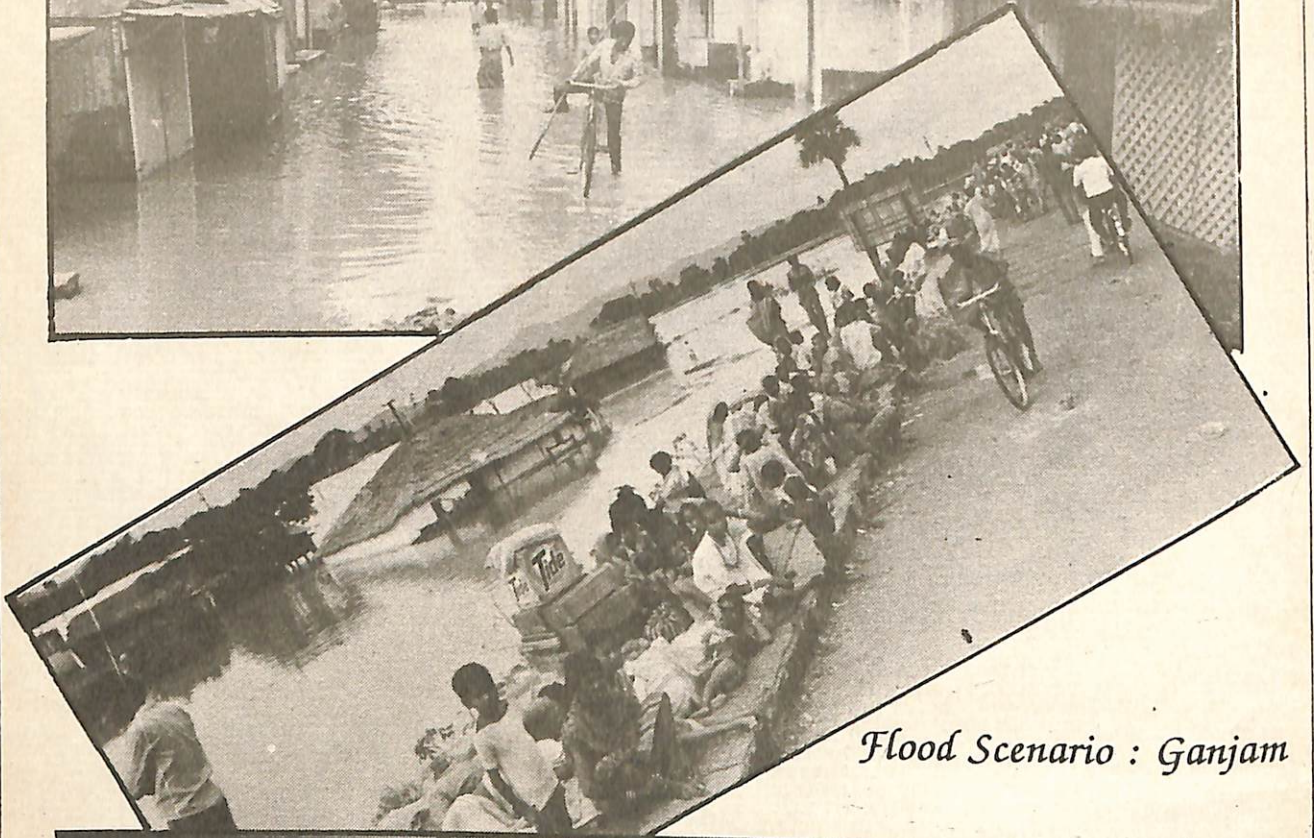




ORISSA REVIEW





Flood Scenario : Ganjam



ORISSA REVIEW

VOL. XLVII No. 4
NOVEMBER, 1990

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

**One Rupee/Copy
Ten Rupees/Yearly**

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

Type setting :
Phototype Setting Process

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Address by
SHRI BIJU PATNAIK
Chief Minister, Orissa
At the meeting of the
National Development Council
October 11, 1990



MR. CHAIRMAN, MEMBERS OF THE
PLANNING COMMISSION, UNION MINISTERS
AND COLLEAGUES :

The National Development Council (NDC) last met in June, 1990 to discuss the approach to the Eighth Plan. It is meeting today to discuss among other things, the distribution of Central assistance to the State Plans during the Eighth Plan period. It will again meet shortly to consider the draft Eighth Plan. The National Front Government has indeed activated the NDC, which is the apex planning body of the country, as never before, by getting it to discuss and decide important problems of planning facing the country. In fact, according to the Government resolution under which it has been reconstituted the NDC is required to meet twice a year, or often, if necessary. It goes to the credit of the National Front Government to have restored this important role of the NDC. The Planning Commission and the Union Government deserve to be congratulated on this.

2. Three subjects of topical importance are on the agenda for our discussion today. By far, the most difficult of them is the proposed revision of the modified Gadgil Formula that governs the distribution of central budgetary support to the States for their plan expenditure. On this, there could be as many views as the members of NDC. All of us would however agree that the modified Gadgil Formula which has been

governing this hitherto, has failed in its objective as poor States have become poorer and regional imbalances have increased, despite all our efforts at planned development over the period of last four decades or so. A careful study of the note circulated by the Planning Commission in this regard would show how the Commission is reluctant and cautious to adopt any new formula which will appreciably alter the status quo. Such reluctance would, if anything, only aggravate the regional imbalances further and widen the existing gap between the *per capita* incomes of the rich and the poor States, which is already highly skewed.

3. It is to this very problem that I had referred to in my speech at the last meeting of the NDC in June, 1990. I would reiterate that point and plead that our collective wisdom should rise above all petty and parochial considerations and devise bold ways to make the country as a whole, economically strong, with benefits of plan efforts flowing uniformly through its length and breadth. We should not plan for development in an incohesive manner and create some islands of prosperity here and there and large tracts of poverty everywhere else. Why should we be afraid of distributing the Central assistance in proportion to the development needs of each State as assessed in an objective manner? All of us are aware that the health of an individual is an integrated whole and it can be badly affected by one disabled organ. An otherwise healthy looking individual can become infirm due to the

malfunctioning of that organ. This dictum applies with more force to the body politic of a nation. It is all the more important for the overall health of the country that every part of the country functions in a healthy manner. In fact in medical parlance there is a phenomenon called "sympathetic suffering" by which a healthy organ undergoes a suffering when another organ is affected. In a similar way, the more prosperous States should be sympathetic to the suffering of a poor State and help it come up, even by making some sacrifices themselves. I am therefore not in favour of the caveat suggested by the Planning Commission in its note that we should limit the results of any new distribution formula in such a way that it does not reduce the assistance to any State by more than 7 per cent.

4. The note of the Planning Commission proposes that 30 per cent of the Central assistance should be set apart for meeting the needs of all the special category States including the N.E.C. I was looking round to find the definition of a "Special Category State." I have still not been able to enlighten myself on this. What started with a list of two States at the beginning of the Seventies has now swelled to ten. The Union Government has gone on increasing the list of the so called 'Special Category States' from Plan to Plan. Even today there is a proposal before us that the entire State of Jammu & Kashmir and Assam should be classified as 'Special Category States'. Till now only the Ladakh area and two hill districts of Assam have been considered to be on par with Special Category States for distribution of Plan assistance as 90 per cent grant and 10 per cent loan. The Planning Commission should give a special consideration to all the States which are deficit on Revenue Account even after the devolution and grants recommended by the Finance Commission immediately preceding a Plan. A part of the Plan assistance should be set apart to cover the gap of these States. Thereafter all the States (whether they are special category or non-special category as of today) should be treated on par and assistance provided to each of them in proportion to the investment required to raise its income to that of

the most developed State in the country, which today is Punjab. There can be no two opinions that Plan assistance should flow according to this need if we want to develop our country in a balanced and uniform manner. The difference in S.D.P. of a State and that of Punjab could be multiplied by capital output ratio to arrive at an objective assessment of this development need. But in our country we do not make frequent valuation of capital assets. In view of this we cannot adopt an up-to-date figure for capital output ratio at a given point of time. Besides, this figure is not available State-wise. So we may have to adopt one uniform figure for the whole country. As against the capital output ratio, we can use the Incremental Capital Output Ratio (ICOR) as a close approximation. This figure was 5:1 some time ago. As this is a uniform figure for all the States, for want of State-wise data worked out on a methodology acceptable to all of us, we can even omit this for working out relative proportions. In other words, the difference in S.D.P. of a State with that of Punjab can be good surrogate to be adopted for working out the proportion. We have all agreed quite some time ago that in distributing any benefit between the States on population basis, we should adopt 1971 Census figures so that no State suffers for sincerely implementing family welfare measures. We can, therefore, keep this in view and further refine our calculations by working out the *per capita* S.D.P. of the latest triennium for which firm figures are available and calculating the distance of this figure for each State from that of Punjab. This distance figure can be multiplied with the population figure according to 1971 Census. The proportion of the product thus arrived at for each State should be the proportion in which the Central assistance should be distributed. As for Punjab, the distance with that of the second State, namely, Haryana should be used for working this out. In fact, both the Eighth and Ninth Finance Commissions have adopted this method for distributing a part of the income-tax and excise collection by the Union to the States. This has come to be known as the 'distance formula'. Since it subsumes the 1971 population figures, as well as backwardness according to *per capita*

income there is no need to have a separate slice of the assistance for distribution on the basis of either population or *per capita* income. I would suggest 75 per cent of the assistance should be distributed on this basis. Unfortunately, the note circulated by the Planning Commission proposes hardly 5 per cent to be distributed on this basis, that too under one of the five alternatives.

5. I am not in favour of any weightage being given either for the geographical area or for fiscal management. Our developments are primarily directed to improve the incomes of our people. Even area development has to be undertaken with this end in view. So, area should have no weightage in any formula for distribution of plan assistance. As regards fiscal management, we all know that the Ninth Finance Commission has adopted a normative approach which takes into account the full revenue potential of the State and has also restricted the expenditure figures to a limit according to accepted norms irrespective of the actual figures. The ability to raise revenue beyond this potential on the part of every State, is therefore very limited. In view of this the performance of a State against promised resources for a Plan may be on the lower side despite the best of intentions at the time of formulation of the Plan. Surely, it cannot be our intention to punish a State for aspiring for a bigger Plan in good faith and for any failure in stretching its revenue potential beyond the endurance limit while attempting this. THIS WOULD AMOUNT TO DOUBLE PUNISHMENT TO A STATE, ONCE AT THE HANDS OF THE FINANCE COMMISSION AND THEN AT THE HANDS OF THE PLANNING COMMISSION. This way we will only be perpetuating the same injustice to poor States as in the past. In view of this, the proposal to distribute 5 per cent of the assistance on the basis of fiscal management does not appear to be sound.

