ready to take the plunge given the kind of education infrastructure we have at the moment. **Sunday POST** spoke to some school and college teachers in the state to do a reality check.

Diptibala Mishra, a Political Science lecturer of Sachitananda Higher Secondary School, Indipur says "Education department has now become completely dependent on smartphones ever since the imposition of nationwide lockdown to curb the spread of corona cases. However, many teachers who used to teach in traditional classrooms, found it difficult to sink in to the new system. They took their time to get acquainted with online learning process. But problem did not end here. There were many students who did not have smartphones as their parents couldn't afford them. So, the attendance in the classes remained thin. We are still continuing our online classes with just



DIPTIBALA MISHRA

40 per cent students. Besides, there are some students who have android phones but they are not interested in study because they know teachers can't take any action if they don't come to the classes."

She continues: "Frankly speaking, online teaching doesn't excite me also. Classroom teaching is not just about the chalks and dusters, it is about the ambience which builds a bond between teachers and students. I don't feel that teacher-student bonding through online classes. On the other hand, online teaching is often gets disrupted due to poor Internet connectivity. That apart, students find it easy to bunk classes on the pretext of poor network."

Itishree Gita Kumari, who works as an assistant professor in Industrial Relations and Personnel Management (IRPM) department in Berhampur University says, "Teaching has undergone a rapid transformation in last couple of months. Pandemic has placed teachers in the virtual world of teaching through different apps and devices. But I believe, the system of online classes has failed to yield the desired results as many students have failed to make it to the online classes in the absence of smartphones. In rural areas, there are parents who have android phones but network is a major issue. Therefore, we can never have full attendance in an online class. On the other hand, traditional classroom teaching is enjoyable and you can read from face of your students whether they understand the subject. In online classes only 30 per cent students show interest while the rest remain aloof."



ITISHREE GITA KUMARI

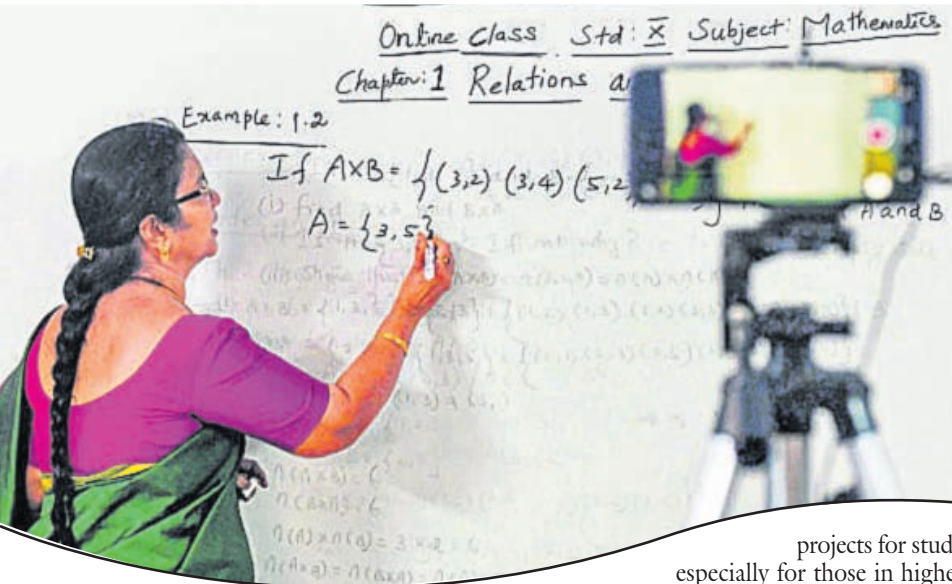
Citing an example of a sincere student, Itishree says, "I am proud of Avinash. He lives in a remote

area where getting Internet connection is very difficult. Therefore, he travels four kilometer every day

to remain present in his class. He attends the class sitting under a mango tree to get better telephone network. Though many of my students live in rural areas, they don't show this kind of interest to attend their classes."

Much like Itishree, Arupa Gayatri Panda, assistant professor in Odissi dance in the department of Performing Arts at Sri Sri University also feels that online classes cannot be the substitute of traditional classroom training.





“Though I took the online classes for the first time, I didn’t find it difficult, theory classes in particular. But the practical classes were really challenging as you cannot see the expressions and body movements of the students while teaching the ‘mudras’. Poor network only adds to the woes,” adds Arupa.



