

ODISHA REVIEW

VOL. LXX NO. 12

JULY - 2014

PRADEEP KUMAR JENA, I.A.S.
Principal Secretary

PRADIPTA KUMAR MOHAPATRA, O.A.S.(SAG)
Director

DR. LENIN MOHANTY
Editor

Editorial Assistance
Bibhu Chandra Mishra
Bikram Maharana

Production Assistance
Debasis Pattnaik
Sadhana Mishra

Cover Design & Illustration
Manas Ranjan Nayak

D.T.P. & Design
Hemanta Kumar Sahoo

Photo
Raju Singh
Manoranjan Mohanty

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

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

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

Five Rupees / Copy

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

CONTENTS

Chariots Proceed to Gundicha Temple	<i>Sashidhar Padhi</i>	...	1
Good Governance		...	3
Forest Avenues of Odisha : An Overview	<i>Dr. Manas Ranjan Senapati</i>	...	9
A Journey to Sugar-land	<i>Sonril Mohanty</i>	...	12
Man Forsaken and All Alone: A Case of Capital Punishment in Odisha	<i>Binoy K Behera</i>	...	13
A Brief Analysis on Work Participation Rate of Population with Disability in Odisha State - Census of India 2011	<i>Bishnupada Sethi</i>	...	21
Observance of Rule of Law and Protection of Human Rights	<i>Prof. H.B. Das</i>	...	25
Revisiting Management Education for Socio-Economic Growth	<i>Prof. Anamika Dr. Manas Kumar Pal</i>	...	28
Nadine Gordimer : A Tribute	<i>Bishnupriya Padhi</i>	...	35
The Role of Islam in Interreligious Rapport in Odisha	<i>Dr. Mohin Mohammad</i>	...	41
Kalinga and China : A Study in Ancient Relations	<i>Dr. Benudhar Patra</i>	...	46
Raghunath Panigrahy : The Genius	<i>Bhaskar Parichha</i>	...	51
Reducing the Risks of Younger Generation by Strengthening Life Insurance Services in India : A Case Study in Bhubaneswar	<i>Archana Kanungo</i>	...	53
Role of Botanicals, Biopesticides and Bioagents in Integrated Pest Management	<i>Dr. H.P. Misra</i>	...	62
The Saint - Poets of Odisha	<i>Dr. Nishamani Kar</i>	...	68
Migratory Elephants in Nilagiri – Balasore	<i>Harsha Bardhan Udgata</i>	...	73
Dr. N.K. Sahu Museum : A Departmental University Museum of Western Odisha	<i>Bhagawana Mahananda</i>	...	79
Odisha Update		...	83

Editor's Note



It has been proved beyond doubt that the earth's climate is warming and the actions of human beings are responsible for this. The reality poses grave danger for current generation and those to follow. The children of today will bear the brunt of impacts which are to take place. It is felt that community needs to implement steps that could help in adopting to the impact of climate change. The annual tree planting festival named "Vana Mahotsav" celebrated in the 1st week of July is a part of the effort to reduce global warming. It is expected that every citizen of India has to plant a sapling in the Vana Mahotsav Week. It helps spread awareness among the people about the harms by cutting down of trees. The Government of Odisha has decided to plant around 12 crore saplings through plantation drive.

It is a fascinating political phase in our State. There is more of innovation and the direction of the Government can be judged from the decision taken over the period of last 60 days. The new Council of Ministers in its 1st meeting thanked the people of Odisha for reposing their trust. It was also resolved to approve the manifesto in principle as promised by Hon'ble Chief Minister and make all-out efforts to implement the promises made in it in a phased manner. The Odisha Government on 24th of June set a target of filling 40,000 posts in different departments within 6 months. In a bid to encourage growth of small and medium enterprises in the State, Odisha Government is planning to bring out a policy for entrepreneurship development to help breed new entrepreneurs. The introduction of 102 Ambulance will benefit pregnant women and newborn child.

The Government of Odisha raised the retirement age of its employees to 60 from 58 which will benefit about 5 lakh State Government employees. Earlier, the retirement age of Doctors engaged with Govt. Hospitals and Medical Colleges was raised from 60 to 62 and was

later ratified by the Cabinet. Recently, the State Cabinet under the Chairmanship of Hon'ble Chief Minister Shri Naveen Patnaik has approved "State Policy for Girls and Women-2014".