6. Regarding the proposal to distribute another 5 per cent on the basis of social indicators, I have my own reservations. We do not have a set of reliable social indicators. Nor are the statistics regarding social indicators dependable. However if the collective view of this body is that infant mortality rate (IMR) which is

a factor influencing population growth may, alone, be considered for distributing 5 per cent of the assistance, I would accept it. In my view however, 50 per cent of this should be distributed on base year's figures as against the 35 per cent proposed. Besides, the base year should be 1989-90 which is the year preceeding the Eighth Five-Year Plan.

7. The proposal to increase the percentage of assistance to be distributed at the discretion of the Planning Commission from 10 to 15 per cent is welcome. But if this has to provide for the needs of all Special Area Programme other than NEC like the Hill Area Development Programme, Tribal Sub-Plan, Desert Development Programme, etc., previously provided outside the Gadgil Formula, the amount will be extremely inadequate. I would suggest that 10 per cent may be earmarked for Special Area Programmes and another 10 per cent for special problems, as at present. But I have a different view on the Area Programme. As all of you know the Planning Commission has failed to act upon the recommendations of the Working Group on Hill Area Development for the Seventh Plan which clearly identified the Eastern Ghats, the Vindhyas, and the Aravallis as Hill Areas requiring special consideration for development even as the Himalayan areas and the Western Ghats which have alone been included in the Hill Area Development Programme at present. This recommendation should be acted upon at least from the Eighth Plan. In fact, all the areas having fundamental backwardness as identified by the National Committee on Development of Backward Areas (NCDBA) under the Chairmanship of Mr. Sivaraman should be computed State-wise and 10 per cent assistance meant for Special Area Programmes should be distributed in proportion to this.

8. As regards grant/loan pattern, I would urge that it should be 50:50 for all States who have gaps in the revenue account. For the rest of them it could be 70 per cent loan and 30 per cent grant as of now. The 90:10 pattern applicable to Special Category States may be discontinued as the revenue gap of these States will anyway be taken care of by the Finance Commission as well as the Planning

Commission. The proposal to pass on 100 per cent of the aid for externally aided projects to the States and give advance to the States for implementing such projects according to schedule where necessary as also the proposal to assist poor States in preparing feasibility reports for such projects are all welcome changes.

9. In short my proposals are that, the Central block assistance should be distributed among the States after filling up the revenue gaps, if any, as assessed by the Finance Commission immediately preceding a Plan. 75 per cent of the balance assistance should be distributed on the basis of the 'distance formula', 5 per cent on the basis of IMR figure of 1889-90, half of this on the base year's figures and the remaining half on subsequent improvements; 10 per cent in proportion to areas with fundamental backwardness as identified by the NCDDBA; and the remaining 10 per cent to be distributed by the Planning Commission at their discretion, for special problems.

10. I could not study the paper on youth policy as the Planning Commission could not circulate it in advance. However, I am of the view that we cannot look at youth policy independently of our Education and Sports policies. The character and outlook of our youth are the direct outcome of the Education they have received. Mind you, it is this youth of today that will shape the destiny of our Nation tomorrow. There is, as we all know, a general feeling of frustration in their minds. Our education system has failed to instil the patriotic feelings, so essentially required for nation building to them. Our education system has not changed very much since the British days as there is the same emphasis on general education despite our desire to make it vocationally oriented. The system as it now is, only equips the youth for clerical, academic, or some administrative jobs. Even in the field of sports and games, our youth do not get the facilities and opportunities required to bring out the best in them. The recent XI Asian Games at Beijing, where our youth failed to reach the top in several events on the one hand and the huge gold haul of China on the other should act as

real eye openers for us. If we want to equip our youth for creative nation building and make them look forward to the future with hope, we should quickly reorient our education and sports policies. In the short term, however, we should provide them with opportunities for productive employment after imparting new skills and job oriented training as required.

11. Now about right to work. We have been talking about this for quite some time but we have not worked out full details for translating it into action. If we make this a fundamental right, then it would mean that Government on its part would have to guarantee this right. In other words it casts a responsibility of providing employment guarantee on the Government. In so far as rural labour is concerned, this could be implemented by providing more labour intensive work in rural areas. We should, however, make sure that the labour so employed turn out productive assets for the rural economy. The paper circulated by the Planning Commission, revolves round this aspect of employment guarantee. As it is based on the experience of ongoing plan schemes like the Maharashtra state Employment Guarantee Scheme, I am sure it can take care of unemployed rural labour. But, the more difficult problem on our hands is the educated unemployment. This is so particularly because of the emphasis on general education in our education system, which does not equip the younger generation for taking up productive employment. On the one hand we have resources like land, water, forests, fisheries, coal and other minerals inviting to be exploited for the prosperity of the nation. On the other, we have the educated youth clamouring for jobs in the services sector including clerical jobs. I only hope that this paradox will end, with the adoption and speedy implementation of appropriate policies to equip our youth with the desire and ability to exploit these resources to build a strong and vibrant India. Our policies should cover both short-term and long term aspects. But, time is of essence. We cannot afford to lose precious time just on formulation of policies only. The nation is impatient and we have a long way to go.

JAI HIND

Pandit Nehru : A Tribute



Pandit Jawaharlal Nehru was one of the greatest men of our generation. As an able lieutenant of Mahatma Gandhi, he played a significant role in our freedom struggle.

Children called him Chacha Nehru. Though all his life he worked for our country yet he was never too tired to play with them. He loved children very much. Jawaharlal was born at Allahabad on November 14, 1889. His father Motilal was a famous and wealthy lawyer of Allahabad. Mother Swarup Rani was very religious. She often took the child Jawaharlal for a dip in the holy Ganga at the Sangam.

At the age of seven, Jawaharlal was put by his father in the local St. Mary's Convent School. Six months later, he was withdrawn from the school and was placed under an English teacher and a governess for his education.

As a child, Jawaharlal used to hear the elders of the family discuss British rule in the country.

In 1905, at the age of fifteen, Jawaharlal was sent to the famous School at Harrow in England. While at Harrow his father wrote to him, "I have not the slightest doubt that you will rise to a very high position."

Jawaharlal studied Science in Cambridge and spent his spare time in writing and playing tennis and cricket.

Jawaharlal loved adventure. Once while on holiday in Norway, he slipped into an icy stream. He was being swept towards a waterfall when a friend rescued him.

Jawaharlal returned to India as a Barrister in 1912. He began to help his father in his legal work. Jawaharlal and his father often discussed the problems of the country.

On the Basanta Panchami day in 1916, Jawaharlal married Kamal Kaul at Delhi. A daughter was born to them on 19th November 1917. She was named Indira Priyadarshini.

It was quite natural for Nehru to be drawn to public life. Initially he worked with Annie Besant's Home Rule League for some time. Then he met Gandhiji in 1915 and realised that he was the leader who could guide the country properly.

In 1919, the Rowlat Committee proposed that the Government should take powers to arrest people even on suspicion of opposing British rule. Gandhiji decided to protest against the Bill by fasting and holding mass meetings. Jawaharlal joined Gandhiji's Satyagraha Sabha and plunged into active politics.

The whole country obeyed Gandhiji's call for Hartal. The British Government resorted to ruthless suppression. Top Congress leaders were shocked at the killing of 500 innocent people in Jallianawalabag. Then Gandhiji declared, "We shall not cooperate with the foreign Government in any way. We shall resist peacefully. This way India can become free."

Jawaharlal began to spread Gandhiji's message through personal contact with the masses.

The Non-cooperation Movement gained momentum. The British Government arrested Motilal Nehru, Jawaharlal and thousands of other patriots in December 1921.

At the trial Jawaharlal declared, "I do not recognise the British Government in India nor this Court."

Jawaharlal was released after three months. Gandhiji had said that our people should not use foreign cloth. Jawaharlal spread the word among the people. For this he was arrested again.

In jail Jawaharlal washed his clothes himself and taught the prisoners to read and write. He spent most of the time in the jail reading books. After his release Jawaharlal was again sentenced to two years imprisonment in the jail he was treated badly. When people protested strongly against the treatment given to him, he was released.

Soon after, Jawaharlal became the General Secretary of the Congress and Chairman of the Allahabad Municipality.

For a long time, Kamala Nehru had been ill. In March 1926, he took her to Europe for treatment. There he attended the Congress of Oppressed Nationalities at Brussels. During his stay in Europe. Jawaharlal realised that freedom alone was not enough for people's happiness.

On his return to India in December 1927. Jawaharlal spoke about planning and socialism. He was elected President of All India Trade Union Congress.

Jawaharlal felt that there could be no socialism before India was free. At the Madras Congress in December 1927, he persuaded the Congress to declare that complete independence was the goal of the Indian people.

A committee under John Simon was sent from England to enquire and suggest constitutional changes for India. But there was not a single Indian on this Committee. The country decided to boycott it. There were demonstrations everywhere.

In Lucknow, Jawaharlal organised volunteers for a non-violent peaceful protest. He and his friends were severely beaten by the police.

Jawaharlal toured the entire country and declared everywhere. "We want complete independence and socialism."

Jawaharlal was elected President of the Congress for its Lahore Session in 1929.

In the Lahore Congress at the mid-night on December 31, 1929 Jawaharlal proclaimed. "the aim of the Congress should be Purna Swaraj, that is , complete independence."

January 26, 1930 was observed as Independence Day of India. Thousands of people all over the country took the pledge of independence.

Gandhiji announced that he would start Civil Disobedience movement if the Government did not remove the tax on salt. When the British Government refused, Gandhiji started his historic march to Dandi to break the Salt law in 1930.

Jawaharlal and thousands of others of the country broke the salt law. He was arrested and was sent to jail.

From prison, Jawaharlal wrote letters to his daughter Indira which were later published as *Glimpses of World History*.

Though Kamala Nehru was ill, she took active part in the movement. She was also arrested.

The Government released Jawaharlal to take care of his ailing father who soon died.

After the Round Table Conference which Gandhiji attended in London in 1931, Jawaharlal, Gandhiji and other leaders were again arrested.