ARUPA GAYATRI PANDA

“It is not fair to expect the same level of concentration, participation and involvement from students which you get in a classroom. While there are students who bunk classes intentionally, I feel bad for those who can’t afford smartphones and remain absent in the classes.”



RUPASHREE BRAHMA KUMARI

Rupashree Brahma Kumari, an assistant professor of Psychology department at Gangadhar Meher University in Sambalpur, says “For some teachers, it was difficult to cope with online teaching. Lack of familiarity with technology forced them to seek help from their children to install apps and deal with the changing scenario. However, it was not the

case with me as I have sound knowledge of the technology. As a teacher, I always emphasize on group discussions, group activities and

projects for students, especially for those in higher classes. They form an integral part of the classroom teaching, but it’s not always possible to go for group discussions in online classes. I am missing those activities since the outbreak of pandemic. When I realised not all students have their android phones, I asked those with smartphones to invite others and join groups so that none is left out from attending the classes. Unfortunately, they had to stop the practice after Sambalpur witnessed a spike in corona cases.”

Interestingly, Rupashree found some students who attend classes just to get attendance and not to learn. They are seen cooking and doing household chores simultaneously while attending virtual classes, laments the assistant professor.

Manjula Parida, a teacher of Sahadapada UGM School, says “I am not tech-savvy, so, I find the new situation quite challenging. But I accepted it and started taking online classes in a few days of government’s announcement. While connectivity remains a common issue, households with just one smartphone are facing problems especially if there are siblings in house. With maximum students not having smartphones, I too feel disinterested to take classes. But we are left with not much of a choice.”



MANJULA PARIDA

Lopamudra Swain, who teaches Class IX and X students at Kadabaranga Nodal High School of Bhadrak, rues, “There are a few students who take online classes seriously. But they are a minority. I am sad to see many students remaining inattentive in the classes. When online classes launched, I called one of my best students to add her to an online class group. I felt bad when she said her family couldn’t afford a smartphone.”



LOPAMUDRA SWAIN

She continues: “I have to do a lot of preparations before joining online teaching sessions. Often I feel helpless when I am unable to solve a problem as it becomes difficult to see the copies of each and every student. There are also students who avoid giving answers on the pretext of technical problems. For me virtual learning is like ‘something better than nothing’ but it doesn’t serve the real purpose.”

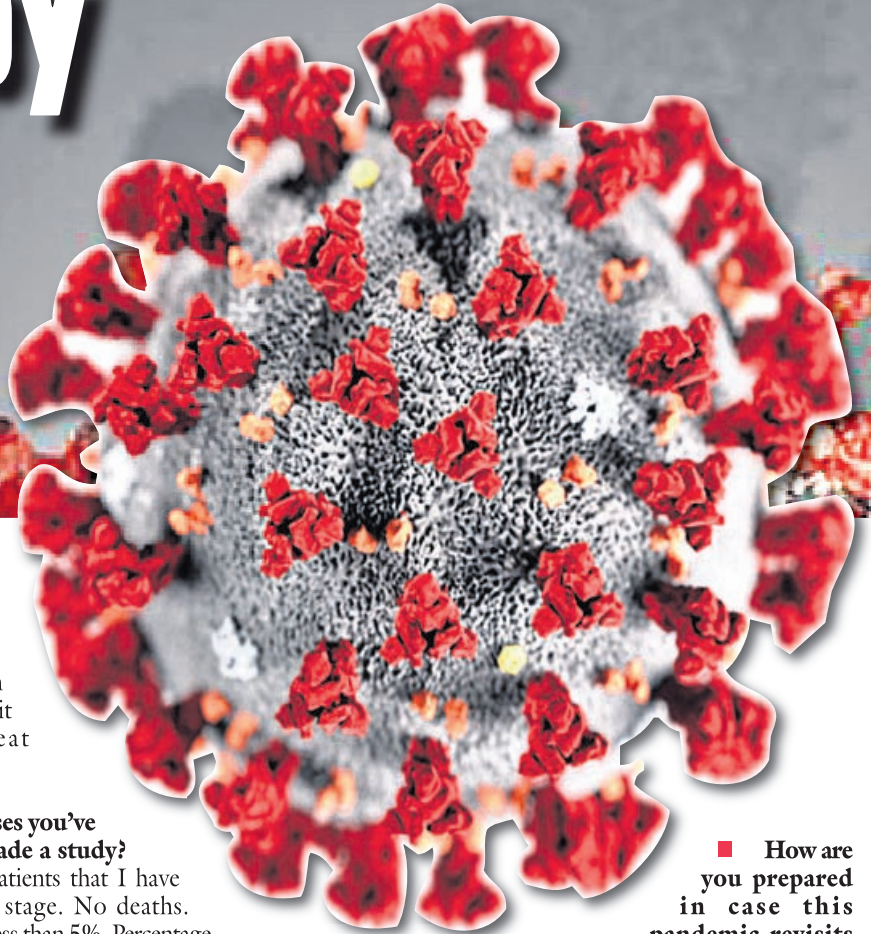
Sibani Sinha, a teacher of Government UP School, VSS Nagar, Bhubaneswar, says, “We usually provide worksheets to the students on WhatsApp group. But there are only 20 students out of 67 who attend these classes as most of them live in slums and their families can’t afford smartphones. Though online classes are the need of the hour, they are not the substitute for a classroom.”