The Odisha Economic Survey 2013-14 has appreciated the successive BJD Govt. for securing the financial position of the State which was struggling in the past. The State Government has taken several steps to strengthen appropriate institutional measures for effective management of public finance. In comparison to our State, it hurts when we find that the country's ranking in Human Development Index stood at 135 out of 187 countries in 2013.

Last but not the least, due to incessant rains leading to breach in the river embankments there is a flood situation which has affected 2 lakh persons in 8 districts. However, the Government led by Shri Naveen Patnaik is well prepared for any eventuality. Personnel have been deployed along with boats for rescue and relief operations. Free kitchens have been opened to provide cooked food to the evacuated people thereby successfully managing the flood situation.

By the divine grace of Lord Jagannath and active participation of all the stakeholders, we witnessed the successful culmination of the annual Rath Yatra of the holy Trinity. Let us not forget to wish for the Odia Sports persons to win medals for India at Glasgow Commonwealth Games.

Vande Utkal Janani.



Editor, Odisha Review

Chariots Proceed to Gundicha Temple

Sashidhar Padhi

The World famous Car Festival of Lords to give Darhsan to fallen mass
Appear Chariots of Lord Jagannath, Balabhadra and Subhadra, the goddess.

Stand in a line in front of the famous temple
In the fine morning of Sukladwitia of Ashadha Special.

Nandighosha the Chariot of Lord Jagannath with sixteen wheels
Cover the top with red and yellow fabric reel.

Taladhawaja the Chariot of Balabhadra has wheels fourteen
The colour of the body is of cloths red and green.

Devedalana the chariot of Subhadra has wheels twelve
Of red and black coloured cloth, gently move.

Sudarsan seated in that chariot beside the goddess
Madan Mohan seated with Lord Jagannath in Nandighosh.

Rama and Krishna seated in Taladhawaja and they are seven
Globally famous festival is witnessed by Gods in heaven.

The well decorated three chariots get ready to move
The king Gajapati sweeps the chariots with broom of gold for love.

The ocean of devotees witness the incident and cherish
And ready to pull the ropes of cars and flourish.

The Pandas in the chariot indicate the crowd to pull
But the movement of chariots depends on God's will.

Sometimes it so happens, the 'devotees drag and drag the rope
The chariots don't move at all and thus they lose hope.



The Pandas and devotees are in pensive mood
Try to know the God's will, bad or good.

Offer Pooja and beg apology for the wrong they commit,
When the Gods satisfy, the chariots move to reach the target.

The great mystery is that the devotees feel proud
The ropes are dragged by the strength of the crowd.

But the rope pullers feel that they are mere holder of the rope
The chariots move of their own accord but no other scope.

The chariot of Balabhadra is dragged first
The chariot of Subhadra pulled, and Jagannath last.

With divine pleasure the devotees move on and on
To Gundicha temple on Badadanda, two miles long.

The Lords reach the temple on that day or next
Stay for ten days and give Darshan to all and alienate.

Back to own temple on the day of Bahuda to fall
Seeing the Lords in the chariots the devotees are delighted and thankful.

The car festival of Puri became a global occasion
The devotees abroad observe the festival with much devotion.

Lord Jagannath, the Lord of the Universe is all-pervading
The devotees feel his magnanimity and divine healing.

During the stay at Gundhicha temple, the Lord manifests ten incarnations
That soothes the devotees and gives utmost satisfaction.





GOOD GOVERNANCE



Address of Hon'ble Governor of Odisha Dr. S.C. Jamir to the Odisha Legislative Assembly



Mr. Speaker & Honourable Members,

At the outset, let me offer my heartiest congratulations to each one of you for your stupendous success at the hustings. I sincerely welcome all of you to this inaugural session of 15th Odisha Legislative Assembly. I look forward to a constructive as well as productive, this session and the sessions that will follow in due course.