Soon after his release, Jawaharlal resumed his campaign against the Government. He was arrested again and was put in the Dehradun jail. It was in this jail that Jawaharlal began to write his *Autobiography*.

Kamala Nehru became seriously ill and she was taken to Switzerland for treatment. When Jawaharlal was released from prison in September 1935, he went to Europe to be with Kamala. Kamala passed away in February 1936. Jawaharlal came back to India.

The British decided to give Indians some share in the administration of provinces. Elections were declared in 1936. Jawaharlal travelled all over the country to campaign for the Congress. The Congress won the elections and formed Governments in eight provinces.

During the Second World War, the Congress offered India's help if England promised India's freedom. But England refused to give any such promises. Jawaharlal was arrested and was released after thirteen months. In August 1942, Gandhiji gave the Quit India call. All the Congress leaders were suddenly arrested. The people revolted in anger.

Women took active part in Quit India Movement. Indira was also arrested.

Jawaharlal was in jail for nearly three years. This was the time when he wrote his *Discovery of India*.

In 1946, the British Viceroy formed an Interim Government with Jawaharlal as its leader.

On 15th August 1947, India became independent with Jawaharlal Nehru as the first Prime Minister. The Indian subcontinent was divided into India and Pakistan. Jawaharlal unfurled the tri-colour National Flag from the ramparts of the Red Fort and told the nation, "We have to build the noble mansion of free India."

Gandhiji was shot dead on January 30, 1948. Jawaharlal felt like an orphan.

The Constitution was framed under the guidance of Jawaharlal and India became a Republic on January 26, 1950.

In 1952, the Indian people chose their representatives in the biggest election ever held in the world.

The people of India through their representatives elected Jawaharlal to lead the country uninterruptedly till the end of his life.

Jawaharlal remained Prime Minister of India for a long period of seventeen years.

Jawaharlal knew that political freedom was just an opportunity to provide a better life for the people. He set up the Planning Commission to frame plans for National development. He declared, "New India must be free from poverty,

ignorance and disease. For that we must work hard, produce more and ensure clean distribution."

Jawaharlal built gigantic dams like the Hirakud and the Bhakra. He built National laboratories and set up big factories all over the country. He called them the temples of new India.

Jawaharlal hated war. He wanted India to be friendly towards all nations of the world. Wherever Jawaharlal went, he spoke of peace. He was one of the founding fathers of the Non-Aligned Movement and worked hard with other international leaders for disarmament and world peace.

Jawaharlal had a colourful personality. He loved children, books and painting. He had a great love for the tribes of India. He enjoyed being with them. He was also a great lover of forests, wildlife and nature. Rose was his favourite flower. He had a scientific temper and promoted application of science and technology for planned economic development of the country.

Jawaharlal was a great writer. His three important books, *Glimpses of World History*, *Autobiography* and *Discovery of India* were written during his stay in prison between 1930 and 1944.

Jawaharlal led India into the modern age.

Jawaharlal passed away on May 26, 1964. The whole world was stunned. Once he wrote, "If any people choose to think of me, then I should like them to say, this was a man who with all his mind and heart loved India and the Indian people, and they in turn were indulgent to him and gave him all their love abundantly and extravagantly."

Jawaharlal loved Orissa. He laid the foundation of independent India's first major River Valley Project at Hirakud. With his blessings, India's first public sector Steel Plant was established at Rourkela. He also laid the foundation of Orissa's New Capital Bhubaneswar, in April 1948. He inaugurated the Paradeep Port in 1962. Jawaharlal's last visit to Orissa was in January 1964. His last message to the people of Orissa was, "YOURS IS A SMALL STATE, BUT YOUR HEART IS BIG." □

Nehru on Mother and Children



Each year, India celebrates November 14, the birthday of Pandit Jawaharlal Nehru as the CHILDREN'S DAY

"If you educate the women, probably men will also be affected thereby, and in any event children will be affected. For every educationist knows that the formative years of a person's life are the first seven or eight years. We talk about schools, and colleges which are no doubt important, but a person is more or less made in the first ten years of his or her life. Obviously, in that period, it is the mother who has been well trained in various ways becomes essential to education. Most mothers trained otherwise, I request to say, are not good mothers. They are too soft. They stuff their children with all kinds of eatables, put too many clothes on them, wrap apparel and make the boy or girl almost an imbecile before he or she grows up. Therefore it is necessary for women to be educated, if not for themselves at any rate, for their children."

"Given opportunities, India can produce hundreds of thousands of absolutely first class people in various branches of work and knowledge. But the people do not have these opportunities. Nothing saddens me so much as the sight of children who are denied education; sometimes denied even food and clothing. If our children today are denied education what is our India of tomorrow going to be? It is the duty of the State to provide good education for every child in the Country. Unfortunately, we cannot do all these things quickly and suddenly, because of our lack of resources and lack of teachers. But we have to get going." □



Jungle Surakhya Samiti, Suruguda Sundargarh District, Orissa

The village Suruguda is surrounded by Bindha Reserve Forest in the West and the River Ichha in the North-East and comes under Ujalpur Forest Range of Sundargarh Forest Division in the State of Orissa. It is about 24 Km. away from the District Headquarters, and is situated in Chhatenpali Gram Panchayat of Lephripada Block in Sundargarh District. In the past, the village was surrounded by Bindha Reserve Forest measuring 102 Ha. The forest was rich with valuable timber species but in course of time due to enormous rise in the growth of population, the forest was completely destroyed and degraded under the pressure of the people for timber, firewood and other forest produces. The stone quarrying from the hills for the construction of roads and other developmental works in the nearby areas added to the degradation of the forests. The absence of grazing lands in the nearby areas converted the forests into grazing grounds for the cattle and they played their part in the degradation of the forests. Severe fire during summer months completed the act of degradation and finally the lush green forests were converted to barren hills in course of time.

This posed a threat to the basic needs of the people for timber, firewood and small timber and people started realising that they should protect the forests for their own survival. Realising the gravity of the situation, a group of young people under the leadership of Shri Gangadhar Patel started Bindha Juba Club, which was registered under Society Registration Act, 1960 with

registration No. SCD 18, 18/79. Few months later another Club viz., Sushanta Bharati Club under the leadership of Shri Udit Kumar Patel was also registered and took up the cause of protection of forests. Subsequently both the clubs decided to work together to protect Suruguda Khesra Forest and Bindha Reserve Forest and made efforts to motivate the people of the area to protect the forests and engaged the people to watch the forests regularly. The organisation also tried to motivate the people of the village to restrict their use of firewood and to use alternate sources of energy.

Later on the 1st March 1988, Nehru Yubak Kendra, Sundargarh organised a meeting on environment for all the Sarpanches which was presided over by the then Collector, Shri B. K. Patnaik, I.A.S., and he promised all assistance to those who initiate programmes for protection of forests and environment. A committee was formed under Shri Gangadhar Patel, who was the Sarpanch of Chhatenpali Gram Panchayat and other prominent members of the village as office bearers. In the meantime Government of Orissa in a policy decision decided to involve the people in the protection of the Reserved Forests and passed a Resolution vide F.F.&A.H. Department's Resolution No.10F (Fry.)47/88—17240/FFAH., dated the 1st August 1988 stating that Forest Protection Committees should be formed with the nearby villages adjoining the reserve forests to protect the reserve forests that will be assigned to the Committee. The decision of the Government

was informed to the villages by the then Divisional Forest Officer, Sundargarh Division in a meeting held at Suruguda on the 26th September 1988. Subsequently Suruguda Forest Protection Committee was formed on the 12th January 1989 according to the resolution dated the 1st August 1988 of Government of Orissa, FF & AH Department. The following members were selected to be the Members of the Committee in the presence of Shri A. N. Atipathy, Forest Ranger, Ujalpur Range.

1. Shri Gangadhar Patel,	Sarpanch- Ex-Officio Chairman.
2. Shri Dukalu Pruseth	President
3. Shri Purna Chandra Panda	Secretary
4. Shri Lamodar Pasayat, Ward Member.	Member
5. Shri D. K. Sahoo, Fr. Lephripada.	Member
6. Shri Labanidhar Naik, R. I., Ujalpur.	Member
7. Shri Jibadhan Das, V.L.W.	Member
8. Shri A. C. Das, F. G. Chhatenpali.	Member
9. Shri Sarangadhar Patel	Member
10. Shri Bhari Panda	Member
11. Shri Sashisa Harijan	Member
12. Shri Kastu Kalo	Member

The Committee was inaugurated by the then Collector of Sundargarh District, Shri D.K.Patnaik, I.A.S. in the presence of Shri J. P. Singh, I.F.S., the then Divisional Forest Officer, Sundargarh Forest Division. Shri Pandaba Behera, I.F.S., Deputy Director, Social Forestry Division Sundargarh and other local Officers. The members of the Committee took active interest in the protection of the forests and conducted meetings regularly. The members Motivated the villagers to observe strict economy in the use of timber and firewood, The Samiti also popularised the use of "PRIYAGNI CHULLAH" and organised a training camp in the nearby villages for the women about the use of "BHUINSI CHULLAH" made by soil and also how to use the firewood at the time of cooking. The forest was also protected by engaging 4 watchers throughout the year on rotation from

among the members of the Samiti. Grazing was not allowed in the patch of the forest and punishment was imposed for any default by any member of the Samiti. The members of the Samiti also protected the forests from fire and no incidence of fire was reported since the inception of the Committee. If any person was found involved in illicit felling and smuggling of forest produce from the forest, the accused was handed over to the staff of Forest Department to book cases against him as per law. The Divisional Forest Officer, Sundargarh Division; Assistant Conservator of Forests, Sundargarh; Forest Range Officer, Ujalpur Range; Forester, Lephripada and the Forest Guard of the area made frequent visits to the Committee and offered technical guidance for the protection and management of the Forests. Silvi-cultural operations such as Cleaning, etc. was taken up by the Members of the Samiti under the technical guidance of the staff of Forest Department. Around 64 cart-loads of cleaning materials were distributed among the villagers in lieu of their services. The villagers worked voluntarily in the cleaning works. In addition to the plantation raised by the Forest Department, the villagers planted around 10,000 seedlings in the area. Meetings were conducted to popularise the use of Bio-Gas Plant and other alternate source of energy to conserve wood resources. Further the training programmes were organised in different hamlets, such as—

1. Darlipali
2. Kurumkel
3. Chakrapur
4. Tumlia
5. Gopalpur
6. Raidihi
7. Badkhalia

During this year, Mrs. Sarojini Patel, a member of the Jungle Surakhya Samiti has raised a nursery of about 10,000 seedlings with the assistance of Social Forestry Department and they were planted by the villagers in their fields and around 1,000 seedlings were planted in the school. Debate and Essay Competitions were held in the school during Vanamahotsava and Padayatra was also organised from Sundargarh

to the nearby villages such as Darlipali, Kurumkala, Chakrapur, Tumlia, Gopalpur, Raidihi Badkhalia etc. to spread the message for the protection of forests and wildlife. Villagers, School Children, Forest Officials of Forest Department and Social Forestry Organisation participated in the Padayatra.