SIBANI SINHA



Home Therapy for Corona: Italian Way



Data on infections, hospitalisations, recoveries and deaths show that, as of today, Italy is achieving the best results in the epidemiological and health management of Covid-19. If in March- April Italy was considered the western European country to avoid, an epicenter or even responsible for the spread of the Coronavirus epidemic, it is now cited by many observers and international media as a model, albeit not perfect, to follow. This, for example, has been highlighted several times by The New York Times. Attilio Fontana, President of Lombardy, the richest but most affected region of Italy, emphasised the extraordinary force of Italian doctors and scientists to find the suitable approach in the emergency season of COVID-19.

Among the successful health protocols devised in Italy, particularly worthy of mention, is that of Prof. Luigi Cavanna, Chief of Onco-Hematology at the Hospital in Piacenza, a city less than 100 km from Milan, linked with Codogno in Lombardy, the city where appeared the first signs of pandemic. The hospital-centered paradigm of clinical treatment could be reversed in Home Therapy approach. Medical officials are looking at what worked and what didn't — and increasingly they are turning to new initiatives such as the one pioneered by Prof. Cavanna.

Professor Cavanna spoke to Pratapaditya Mishra on a host of topics
An excerpts:

- At what point you have realised that there is a need for Home Therapy for the people of Italy?
- I realised the need for Home Therapy when I became aware that many patients arrived at the emergency department after too much

time, more than 7-10 days, of symptoms characterised by fever, cough, asthenia, dyspnea. Secondly, the emergency department was saturated with Covid -19 positive patients, it was difficult to treat them all.

- What are the data on the cases you've been treating? Have you made a study?
- The data covers about 300 patients that I have treated at home at an early stage. No deaths. Hospitalisation rate: less than 5%. Percentage of discharged patients who recovered: 100%. We are writing a third research paper to send out for publication in scientific journals, after two of our research papers have already been published in Future Science Group.

- What were the necessary steps for proper home care that you established? Would you change them today?