1. This August House has expressed its deep condolences on the sad demise of Late Manmohan Mathur, Former Member of this House who had made significant contribution to the development of the State. I request Hon'ble Members to join me in paying tribute to Late Yudhistir Das, Former Speaker of this House, Late Basudev Majhi, Dibakara Sharma, Maheswar Majhi, Harihar Sahoo, Kahnai Singh, Nanda Kishore Jena, all former Members of this House and Late Prakash Kumar Sahani, Ex-Sepoy, 120 Infantry Battalion (TA), Bihar & Late Soumya Ranjan Dhirsamanta, Lieutenant, Military Hospital, Ambala Cantt. who are no more with us. The House may convey our heartfelt condolences to the bereaved families of the departed souls.
2. When I addressed you last time, I alluded to you to the rising expectations of our people and a yearning for a better quality of life, transcending class, creed and region. Technological revolutions and path breaking innovations, especially in the information and communication domain have truly made access to information universal and on a real time basis. Our people are no longer passive and mute observers to the developments happening in their midst, rather armed with the power of information are eager to contribute constructively and imaginatively and partake on an equal footing the benefits arising out of it.
3. All of us in this august house must welcome the increasingly assertive citizenry and must strive to engage with them in a manner to harness the collective energies of our population to re-create a society that truly enables every person to realize his goals, dreams and fulfills his aspirations without creating any encumbrances on others.
4. A society whose population is well informed, alert and vigilant, offers unique challenges as well as opportunities to each one of us in this august house. Challenge is to channelize this exuberance productively for collective good and opportunity in terms of conceptualizing newer avenues that can accommodate the myriad expectations of our people in such a fashion so as to strengthen our journey towards an equitable, inclusive and a just society.
5. When we came to power in 2000, we took on ourselves a challenge that was unheard of then in any political discourse and which was to radically transform Odisha in every aspect, for everybody to sit up

and take a note of it. It is to take Odisha to an unenviable level. We were apprehensive then, as we were not sure whether our intentions would be understood, appreciated and whether we would be able to garner support from people. After 14 years of unflinching commitment to our transformational goals and unrelenting efforts, I am proud to state in this august house that Odisha has indeed scaled new heights and that people of Odisha have once again reposed their faith in our ability to deliver for the 4th consecutive time is an unambiguous vindication of the goals we have set and the direction in which we have been working.

6. While the recent success at the hustings has boosted our morale and emboldened us to sustain with our efforts of driving growth to newer heights so as to expand our inclusive developmental goal, we at the same time are aware of the pitfalls of complacency. In order to send a clear message of our determination, immediately after the swearing-in ceremony, my Government called the first meeting of the Council of Ministers and resolved to implement the promises we made in a time bound manner following due processes and procedures.

7. My Government shall fulfill in a time bound manner the primary infrastructure needs in the areas of road communication, drinking water, electrification, irrigation, agriculture and education in both rural and urban areas of the State, so that lack of access to infrastructure does not become a barrier to growth and well-being of the people of Odisha.

8. Even though a marginal reduction in the number of people dependent on agriculture and allied activities has been witnessed in the recent years, agriculture continues to be the backbone of our economy and provides livelihood to a vast majority of our population.

9. Input management holds the key to sustained agriculture productivity improvement. In this direction, My Government envisions to create an additional irrigation potential for 10 lakh hectares in the next five years besides making available in every Panchayat high quality seeds, fertilizers, pesticides, insecticides and required agricultural technical extension services. On a mission mode, all defunct LI points shall be restored and operationalized. Seed replacement ratio will be increased to 34% and our endeavor will be to transfer all subsidies and financial assistance directly to the bank accounts of individual farmers in the days to come.

10. To streamline the post-harvest management practices, My Government shall ensure, in all procurement districts, mandis, concrete drying platforms and threshing floors for every 5,000 population. A comprehensive Warehousing Act shall be legislated to create storage infrastructure in every Panchayat, subsidy based cold storage facilities shall be established on PPP mode in all Blocks of the State. A second Agriculture University shall be established in the KBK region to augment manpower needs for the agriculture sector and also benefit the backward areas farming communities of the technological advances. My Government has also decided to exempt tax on trolleys attached to tractors.

11. My Government shall take all steps to convert “kutcha” houses into “pucca” houses in a phased manner by providing suitable financial assistance.