In recognition of the pioneering work done by Suruguda Forest Protection Committee, the Committee has been awarded the First Prize of "BANABANDHU" Award instituted by the

Government of Orissa and the award was presented to the Committee by the Hon'ble Chief Minister of Orissa at a State Level Function held at Bhubaneswar during 1989.

It is heartening to know that the Suruguda Forest Protection Committee is awarded with "INDIRA PRIYADARSHINI VRIKSHYAMITRA AWARD" for 1989. This will go a long way in generating interest and awareness about the importance of protection of forests among the people of Sundargarh Forest Division in particular and the people of Orissa in general. □



Hon'ble Chief Justice of India Shri Ranganath Mishra on his 4 day visit to Orissa.

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Reorganisation of Districts in Orissa

As development activities have increased manifold there was an imperative need to reduce the size of the Districts so as to tone up administrative efficiency and bring the administration closer to the people. Having due regard to the area and size of different districts, number of administrative units such as Tahasils, Blocks, G.P.s. and special problems like vulnerability to flood and cyclone. Government have decided to create 10 more new districts in Orissa bringing the total number of districts to 23. Details of the proposed districts after reorganisation are as under :

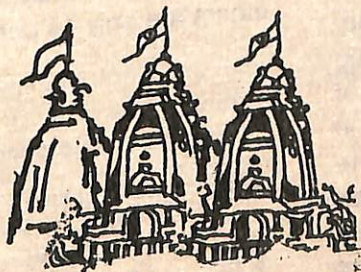
Name of the District	Proposed Headquarters	Area included (Subdivisions)
1. KORAPUT	KORAPUT	(a) Koraput (b) Rayagada
2. JEYPORE	JEYPORE	(a) Jeypore (b) Nawarangpur (c) Malkangiri
3. GAJAPATI	PARLAKHEMUNDI	(a) Gunupur (b) Parlakhemundi
4. GANJAM	CHHATRAPUR	(a) Chhatrapur (b) Berhampur (c) Bhanjagarh
5. PURI	PURI	(a) Puri Sadar Subdivision.
6. BHUBANESWAR	BHUBANESWAR	(a) Bhubaneswar (b) Khurda (c) Nayagarh (d) Banki

	Name of the District	Proposed Headquarters	Area included (Subdivisions)
7.	CUTTACK	CUTTACK	(a) Cuttack Sadar (b) Jagatsinghpur (c) Athagarh
8.	JAJPUR	PANIKOILI	Jajpur Subdivision
9.	KENDRAPARA	KENDRAPARA	Kendrapara Subdivision
10.	DHENKANAL	DHENKANAL	(a) Dhenkanal (b) Kamakhya Nagar. (c) Hindol
11.	ANGUL	ANGUL	(a) Angul (b) Talcher (c) Pallahara (d) Athamallik
12.	SAMBALPUR	SAMBALPUR	(a) Sambalpur (b) Jharsuguda (c) Rairakhol (d) Birmaharajpur
13.	BAMRA	TILEIBANI/BHOJPUR	(a) Kuchinda (b) Debagarh
14.	BARGARH	BARGARH	Bargarh (Including Sohella and Bijepur Blocks).
15.	NUAPADA	NUAPADA/NRUSINGHNATH	(a) Nuapada (b) Padmapur (Excluding Sohella and Bijepur Blocks).
16.	KALAHANDI	BHAWANIPATNA	(a) Bhawanipatna (b) Dharamgarh
17.	BOLANGIR	BOLANGIR	(a) Bolangir (b) Titilagarh (c) Patnagarh (d) Sonapur

	Name of the District	Proposed Headquarters	Area included (Subdivisions)
18.	PHULBANI	PHULBANI	(a) Phulbani (b) Boudh (c) Baliguda
19.	KEONJHAR	KEONJHAR	(a) Keonjhar (b) Champua (c) Anandapur
20.	SUNDARGARH	SUNDARGARH	(a) Sundargarh (b) Panposh (c) Bonai
21.	BALASORE	BALASORE	(a) Balasore (b) Nilgiri
22.	BHADRAK	BHADRAK	Bhadrak Subdivision.
23.	MAYURBHANJ	BARIPADA	(a) Baripada (b) Rairangpur (c) Kaptipada (d) Karanjia

The new Districts will come in to operation during the next financial year after creation of the required infrastructure.

Government expect that creation of new districts will go a long way in meeting the long felt needs of the people and bringing the administration closer to the people and make it more responsive.



Rickshaw Pulling : A Study in Bhubaneswar City

*Biranchi Narayan Mishra and
Santosh Kumar Tripathy*

India, as a developing country, is now switching over to industrialised society from its traditional caste-based social structure. This brings urbanization through the process of socio-economic modernization. Under this process there has been a great change in the occupational patterns in the society. The increasing pace of urbanization brings into it different unorganised working classes out of which rickshaw pulling has been a significant occupation in the field of transportation in the urban as well as in the semi-urban areas.

Rickshaw pulling is considered as a low grade job in our society, because illiterate, poor people living in unhygienic slums in towns perform this job.

The main objectives of the study is to appraise the socio-economic conditions of these people in Bhubaneswar City to know their employment condition, wages and earning rates, living conditions and their awareness about governmental measures for improvement of their conditions.

Bhubaneswar is the State Capital of Orissa. Out of its total population of 2,19,419 (according to 1981 census), 37,387 people (17 per cent of the total population) are slum dwellers living in 23 identified slums. They constitute the unorganised working class accepting their livelihood as construction workers, household workers etc., out of which more than 5,000 are the rickshaw pullers which is 13.37 per cent of

the total slum population which is 2.27 per cent of total population of this city.

According to Bhubaneswar Municipality, the number of rickshaw pullers in the city was 3,300 in 1982-83, 4,418 in 1983-84, 5,011 in 1984-85, 5,022 in 1985-86 and 4,921 in 1986-87. The number decreased in 1986-87 because more town bus services in the city compelled some of these poor rickshaw pullers to go out of the city and some to accept other occupations. Thus, nearly 5,000 of them are fighting with poverty with their three wheelers in the city.

Out of these rickshaw pullers 116 have been identified on the basis of random sampling from different places of Bhubaneswar. Data were collected through interview schedule administered to those 116 people.

PERSONAL AND SOCIAL BACKGROUND OF RICKSHAW PULLERS

CASTE AND RELIGION :

The distribution of respondents according to caste reveals that scheduled caste and scheduled tribe constitute 56 per cent while others are only 44 per cent out of the total.

TABLE-1

Distribution of Respondents by Caste and Religion					
Castes	Number	Percentage	Religion	Number	Percentage
S.C.	40	34.48	Hindus	88	75.86
S.T.	26	22.41	Muslims	10	8.62
Others	50	43.10	Christians	18	15.51

Among the respondents Hindus are more than 75 per cent, Muslims and Christians constitute 8.62 per cent and 15.51 per cent respectively. Among the Christians most are from tribal areas of Phulbani.

MIGRATION :

95 per cent of the rickshaw pullers are migrated from rural areas and the others are from other towns to this new Capital city. From among them 53.75 per cent are migrated from various rural and tribal localities of Orissa and another 41.37 per cent are from the neighbour States, most of which are from Andhra Pradesh (the Telugu speaking people). Causes of migration are revealed from the table mentioned below.

TABLE-2
DISTRIBUTION OF RESPONDENTS
ACCORDING TO CAUSES OF MIGRATION

Causes	Number	Percentage
1. Lack of earning sources	62	53.44
2. Due to Social troubles by relatives, villagers and family troubles	14	12.06
3. To have easier and better earnings	28	24.13
4. For service	2	1.72
5. For Business	2	1.72
6. Other purposes	2	1.72

Most of the migrants (53.44 per cent) left their native place due to lack of earning sources and another 24.13 per cent to get better opportunity of earning. They came here just to avoid poverty which they had at their native places. 12.06 per cent of the respondents have left their villages due to social pressures by their villagers or other family members.

The people of coastal districts of Andhra Pradesh mainly migrated because of lack of earning sources. Most of them were landless depending upon agricultural labour and others having some cultivating lands but of no use because of the natural calamities they faced every year.

68.26 per cent are having no land at their native places, even having no work there. They accepted this because of its easier availability and compensation is balanced with labour in it. The study shows that 40 per cent of the rickshaws are owned by the Rickshaw pullers, whereas 60 per cent of rickshaws are hired from different people, money lenders, shop-keepers, and contractors. Generally the hiring rate varies from Rs.5 to Rs.7 per day.

More than 66 per cent of the Rickshaw pullers are young men between the age group of 18 and 35 years. Only 5 per cent constitute the age group of above 45 years. But it is surprising to note that 3 per cent of them are the children, below the age of 14 years who are compelled to accept the job to supplement their family income.

The average age group of Rickshaw pullers is 24 years. From among them 91 per cent belong to nuclear families. 63 per cent of the respondents are married and other 37 per cent are unmarried.

This analysis shows that around 67 per cent of families are having 5 to 8 members, 11.5 per cent are having more than 8 members.

The average size of families consists of 6.08 members.

It is also seen that the average number of dependents increases as the size of family increases. The average number of earners increases at a lower rate than the number of dependents according to size.

TABLE-3

DISTRIBUTION OF EARNERS AND DEPENDENTS ACCORDING TO SIZE OF FAMILIES

Size of family	Number	Earner per family	Dependent per family
3 & 4	32	1.9	1.75
5 & 6	62	2.25	2.50
7 & 8	32	3.78	3.71
9 & 10	8	4.33	5.00
11 & 12	4	5.25	7.25

EDUCATION :

More than 53 percent of respondents are illiterate. Many of them are compelled to supplement their family income from their childhood. Some of them are mostly from tribal areas, could not attend the schools due to lack of schooling facilities. The major cause of illiteracy and very low education is poverty.