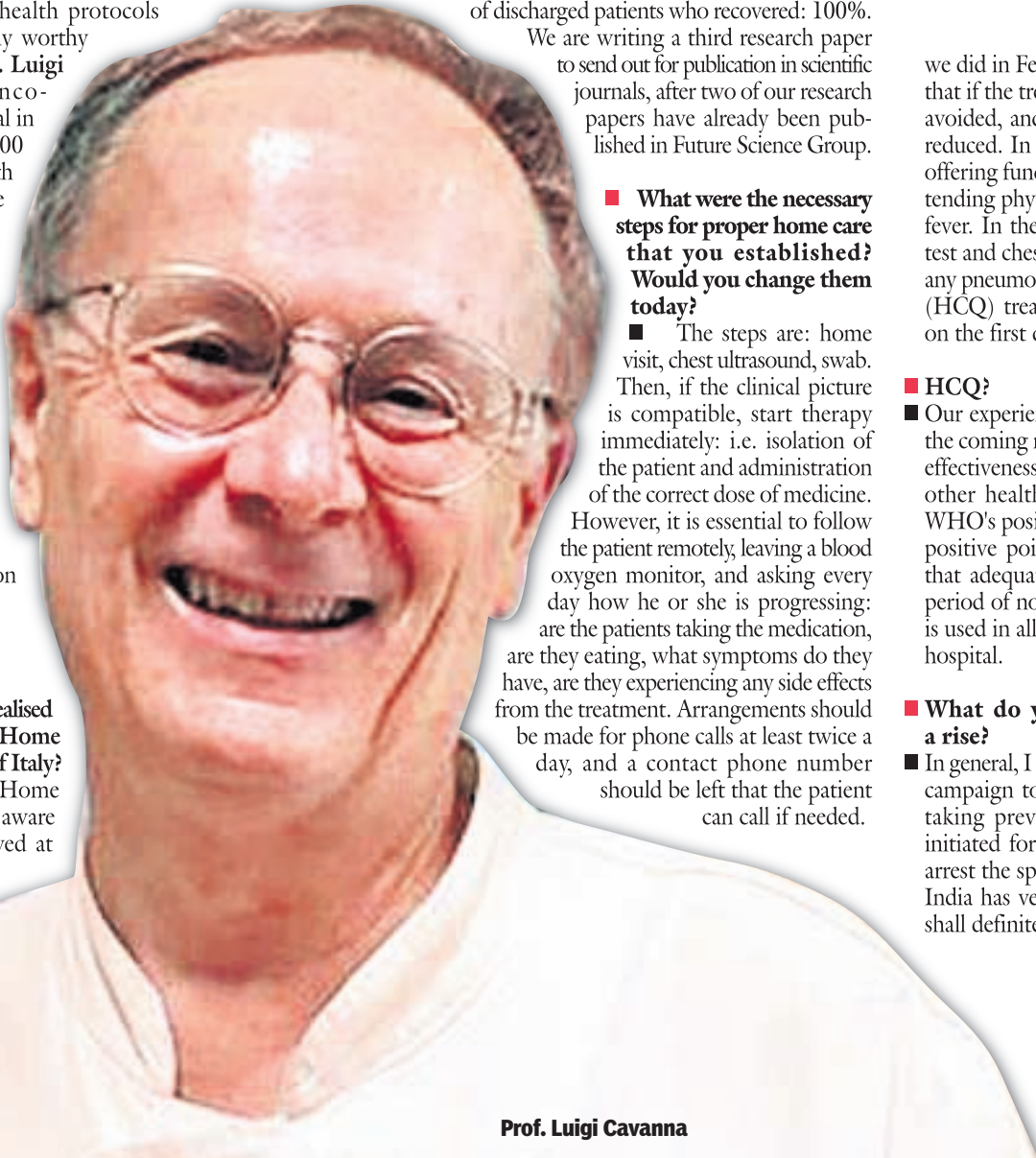
■ The steps are: home visit, chest ultrasound, swab. Then, if the clinical picture is compatible, start therapy immediately: i.e. isolation of the patient and administration of the correct dose of medicine. However, it is essential to follow the patient remotely, leaving a blood oxygen monitor, and asking every day how he or she is progressing: are the patients taking the medication, are they eating, what symptoms do they have, are they experiencing any side effects from the treatment. Arrangements should be made for phone calls at least twice a day, and a contact phone number should be left that the patient can call if needed.

- How are you prepared in case this pandemic revisits in future?

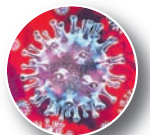
■ Today we know a lot more than we did in February and March 2020. Above all, we know that if the treatment starts early, serious complications are avoided, and therefore, mortality and hospitalisation are reduced. In case of new peaks, I would organise by first offering fundamental information, that is to advise the attending physician about the first symptoms of cough and fever. In the presence of these symptoms, a home swab test and chest ultrasound should be performed. If there is any pneumonia, immediately start the hydroxychloroquine (HCQ) treatment, with the following dosage: 200 mg on the first day, then 400 mg day for another 6 days.

- HCQ?
- Our experience shows that HCQ works, if used early. In the coming months I hope that additional research on the effectiveness of HCQ will be published by ourselves and other health centers. This evidence could change the WHO's position. Our statistics indicate two fundamental positive points for HCQ: safety and efficacy, provided that adequate doses are used early, and for a treatment period of no longer than 10 days! Subcutaneous heparin is used in all bedridden patients, both at home and in the hospital.

- What do you suggest for India, where it is on a rise?
- In general, I would first suggest a strong public information campaign to continue about how the virus spreads and taking preventative measures. Home Therapy can be initiated for the identified patients at the early stage to arrest the spread and reduce the burden on the hospitals. India has very large young population and the recovery shall definitely be faster.