12. A healthy individual makes a healthy society, which, in turn, drives prosperity. My Government has already set high standards in the health care space by introducing free emergency ambulance services,

providing health insurance to over 55 lakh farmer families and instituting the Odisha State Treatment Fund. To ensure continuity of our commitment for a healthy Odisha, My Government shall endeavor to provide medicines through Odisha Medical Corporation and ensure that health insurance coverage becomes universal covering every section of the society both in rural and urban areas. Also my Government shall enhance assistance for medical treatment both under the Odisha State Treatment Fund and the Chief Ministers' Relief Fund.

13. Having made substantial progress to ensure physical and economic access to food, My Government has decided to scale up the coverage under Public Distribution System to make it universal so as to make the coverage under the food security inclusive and holistic.

14. Having achieved the desired critical mass in the field of education, My Government shall now shift the focus towards enhancing the quality of the same. For that to happen, My Government shall establish Model Public Schools in every Block and the infrastructure gaps in Panchayat High Schools shall be plugged. Scholarships to meritorious students shall be enhanced including those based on social sector. To reduce burden on parents for educating their children, My Government shall provide interest subsidy to students on the loans taken from banks to pursue technical and professional education. ST & SC students getting admission into National Institutes shall be provided with financial assistance to take care the entire cost of education. More numbers of Girls hostels will be established in urban areas and free bi cycles will be provided to all 10th class students.

15. While all of us talk proudly about the great advantages in store for the society from having a young population among us, unless they are handled properly, the supposed advantages can turn into a big disaster. I am proud to state in this august house that My Government was the pioneer in recognizing the need and announced a holistic and progressive Youth policy. My Government shall implement in a time bound manner, all the components of the Youth Policy in order to ensure that our Youth are enabled to contribute meaningfully to the growth and development of Odisha. Special focus shall be given to all round development of our girls and other vulnerable groups. Career Counseling in colleges, employment Melas and youth festivals at district levels, establishment of three coaching institutes at key locations to prepare our youth for national level competitive examinations will be some of the interventions which My Government shall take up.

16. Women empowerment as an instrument to safeguard familial cohesion and preserve social harmony has been a key for My Government. To further scale up the interventions aimed at empowerment of women, My Government, shall formulate a "Holistic Women Policy" shortly to bridge the remaining gaps in holistic social and economic empowerment. As a mark of respect to all those women of Odisha who have joined the Mission Shakti movement and also to encourage more, My Government shall endeavor to bring down the interest against loans to Women SHGs within one year.

17. Empowerment of Backward communities has always topped My Government's developmental agenda. My Government has taken some of the pioneering steps that has yielded excellent results, which is a great source of inspiration to take forward our work. My Government shall expand the scope of some of these interventions and our emphasis would be to develop and maintain Tribal Sacred Grooves and other places of worship, expand the coverage of OTELP, provide multi lingual education

facilities by including more tribal languages, cover all tribal families under health insurance, housing scheme, pension scheme etc. My Government shall establish Tribal Education Complexes in Urban areas to impart quality education to all tribal children.

18. In continuation of the welfare measures already adopted for the Minority Communities, My Government shall take all the necessary steps for their all-round development to make sure their involvement in the development process while preserving their identities. We will strive to recruit large number of teachers in Telugu, Bengali and Urdu languages along with establishment of teachers' training schools in these languages. Financial assistance for development of community facilities will also be extended. We shall endeavor to extend financial and infrastructural support to Minority Educational institutions. Exclusive scholarships for poor students of minority community as well as extension of financial assistance to meritorious students belonging to Minority communities getting admission into National institutes will form an integral part of our proposed interventions. A single window access point under a single department will start functioning soon that will bring all minority welfare programs and institutions under its ambit. A Haj House will also be created in Bhubaneswar soon.

19. My Government has always attempted to protect the interests of weaker sections of society, especially slum dwellers. My Government shall take up a series of measure to protect the interests of this group such as establishment of "Slum Rehabilitation Board", introduction of a comprehensive "Urban Slum Dwellers Rehabilitation Policy", and ensure that all basic amenities are made available to the inhabitants. Social sector schemes such as pension, assistance for education and marriage, health insurance and rice at Re.1/- per kg shall be extended to all slum dwellers in the State. Loan cum subsidy for both self employment and small business shall be provided to interested slum dwellers. Special colony clusters with housing facilities will be created for slum dwellers.