A few of them have qualification above Matriculation who pull rickshaws due to unemployment.

ECONOMIC CONDITION :

Out of the total respondents only 40 per cent are having their rickshaws and 60 per cent are having those on hire paying Rs.5 to Rs.7 daily.

Out of them, who are having their own rickshaws, 40 per cent have purchased those by selling their lands at native places. Other 50 per cent are by getting loans from Banks under IRDP and ERRP Schemes and the rest by taking loan from private parties.

The table shows that more than 70 per cent earn in between Rs.250 to Rs.450 only, 7 per cent earn more than Rs.550 per month.

The average monthly income of respondents is Rs.362.5.

TABLE -4

MONTHLY INCOME OF RESPONDENTS

Income in Rs.	Number	Percentage
Below Rs.250	16	13.79
251 to 350	26	22.41
351 to 450	46	39.65
451 to 550	20	17.24
551 to 650	4	5.17
651 and above	2	1.72

The average number of earners per family is 2.17. The average family income is Rs.628.57 per month per family. This is because their women and children are engaged in household works. But the average family expenditure is Rs.654 per month which is higher than their income. This compels most of them to borrow money from others.

TABLE-5

Indebtedness	Number	Percentage
Indebted families	48	41.37
Savings	26	22.41
No debt, no savings	42	36.20

More than 40 per cent of the families are indebted and only 22 per cent save something whereas other 36 per cent lead their livelihood in hand-to-mouth condition i. e., in no saving and no borrowing condition.

The cause of this indebtedness is due to their exorbitant expenditure i. e., 12 per cent of their income in taking wine, ganja and visiting movies. More than 60 per cent of respondents are

addicted to some bad habits. The cause of such addiction according to them is tedious and monotonous nature of their job.

Only 29 per cent of the respondents are liking the job as the income is balanced with their own labour and independent nature of the job. Other 70 per cent opine to leave it if they get any other easy substitute.

ORGANISATION OF RICKSHAW PULLERS :

There was no such union before 1983. On 2nd February 1983, Jayadurga Trulley-Rickshaw Challak Sangha was having more than 300 persons as its members.

The union is trying to organise them and to raise their demand collectively for Rickshaw Challak Colony, Drinking water, Health and other facilities in slums, ration-card provisions for those people, schooling for children etc.

The analysis says that only 40 per cent feel the necessity of such organisation whereas others are not interested. Most of them are scared to join such organisation led by literate political people because in the past two such organisations have failed, due to their exploiting leaders.

The association has two schools in the slums of Bapujee Nagar and Budhanagar. It has also provisions to help the Rickshaw pullers in difficulties from the union fund.

DEVELOPMENTAL WORKS BY BHUBANESWAR MUNICIPALITY :

No particular welfare work has been done for these rickshaw pullers except putting some rates per kilometer which was not suitable to be accepted by them.

But in the slums, Municipality has done some welfare works with the aid of Government of Orissa for providing drinking water facilities through pipe lines and tube wells, health facilities through camps by its own health staffs, lightening facilities, drainage system, Angan Badis, latrines, etc. It has spent Rs.10,40,000 in 1983-84 and Rs.11,46,810 in subsequent two years for these purposes.

CONCLUSION :

In a developing country like India urbanisation is inevitable. But the social cost of the process cannot be ignored. Slums, sub-standard housing, unorganised working classes, general and social community disorganisations are the outcomes of the process. To make the town decent it is also essential to develop these sectors.

SUGGESTIONS :

1. Better housing, drinking water and health facilities, schooling for their children, supply of consumers' goods at cheaper rate to them through co-operative societies will be helpful for these poor Rickshaw pullers to develop decency and morality in living through the development of their economic condition.
2. To save them from exploitation by owners and customers the rates suitable to both should be fixed by the Municipality.
3. Besides these, rickshaw-stands in different places to avoid traffic problems and to accommodate them in the town should be made.

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The Leaning Temple of Huma in Sambalpur District of Orissa

Chitrasen Pasayat

Siva cult is a primitive cult and it has pervaded all over India. The history of Saivism can be traced back to the third Century B.C. Archaeological remains of the Indus Valley Civilization clearly indicate that Saivism is a pre-Aryan concept. The availability of a large number of stone pieces resembling phallus has led Indologists as well as historians to believe that Pasupati (Siva) was worshipped in the phallic form by the non-Aryans of the Indus Valley Civilization. Thus Siva worship seems to have been spread to different parts of India from 3000 B.C.

Western Orissa comprising the four districts of Sambalpur, Sundargarh, Balangir and Kalahandi is not an exception to it. The Western-Orissan people worship Siva in both iconic (Linga) as well as aniconic forms. The phallic worship is a very popular and symbolical compromise of the worship of Siva in his iconic and aniconic forms. The Somavamsis, who began their rule in modern 'Binka-Sonepur' area in the 19th century A.D. were great patrons of this cult. The Chauhan rulers, who ruled over western-Orissa from about 14th century A.D. to middle of the 19th century A.D. had also extended royal patronage to Hinduism. They built temples for Hindu gods and goddesses and made extensive grants to these religious shrines.

In the modern district of Sambalpur one finds a large number of Siva temples built under the royal patronage of Chauhan rulers. The most important among them were those of the 'Asta

Sambhu' [literally eight 'Sambhu' or Siva] such as (1) Bimaleswar of Huma, (2) Kedarnath of Ambabhona, (3) Viswanath of Deogaon, (4) Balunkeswar of Gaisama, (5) Maneswar of Maneswar, (6) Swapneswar of Sorna, (7) Visweswar of Soranda and (8) Nilakantheswar of Niljee.

The Bimaleswar temple at Huma on the bank of the river Mahanadi was built by Maharaja Baliar Singh, the second Chauhan ruler of Sambalpur Kingdom. Huma, a village in the Sambalpur Subdivision is situated on the left bank of river Mahanadi, 14 miles (24 Kms.) down stream and south of Sambalpur. It is one of the earliest among the Asta Sambhu who appear to have become very popular during the reign of Chauhan kings of Sambalpur. The rest of the temples were constructed during the rule of Ajit Singh and his son Abhaya Singh. For instance, the temple of Ambabhona was constructed by Dakshina Rai, the Dewan of Raja Ajit Singh (1725—1766) of Sambalpur. It is an old temple dedicated to Kedarnath Siva. It is situated in the north-west of Bargarh Subdivision 25 miles (40 Kms.) north of Bargarh. The temple of Balunkeswar Siva of Gaisama was also built by Dakshina Rai, although tradition assigns to Raja Abhaya Singh (1766—1778). It is situated in Bargarh subdivision 8 miles (13 Kms.) south-east of Bargarh on the bank of the Jira river. These evidences clearly indicate that the Chauhan rulers of Sambalpur in the first four generations were great champions of Saivism.

It is wonderful to see the Bimaleswar temple of Huma in leaning from. It reminds us of the leaning tower of Pisa. The temple is situated on the rocky bed just on the bank of river Mahanadi. The cause of leaning is suggested to be the defects in technique applied during the construction of the temple. The weak foundation might have also caused internal displacement of the rocky bed on which it stands affecting the straight posture of the original temple. It is also suggested that the temple has become inclined due to inundation of flood in the river Mahanadi. The plinth work of the temple had been deviated slightly from its original position and as a result the body of the temple has become tilted. Nevertheless, it is amusing to see the temple leaning. It has attracted the attention of historians, sculptures and other researchers.

It may be noted here that construction of temples was quite favourite of Chauhan rulers as known to us from the innumerable temples built during their reigns. They have already proved themselves as great builders. Again, the temple is not a massive one. Therefore, it is improbable to consider that there might have been some technical defects at the time of the construction of the Bimaleswar temple at Huma. It is also difficult to believe that there might have been some internal displacement of the rocky bed either due to flood current or earth-quake ; because there is no such information—written or oral.

According to the local tradition, the temple was leaning from the very beginning of its construction; because Bimaleswar Siva wanted such a temple. To fulfill the desire of the Lord Bimaleswar the king built a leaning temple and dedicated it to him. In course of time, the shape of the temple and associated legend itself popularised this religious shrine far and wide. A probable reason may be suggested here regarding the leaning shape of the temple. Perhaps, from the very beginning of the construction of the temple, the architect had deliberately made the temple inclined towards the river keeping in mind that the centre of gravity of the body would remain outside the temple so that the strong flood waters cannot

disturb the temple. But, such an unusual feature of the temple was not easily accepted by the people for which there was a need of a legend that Bimaleswar Siva himself wanted such a shrine. It glorified Bimaleswar Siva as well as helped in the popularisation of this religious shrine.

Apart from the main temple, there are two small temples of Siva and one Vaishnava temple constructed later inside the temple complex. The temple complex is surrounded by high boundary walls; and the temples are made up of 'siuly' cut stones. Of course, in Jagamohan burnt bricks are also found. Be that as it may, these miniatures are also said to have been in leaning position. But, they are so small in size that they cannot lean unless they are treated to do so. So it may be undoubtedly viewed that in conformity with the existing tradition and design of the main temple these small temples were also built likewise. These temples cannot stand so had there been any displacement of foundation area or technical defects.

As it is said earlier, sculptures which are quite pet of Chauhans are not found in dominating like the temple of Narasimhanath particularly in Viman portion. Even though it is difficult to presume that there was no sculpture of significance (excepting the parsvadevata) it is quite possible that some sculptures are hidden under the thick plaster. Of course, in case of Bimaleswar temple at Huma, sculptural consideration is of less significance than the technique of construction which deserves special consideration and attention. In all likelihood the architects avoided any type of sculptural representations on the body of the temple in order to keep it light so that the centre of gravity was free from heavy pressure. Though we are not in possession of any documentary evidence to show the plan of the Bimaleswar temple as a leaning temple no explanation or finding convinces us to accept the theory that the present shape of the temple is the effect of some happenings. The Bimaleswar temple certainly bears testimony to the advanced technical know-how of the Chauhan builders of Western-Orissa.

According to the tradition, the worship of Siva is said to have been initiated by a cow-herd boy.