Prof. Luigi Cavanna



Bhumi pitches for face masks

Actress Bhumi Pednekar has come up with a new slogan to encourage people to wear masks amid the ongoing Covid pandemic.

"If you really care, please wear," wrote Bhumi on Instagram. The actress, who is also an environmental activist, posted her message with a picture in which she is dressed in a striped T-shirt, teamed with a white shirt and a blush pink embellished mask.

Bhumi was last seen in *Bhoot Part One: The Haunted Ship*, where she had a special appearance. She will next be seen in *Dolly Kitty Aur Woh Chamakte Sitare* and *Durgavati*. IANS



Kangana warns against drug abuse

Kangana Ranaut has warned netizens against the harmful consequences of consuming drugs, including depression.

"Drugs might take you high for some time but inevitably it throws you down in to the depths of depression, consume things that only take you up never down, earth has so much to offer, look at this freshly squeezed chilled sugarcane juice with a pinch of pink salt and lemon juice," tweeted the actress from her verified account Thursday.

Kangana's tweet about the side effects of drugs comes a day after she claimed on social media that drugs are a commonplace occurrence in Hindi film industry. Also revealing that the most popular drug in the film industry is cocaine, the actress offered to help Narcotics Control Bureau (NCB) in any probe they might want her to and in return urged the Centre to protect her.

This comes at a time when the Narcotics Control Bureau (NCB) has registered an NDPS case against the late Sushant Singh Rajput's girlfriend Rhea Chakraborty and two others on the basis of an Enforcement Directorate (ED) request to probe the drug angle in the actor's death case. IANS



JANHVI tries hand at painting

Ever since the beginning of the lockdown earlier this year in March, cine celebrities have been trying their hands on a lot of other things apart from acting since shootings haven't resumed as vigorously as they expected.

Some actors and film-makers have commenced work, but with all the necessary care and precautions.

Janhvi Kapoor, who was recently seen in *Gunjan Saxena: The Kargil Girl*, seems to have channeled the artist inside her during this lockdown, and especially in the last one week. She took to her Instagram account and told her fans how she was trying to be a painter in these seven days and even shared her paintings.

A user, who was possibly her close friend, commented on the post by writing- "can u send me the powerpuff girls painting pls." (sic) And this is what the actress replied- "ya that's me u Khush." (sic) A lot of other fans on the post commented with heart-eyed and red hearts emojis to praise her work. IANS



Need to have more comedy shows on air: Kapil

Comedian-actor Kapil Sharma feels comedy can help people forget about their problems for a while, and so he says there should be more shows in the genre right now.

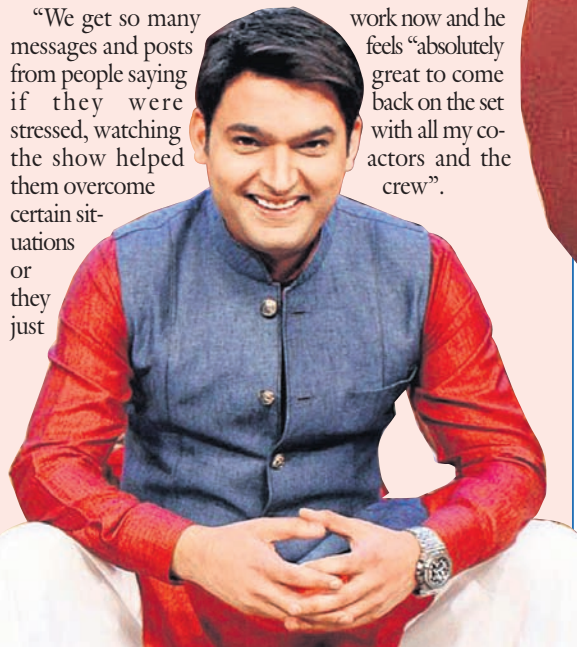
His comedy show, *The Kapil Sharma Show*, has been regaling fans since 2016, and Kapil feels when it comes to comedies, it's more the merrier.

"We get so many messages and posts from people saying if they were stressed, watching the show helped them overcome certain situations or they just

felt relieved and forgot about their problems for a while. I think comedy has that effect on people," Kapil said.

"After a long and tiresome day, all one wants is to forget about whatever that has happened, even though it's for a little while, and relax. So yes, more comedy shows should be on air," he added.