He used to take the cows to the grazing grounds on the river bank. To his surprise, once he found that a black cow was remaining absent for a particular time on every day. So, he started watching the movement of the cow. It was a rainy day and the river was furious. To his amusement, he saw the cow crossing the high current of Mahanadi. One fine morning he followed the cow and swam across the river. He found the cow going up to a shapely black stone and spraying her milk over it. The cow-herd realised that there was a superior power which directed the activities of the black cow. Thence, he observed submission, devotion and reverence to the supernatural power residing in that rock. Every day he offered his dole of milk, which was at once drunk up by the rock. In course of time this event became known to various people of Huma region. Seeing the 'Linga' type structure of the black stone they at once believed it to be a 'Siva Linga'. A similar type of legend is associated with the 'Sakhi Gopal' of Puri.

Legend relates that in the 16th Century Balaram Deva had been given a grant of Sambalpur by his brother Raja Narasimha Deva of Patnagarh. He established himself first at Bargarh on the bank of the river Jira. From there he is said to have shifted his capital to Chaupur, on the right bank of the Mahanadi near modern Sambalpur town and finally to modern Sambalpur town on the left bank of the River Mahanadi. His area of control was extended from the river Mahanadi in the West to the village Huma on the Mahanadi in the East. Balaram Dev came to know about the miraculous incident of Huma and went to worship the 'Linga'. Realising the religious sanctity and popularity of the deity, he constructed a small temple there. He granted seven villages namely Bulpunga, Huma, Gangadhar pali, Dhatuk pali, and Mahle for the maintenance, regular workshop, and religious ceremonies of the deity. However, it may be noted here that there is no historical evidence to prove that the villages were granted by Balaram Dev.

In all probability, this area was inhabited by tribal people. Balaram Dev was a reputed warrior and perhaps, owing to military necessity the

administration of Sambalpur region was entrusted to him. He was able to consolidate the Chauhan rule in Sambalpur successfully. The construction of a Siva shrine at a place like Huma, which was apparently located in a jungle area during those days was quite significant both politically and socially, besides its religious importance. First, the construction of a Siva temple definitely led to the upward mobility of the local priests of this shrine, who were non-Brahmins. Secondly, it led to the regular flow of caste-Hindu devotees to this shrine. The coming of Hindu devotees must have led to some interactions between the caste-Hindus and the local inhabitants. Thirdly, as it is said earlier, the temple has an endowment consisting of Huma and six other villages, which have been exempted from assessment so long as the temple stands and the religious ceremonies are maintained. It is quite clear that the king was successful in bringing people closer to the temple and thus by means of the temple, Balaram Dev was able to consolidate his authority over the forest regions of his area of control.

Coming of Balaram Dev to Sambalpur was followed by the triumph of Saivism in his forest kingdom. Thence, the successors of Balaram Dev had succeeded in establishing many Saiva shrines in modern Sambalpur district. The royal patronage had drawn the attention of the people from far and wide. People in large number were attracted to this shrine. The fame and popularity of this 'Siva Linga' has come to be known as Bimaleswar to-day. All the same, Raja Baliar Singh, the successor of Balaram Dev constructed the present temple in about 1670 A.D. It was the time when this place became popularly known as 'Huma Kshetra' due to its religious significance.

It is significant that the religious importance of 'Huma Kshetra' is equated with other 'Kshetras' of Orissa, namely 'Shri Kshetra' (Jagannath Temple) of Puri and 'Arka Kshetra' (Sun Temple) of Konarka. Further, as it has been noted by Prahallad Dubey in his 'Jayachandrika', once upon a time Sambalpur kingdom was well-known as 'Huma Rajya'. It may be suggested that the purpose of such royal patronage is to give a

boost to the local cults and at the same time to capitalise the religious sentiments of the local people to such a degree that it can be used as a means for political ends. In any case, the rise of 'Huma Kshetra' in Sambalpur during sixteenth Century has to be attributed to the patronage of the Chauhan rulers. □

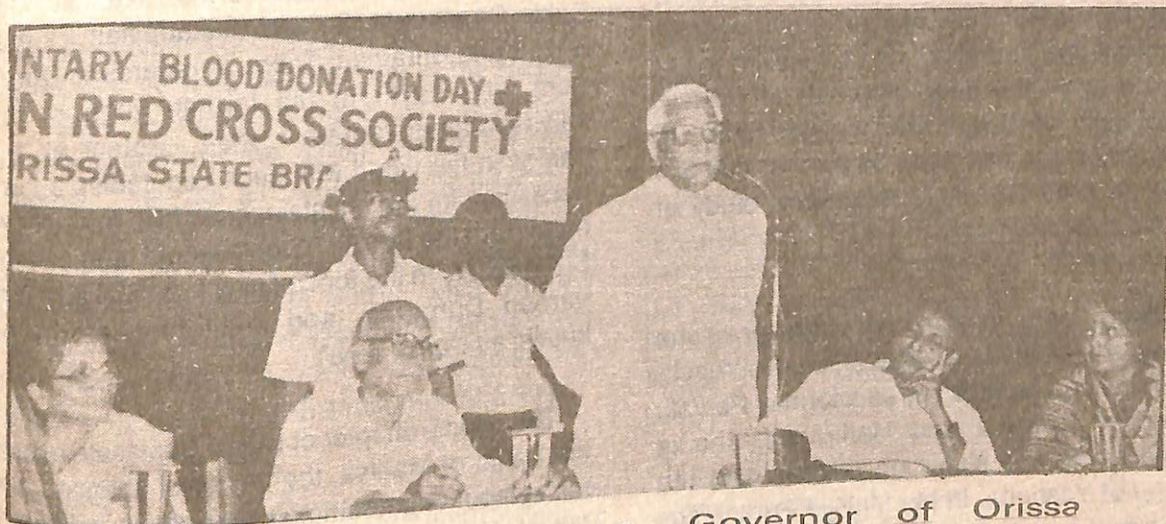
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Shri Yagya Dutt Sharma, Governor of Orissa inaugurating the voluntary Blood Donation Day organised by Orissa branch of Red Cross at Soochana Bhawan, Bhubaneswar on 9th October, 1990.

Durga worship in Orissa



Sanjaya Kumar Mahapatra

The worship of Durga plays a vital role in the Sakti cult of Orissa. From the earliest time to the present day, Durga worship and its related rituals have occupied an important place in the religious life of the people of Orissa. There are number of Mahisamardini and Simhavahini images either carved on the surface of the temples or lying scattered in the different places of Orissa which prove the popularity of Durga worship.

In Hindu pantheon, Durga occupies a pivotal position among the five principal dieties, symbolising as the doer, the universal energy, pure knowledge and absolute truth. Even today she commands the deep devotion of Saktas. The antiquity of Durga worship especially in Orissa may be traced back to the 4th and 5th century A.D. as per the iconographic study of Durga sculptures.

The name Durga is conferred upon her as she destroys affliction and as she is beyond reach. The Amarakosa regards her as a form of Parvati. In the Mahabharata and Harivansa, she is referred to as the sister of Krishna and the daughter of Yashoda. In the Matsya Purana she is described as being born out of the union of three goddesses, while as the Markandeya Purana says, she is made up of the essence of all the gods. Durga is variously named according to her imagined age; thus when she is worshipped as an year old body, she is known by the name Sandhya, if she is conceived to be two years old, she is called Sarasvati, if of seven years

of age, Chandika, of eight years of age, Sambhari, if of nine years of age, Durga, of ten years of age, Gauri, of thirteen, Mahalakshmi and of sixteen, Lalita. Sometimes she is named in recognition of one other of her heroic achievements; for instance, she is called Mahisasuramardini in consequence of her having destroyed the Mahisasura (Buffalo—Demon).

In the Devi Mahatmya the Devi herself has narrated her different forms like Nanda, Rakta-Chamunda, Sataksi, Sakambhari, Durga, Bhima and Bhramari. There, in regards to Durga from, she says "In the fortieth yuga of the vaivasvatamanvantara I shall protect all the beings in the world with such vegetables as are necessary for the maintainance of life and relieve them from the famine; people would then call me Sakambhari. In this form of nine I shall kill an asura named Durgama, and shall thenceforth be known as Durga Devi".

The middle chapter of Durga Saptasati relates the battle of Mahisa, the power of antigods and the symbol of unrestricted will energy and death. "The Mahisa, the leader of the Asuras fought for hundred years with the devas and captured the throne of India by defeating and vanquishing the power of the devas. This enraged the great Gods Visnu, Brahma and Siva, in great anger produced the Goddess later known as Mahisasuramardini out of their unified strength (Mahateja). This Mahateja being added and strengthened by the energies and lustre of

other god turned into a pile of light blazing like a mountain whose flames filled the whole space, which later on unified into a single corpus of a beautiful woman enveloping the three worlds by her lustre.

According to the Agamic Laksanas, the goddess Durga may have four, eight, or more hands, should have three eyes and be of dark complexion; she should have a handsome look with a well developed bust, stout thighs and big hips and be clad in yellow garments. The head should be adorned with a karandá-makuta and the body decked with all ornaments. The front right hand should be in abhaya pose and the back one should carry the chakra. The front left should be in Kataka pose and the back one carrying the Sankha. She is either in Padmasana or Mahisasirsasana or Simhasana. Her breast should be bound with a snake along with a red bodice covering the upper portion of her body. The universal descriptions of Durga Devi are found in the texts of Visnudharmottara, Manasara, Rupamandana, Ansumadbhedagama, Matsya Purana, Vamana Purana, Markandeya Puran, etc.

Durga is often worshipped in the form of nine figures, one of them being set up in the middle and the remaining eight in positions corresponding to the eight points of the compass. They are all seated figures having a lotus as their seat. According to Agamic literature Nava Durgas are : Nilakanthi, Harasidhi, Rudransa Durga, Vana Durga, Agni Durga, Jaya Durga, Vindhya Vasini Durga and Ripumarini Durga. But these names differ from the names of Nava Durgas described in Puranic and Aparajitic literature.

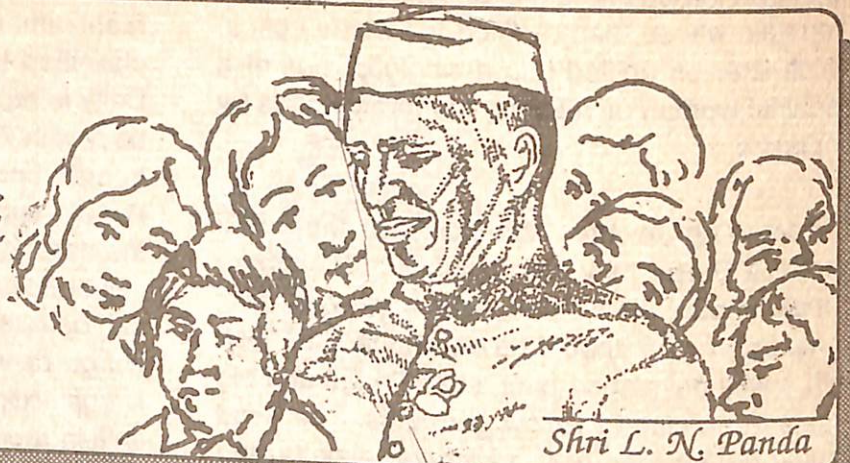
Starting from two armed to eighteen armed, Durga deities are found in many places of Orissa.