He has resumed work now and he feels "absolutely great to come back on the set with all my co-actors and the crew".



Tales of broken dreams

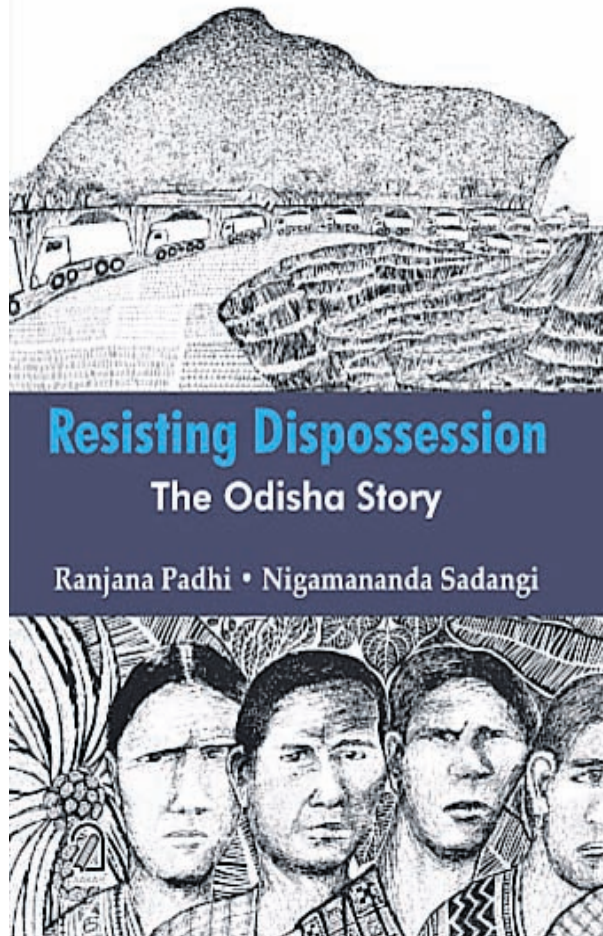
The fragrance of kewda, nights after nights of guarding barricades, 'heavenly' betel vines, gun-shots of police, disappearances, wives mourning husbands' death, the calming vast expanse of Chilika, collectors appearing in the dark with eviction notices—Resisting Dispossession: The Odisha Story by Nigamananda Shadangi and Ranjana Padhi juxtaposes these disparate yet closely linked images to narrate people's struggles of saving their land with verve, compassion, diligence, care and insight. As memory fades, grudges are let go, and life takes over, the authors challenge time to tell these stories which have otherwise been made to disappear into thin air. Shadangi and Padhi's creation is not just any ordinary one—it divulges the untold secrets of a democracy that boasts of an otherwise successful journey. It is a unique book in recent history, for, it tells the becoming of modern Odisha through the voices of the weakest and the most courageous people who have struggled hard to keep their homes intact or, have failed to do so.

The book, divided into eleven chapters, pieces together contestations of people against major land-grabbing in Odisha. Arranged in a chronological order, from the time when India turned into a sovereign republic until the turn of 21st century, each chapter tells the story of distinct companies that disturbed communities living in the vicinity and the resistance movements that sprung up to reclaim land. The book is mindful of its varied readership and, hence, takes the responsibility to transport them to the place where the lives of people are set with precise descriptions. It investigates, with a tinge of journalistic spirit, the conditions under which such a movement took shape, the negotiations that were undertaken between various leaderships, sheds light on different stages in the life of movements and, in extension, the fortunes of companies. Primarily, the tussle between subsistence and capital is delineated through definite moments in history.

Placed right at the heart of the book is a struggle of worldviews: on one side, the global conglomerates, politicians and the class of people who share a depersonalised relationship with the resources—seeking finished products to be furnished out of the water, air and land they live with; and, the other side, thousands of adivasis and traditional forest-dwellers who live with the world around them—an uninterrupted faith in the bounties of nature. This long battle between communities' quest for survival and capital's prowess to devastate is woven together by assimilating the lived experiences of the people during the movements. In the authors' words the book tries to "bridge the yawning gap" between "not knowing what to absorb of the reportage from the mainstream media" and brings the "truth underlying these stories."

The book tries to transgress the limits ascertained to the scope of telling such stories of displacement that are usually brought about through newspapers, fact-finding reports, judicial accounts. By engaging with individuals and their memories across the places that they speak of, the authors excavate newer histories—both individual incidents that propelled certain collective results and, personal faiths that shaped the movements at large—as they themselves plunge to participate in constructing the dialogues, with their interviews. The authors dare to take up a daunting task to narrate stories, from Hirkud in 1940s to POSCO in 2017, that were lived with such difficulty, especially the ones that are mired in betrayals and disappointments which changed lives of communities irreversibly.

The book is an article of faith construed out of a large



Publisher: Aakar Books

Price: ₹695

disarray of memories which are collected with delicate care and made to stand up. The most essential part of the book is its recognition of the sites of memory. It engages with the locale of the village through its memory repositories who practiced the life of the place. The authors interview school teachers, community leaders and, especially, women to excavate the incidents that led to the various actions of opposition and resistance in the past. It is through these fragments of recollections the large life changing actions of the ordinary people take shape for the readers. Moreover, the authors slip out of interviews to set their eyes on slogans that emerged from the sites. Poetry, music and theatre—all of these, the authors notice, played a significant role in binding public sentiments and making people aware of their relationship with the world around them. Or, conversely the acute awareness of the relationship with land when they were invaded made the representation of those sentiments in art possible. It is by salvaging these words that do not thunder anymore, the authors transform the book into an archive of wounds that can be mended only when festered judiciously.

Resisting Dispossession attempts to introduce modern readers to a world starkly different from theirs where the mountains, rivers, streams and land are ways of life that are

deeply interlinked with the practice of life. The authors attempt to bring alive the cultures of people who live there by delving into mythologies that stalk the villages. We see images of festivals being celebrated on the protest barricades, temples being built in memory of lost husbands or, sometimes the leaders being named after revered gods and at times even newer gods emerged who were to be the killers of the company!—all these are markers of how the resistance gets syncretised with existing domains of faith, renewing the call for the community to save their world and most importantly, their stories. By describing these cultural realities of the place of resistance movements, the authors establish the very inevitability of the industries and the people being able to live simultaneously.

The book is as much about the resilience of resistance as it is about broken dreams of a state and its people. The authors record a testimony which says, "...that is our predicament today. We no longer are a community." With modernity's prodding towards a "better life" creeping in, many fell for a utilitarian relationship with land. Cheap rations and easy loans made subsistence look boring and thus, changed the ways of life of people instantly—many embraced the capital's life with ease. As money began to flow, people thought this to be a moment of emancipation from older troubles. With the aspiration of mobility into newer terrains worked intuition of reaching the next best step. This pushed people into distrust, confusion and often disenchanted with their own people, villages cracked open. In the book we meet families reduced to utter ruins when they trusted compensation policies and shifted to rehabilitation sites; others who stayed back are separated from the communities they had stayed for years with. Loneliness and helplessness has been the only consequence of the factories.

Shadangi and Padhi's book is at the same time a ledger book of modern Indian parliamentary democracy's workings in Odisha, and in extension a broader comment on its functioning. This book records a seven-decade long history of the state's polity, revealing the intentions of how the Governments have functioned. Elections and protest movements feed into each other seamlessly and people's lives are made to be sacrificed at the altar of democracy, repeatedly. The sheer repetition of broken promises and cunningness of the political leaders, when observed in a span of a few hundred pages, is emphatic and telling, if not surprising.

However, the authors are swayed by their own construction of the world which, still, has not been disenchanted by the State. At one point the authors ask "Is post-independent any different?" Perhaps the authors' question stems from an expectation of the new "post-colonial state" as a more sensitive government than the British colonialists were. Or, that they believe the new governments only followed the paths of their predecessors' imperialism and cruelty. Either ways, an unwavering belief in Government's promises and the moral purity that they attach to the post-independent nation-state and its arrangement has only made their disappointments sharper. Moreover, the authors are mostly able to represent the cultures of people through a prism of the modern conception of resistance only. The questions about which the book is silent, and would have been helpful to interact with would have been: if there is a way to re-negotiate a life away from both capital and the government? Is there really no way of life possible where the State does not play a central role; and what would that look like?

Resisting Dispossession is a collection of numerous sighs that had only been muttered under people's breath at various occasions, at many places. In the words of the authors, arranged in the paperback version, it finds an utterance to which the readers become witness. And, thus, the book is translated from a forgotten sigh into a history of recollection.



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Piyali

PHOTO: KAMAL