From the iconographic point of view Mahisamardini sculptures of Orissa can be classified into four stages. For instances, the Deity is represented with (1) Buffalo, (2) Human body with the head of the Buffalo, (3) Half of the human body emerging out of the neck of the Buffalo and (4) the detached human figure with the decapitated Buffalo. The two armed Viraja of Jajpur belongs to the first category. So the deity can be referred to the Gupta age Mahisamardini Durga of Viraja Kshetra is the earliest form of Durga sculpture. Even there are certain places of Orissa represented with Simhavahini sculptures in Lalitasana postures. The Deity which is placed in the gateway of Lord Kapileswar Temple of Dia belongs to the aforesaid type of representation. Besides, other Durga figures are found abundantly in Orissa. The four armed images of Madhava and Muttian, the two armed Deity of Viraja, the six armed Durga of Astaranga, the eight armed figures of Amarkuda, Rameswar, Kashipur Mangalpur, the ten armed sculptures of Lataharan and Ambapada, the eighteen armed Mahisamardini of Dia, are some Orissan Durga figurines having their artistic representation. Kshetreswari Vimala of Jagannath shrine is also depicted with a high degree of artistic design.

The method of Durga worship in Orissa is unique. The Deity is worshipped according to the methods described in Durgotsava Chandrika, Durgotsava Viveka and in Durga Saptasati. The special offerings are paid during Navaratri of Saradiya and Vasantika pujas. In certain occasions occultism is followed to fulfil the cherished desires of the devotees. The Bhasani festival of Cuttack is also celebrated in honour of the Goddess Durga during Dasahara Days.

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Nehru and Youth



Shri L. N. Panda

Pandit Jawaharlal Nehru was always an ardent believer of youth power. He was very much pleased to see various youth organisations spreading in all parts of the Country which aimed at and worked for a better and more prosperous India and happier world. He realised that the youth in India would understand and work for a secular society.

Pandit Nehru in his Presidential address at All Bengal Students' Conference, Calcutta, on 22nd September, 1928, called upon the youth of the Country to appreciate the new forces and ideas that were emerging in the world and to apply them in India. He said that Socialism was the only hope for a distraught world today. He said, "It is interesting to note that during the great war when a great crisis threatened to engulf the nations of the West, even the capitalist countries of Europe were forced to adopt socialistic measures to a large extent. This was not only done internally in each Country but, unable to resist the pressure of events, even internationally".

Nehru did not agree with many of the methods of Communists but believed in the goals of communism. He maintained that Socialism was the only way to save the world from disaster. He praised the Soviet Union for its stand against imperialism and her relationship with the nations of the East as just and generous. Russia gave up her valuable rights and concessions in China, Turkey and Persia of her own free will, while the British bombarded the crowded Chinese cities and killed thousands

of Chinese as they dared to protest against British imperialism. He said that in the city of Tabriz in Persia the Russian ambassador first reached and tendered a formal apology for the sins of the Czars and established friendship. He said, "Russia goes to the East as an equal not as a conqueror not as race-proud superior. Is it any wonder that she is welcomed?" Nehru was shocked at the racial feeling in England and a few other countries of Europe but observed that the same was totally absent in Russia.

Nehru wanted that the senior students who were voters should know politics well. According to him, "To vote is to take part in politics; to vote intelligently necessitates the understanding of political issues; to understand political issues results usually in accepting a political policy". He maintained that a voter was an ardent politician if he was a keen citizen.

Pandit Nehru had a great hope of the role of the Universities in building the character and vision of the youth that would shape the future destiny of the nation. He said, "It is for a University to realise and to lay stress on this essential basis and foundation, those standards of thought and action which make an individual and a nation".

As an apostle of scientific temper, Pandit Nehru believed that the world would be saved by the method and approach of science. Pandit Nehru was inspired by the life and teachings of Mahatma Gandhi and asked the youth to follow and respect this bright flame of India.

Pandit Nehru did not like such aggressive nationalism as Fascism in Italy and Nazism in Germany which brought only indignity and downfall to those countries and a severe loss to the lives and properties of many nations. He said, "I watched their growth in their respective countries as well as elsewhere. They brought a certain prestige to their people for a while, but they also killed the spirit and destroyed all values and standards of thought and behaviour. They ended by ruining the nations they sought to exalt".

Pandit Nehru thought that the Universities and the educational institutions stood for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the search of truth and onward march of the human race towards even higher objectives; but if these temples of learning failed to discharge their duty and became houses of narrow bigotry and petty objectives then it was impossible for a nation to flourish.

Pandit Nehru was the maker of modern India. He aimed at building a strong free and democratic India where every citizen had an equal place and opportunity of growth and service, where inequalities in wealth and status would cease to be, where people's vital impulses were directed to creative and co-operative endeavour. In such an India, communalism, separatism, untouchability, bigotry and exploitation of man by man have no place. Religion must not be allowed to interfere with the political and economic aspects of a nation's life.

He said, "All this business of Hindu and Muslim and Christian and Sikh must cease in so far as our political life is concerned and we must build a United but composite nation where both individual and national freedom are secure".

Pandit Nehru advised the youth to concentrate on hard labour and cooperative effort for the development of the Country. He was not quite happy with the way the Indian mind functioned. He said, "I look around me, I see not an atmosphere of work, not a psychology of things being done, but only talk, criticism and running down and finding fault, petty factions and like, I see them in all grades above and below, the younger generation and the older generation, every where".

Pandit Nehru did not appreciate the ways in which the workers fought for demands totally neglecting or stopping the work. He said, "Today people seem to imagine that work lies in marching up and down the streets and calling it a demonstration; or stopping work whether it is in a factory or a school or somewhere else calling it a Hartal; or some kind of demonstration activity. It may be that it has uses sometimes, no doubt it has. But I do tell you and I tell you in all sincerity that I can imagine no greater crime to India than the kind of thing that is going on today". □

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Housing for the Urban Poor

Khwaja A. Khalique

Though the overall percentage of urbanisation in India has been relatively low by international standards, the urban population of the Country has increased at the rate of three to four per cent a year over the last two decades. Rapid urbanisation and higher birth rate in the Country has contributed much to the housing problem. The steady increase of metropolitan and class I cities from 50.2 per cent in 1961 to 60.4 per cent in 1981 has led to congestion and overcrowding with the resultant heavy strain on the infrastructure and services in urban agglomerations. The total slum population in the urban areas in 1981 was 18.75 per cent, and in case of metropolitan cities it was about 31 per cent. It was estimated that about 5.12 crore persons would be living in slums and squatter colonies by 1990 of whom about 40 per cent would be in metropolitan cities. Apart from this, over 50 per cent of the families in urban areas are living in dilapidated one room tenements.

A sub-group on the subject set up by the Planning Commission for the Eighth Five Year Plan has estimated that a total of 9.55 million dwelling units—7.80 million new and 1.75 million upgraded ones—would be required to meet the demand of urban areas. This is despite the fact that the number of urban dwelling units which was 14 million in 1961 increased to 28 million in 1981.

Large number of houseless families is another indicator of the housing shortage. There were about 2 lakh such families as per the 1981

Census data. Also, nearly 14 lakh married couples are without a separate room or house and eleven lakh households are living in overcrowded and highly congested conditions.

SLUM IMPROVEMENT

With regard to urban slums, the Government strategy initially was that of slum clearance and rehabilitation of slum dwellers in planned areas which have civic amenities. But as this strategy did not make such progress because of serious constraints of funds and the availability of developed land, the emphasis of the Government policy shifted to slum improvement which provided for a larger coverage of slum population by providing basic services.

Following the shift of policy, the scheme of Environmental improvement of Urban Slums (EIUS) came in to operation in 1972. The scheme envisaged a package of seven basic services for improving the unhygienic environment of the slums. These are the provision of drinking water, sewerage, storm water drains, community baths, community latrines, widening/paving of existing lanes and streets lighting. During the Seventh Plan, up to December 31, 1989, the number of slum dwellers benefitted under the scheme was 92.18 lakh. At present 162 towns in 36 districts are covered under the scheme.

Though housing is a State subject, the Union Government has taken full notice of its serious

magnitude, particularly as it affects the weaker sections of the society. Also to fulfil its promises regarding urban and slum housing, the present Government has spelt out a comprehensive strategy. It comprises of shift in focus of urban development from metropolitan and big cities to small and medium towns, introduction of a new levy on the urban rich to develop slums in to proper shelters, promotion of cooperative ownership on a large scale, provision of developed house sites for the urban poor, shelters for footpath dwellers, site upgradation and progressive development of low income settlements avoiding relocation and removal of these. Along with devising a housing finance system to meet the varying needs of the community and promotion of such appropriate technologies to maximise the use of locally available and recycled building materials.

SPECIFIC PROGRAMMES

The Approach Paper for the Eighth Plan, therefore, recognises the housing needs of different income groups, with special attention to the needs of the poor sections and disadvantaged groups. Accordingly, the Union Ministry of Urban Development has formulated a draft Housing Policy Paper with the goal of eradicating houselessness by the year 2001. Also, the Action Plan announced by the Prime Minister on the New Year Day this year envisages that a comprehensive National Housing Policy would be framed for different sections of the society, with specific programmes directed towards the poor and for improving the housing finance system.

The Government has also decided to make appropriate changes in the approaches of the financial institutions with a view to cover the households currently excluded from their operations. The National Housing Bank would enhance the efforts for providing housing loans to poor on these lines.

The bulk of house building work in our Country is done by the people themselves with their own resources, without recourse to the Governmental agencies or financial institutions.

But that people, cannot do on their own is to obtain land, assemble it in large sizes and arrange the basic infrastructure such as water supply, sanitation, roads, lighting, etc. so what is needed is to remove the constraints and to create an environment which will enable the people to fully utilise their potential and resources. This, however, does not exclude the direct responsibility of the State to provide or improve housing to the absolutely homeless and the economically weaker sections of society.

THE SCHEMES

To fulfil this responsibility, the Union Government has launched three major schemes this year. These are basic services for slum dwellers, low-cost sanitation and liberation of scavengers and night shelters for footpath dwellers in major cities.

The scheme of Urban Basic Services for slum dwellers proposes to cover 2.25 lakh families during 1990-91 for which an outlay of Rs.25 crore has been made. The scheme of providing night shelters for foot path dwellers in big cities proposes to cover five lakh dwellers during the Eighth Plan. During 1990-91, night Shelters will be provided to one lakh footpath dwellers with a Central Plan outlay of Rs.8 crore as subsidy and Rs.40 crore as HUDCO loan assistance.

The Union Government has also sponsored a scheme for the integrated development of small and medium towns with a population of less than one lakh, with a view to check the migration of rural population to metropolitan cities and promote orderly urbanisation and also to diffuse the economic growth patterns so as to provide reasonable living standards to the people in small and medium towns. A town selected under the scheme is eligible to get the Central assistance of Rs.52 lakh on a matching basis. Until the end of the Sixth Plan 235 towns had benefitted under the scheme and a sum of Rs.63.57 crore was provided as Central assistance.

According to the Government, housing is also to be regarded as a part of the strategy for

augmenting employment. It is estimated that an investment of one crore rupees in housing will generate 670 man years of employment. Under the Nehru Rozgar Yojana considerable emphasis has been laid on upgradation, repair and reconstruction of unserviceable, old and dilapidated dwelling units of households which are below poverty line in urban areas. For very poor household, subsidy is provided under the Indira Awas Yojana.

HUDCO's ROLE

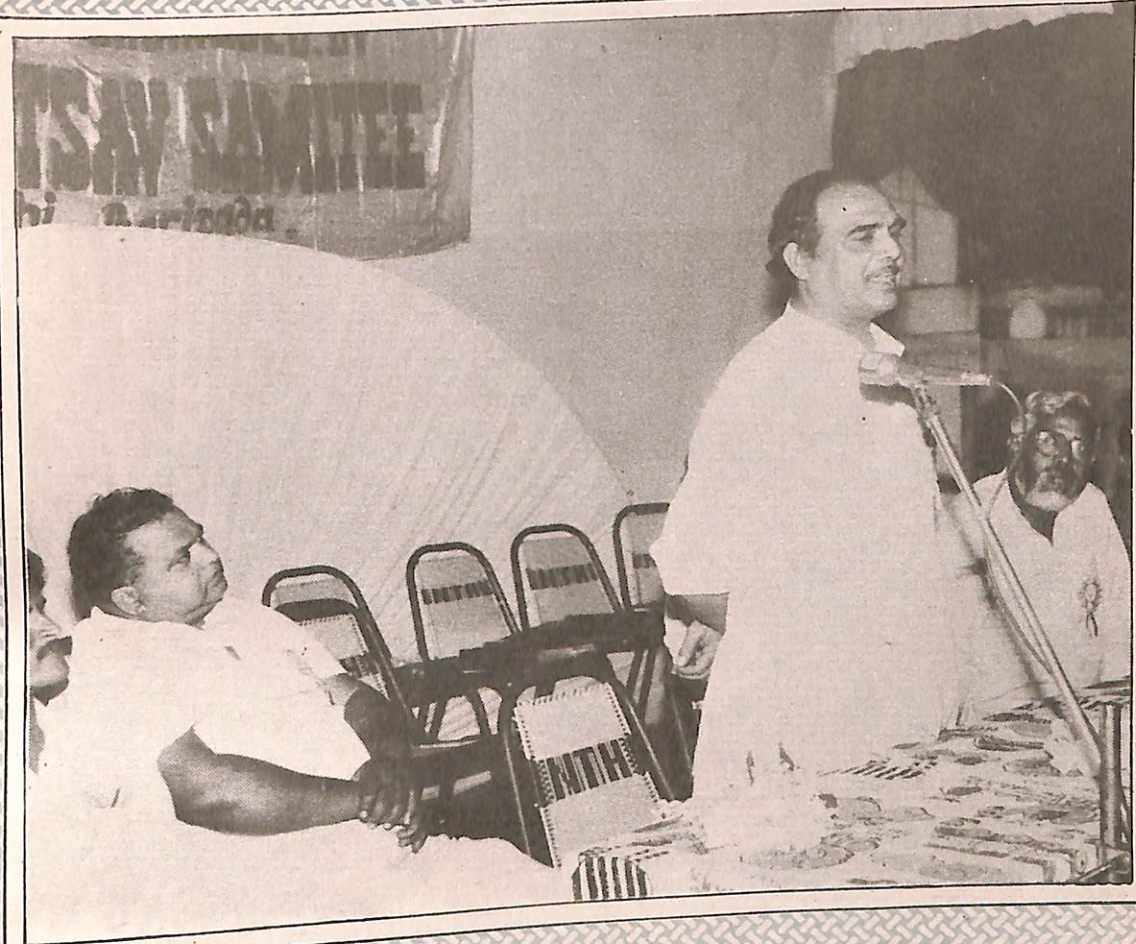
It has also been decided that the special role of HUDCO, the premier housing finance institution in the public sector, devoted to the cause of housing for the low income groups and to the expansion of urban infrastructure, would be further expanded. HUDCO since 1970, has sanctioned over 6,400 schemes with a loan

commitment of about Rs.3,764 crore, which would result in the construction of 34.2 lakh dwelling units, development of 2.99 lakh residential sites and the provision of 5.07 lakh basic sanitation units. Over 90 per cent of the housing units built with HUDCO assistance have gone to the economically weaker sections and lower income groups.

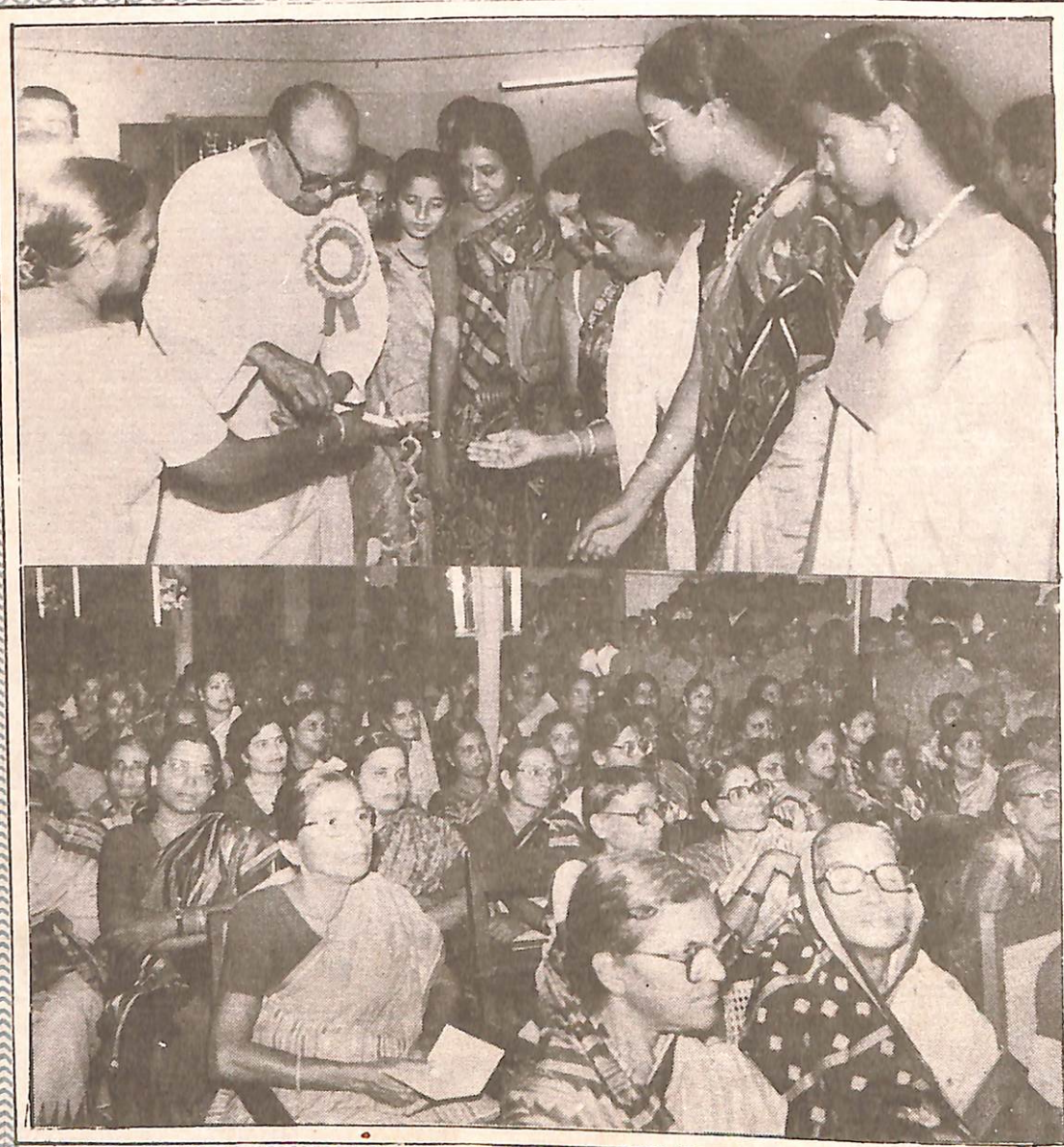
But to tackle the stupendous housing problem that the Country faces, what is needed is to reverse the declining investment trend. The immediate goal should, therefore, be to double the investment in public sector, remove all constraints on house building activities, make such technology available as maximise the use of non-conventional materials and create conditions for the increased flow of funds in to the private housing sector. (A PIB Release) □



Shri Sarat Kumar Kar, Minister, I. & P. R., Tourism, Sports and Culture garlanding "Gana Kabi Baisnaba Pani" on the occasion of the Poet's birth anniversary, held at Ravindra Mandap on 4th August 1990.



*Shri Sarat Kumar Kar, Minister, Information & Public Relations,
Tourism, Sports and Culture addressing a meeting at
"Kumar Utsav Samiti" Baripada.*



*Shri Biju Patnaik, Chief Minister, Orissa,
inaugurating the Platinum Jubilee Celebration
Sailabala Women's College, Cuttack*