20. My Government shall constitute a "Welfare Board" for all types of unorganized workers and benefits in line with those available to construction workers shall be extended after one year of their registration with the Board. Further, all small traders and street vendors in the unorganized sector will be registered in phases in the next five years and will be covered under health insurance and subsidy linked loan facilities.

21. My Government is committed to sustain the momentum we have gained in expanding industrial base in Odisha. Now My Government will focus on harvesting the gains from industrialization by encouraging local value addition so that employment opportunities are generated for the youth of the State and it augments revenue generation for the State. My Government shall revive sick and closed industries in the State and will make mandatory for industries involving acquisition of private land to provide shares to GPs and persons from whom land is acquired so that such GPs and land losers can have a continuous source of income.

22. Central neglect historically kept Odisha backward despite its many comparative advantages. Our State can achieve all-round progress if Odisha is given the status of "Special Category State" under our Constitution. Our fight for Special Category Status with emphasis on Odia Swabiman shall be intensified in the coming years till this legitimate demand is acceded to by the Central Government. An Odia University will be established to facilitate all-round development of Odia Language.

23. Development of Western Odisha and the KBK region shall remain a priority for My Government. While My Government shall endeavor to include Koshali/Sambalpur in the 8th Schedule of Constitution, we shall simultaneously plan for special drought proofing measures and irrigation facilities for the traditionally drought prone areas of Western Odisha and KBK region. My Government shall upgrade all the major two lane roads in the region into four lane roads, an Expressway shall be constructed to connect Northern and Southern parts of Odisha that will run through the backward region of Western and KBK districts. To provide rail link to all such districts of the state that do not figure on the railway map, My Government shall share the expenditure with Centre on the pattern of Khurda-Bolangir rail link.

24. A new rural connectivity scheme namely “Chief Minister Sadak Yojana” shall be launched to provide road connectivity to villages and the scope of “Biju Setu Yojana” shall be expanded. My Government shall ensure access to power and piped water in rural areas.

25. All round development of villages and Panchayats remain the priority area of My Government’s efforts in bringing about changes in our State. While reiterating our commitment, My Government shall take up new measures such as establishment of state-of-the-art Community Hall cum Kalyan Mandaps in every Panchayat with modern video hall and mini-theatre facilities. Every Panchayat will have Hi-Mast lights, a model library, street lighting facilities, a Legal assistance cell. Under the “Biju Gaon Gadi Yojana”, all unserved Panchayats shall be provided with transportation facilities. A part of RMC revenues in procurement districts will go to Panchayats for development of Agriculture marketing infrastructure.

26. To prepare the vast majority of youth coming into workforce annually, My Government shall introduce a “Chief Minister’s Employment Generation Scheme” that will aim to upgrade skills of at least 150 youth from every Gram Panchayat, who will then be linked to loan and subsidies. An “Odisha Youth Innovation Fund” shall be created to incubate new business ideas coming from young entrepreneurs. Recruitment in Government in all fields shall be scaled up and recruitment of local talent shall be facilitated in all industries and investments coming into our State.

27. Making a paradigm shift in governance, My Government shall move from a need based to rights based governance and delivery system. My Government shall set up “Odisha State Transparency Council”, an independent body outside the Government to ensure transparency in tendering and overseeing quality of works executed by Government departments. A “Right to Service Authority” shall be created outside the government to monitor and implement the Right to Service Act. The scope of Right to Service Act would be further expanded to cover more services. Besides, Development Councils will be planned for the development of scheduled and backward areas with a view to accelerate the pace of inclusive growth and decentralized governance. All villages having a population of 1,000 or more will be converted into Gram Panchayats in a phased manner. Untied funds will be made available to Gram Panchayats, Panchayat Samities and Zilla Parishads with a view to boost local planning.

28. My Government has taken upon itself to change the manner in which Social Security measures are designed and administered in the State. From a target based coverage, My Government shall make access to Social Security a ‘right’ so that it becomes universal and rightly so. Every person eligible for

pension shall be covered, Unmarried and destitute women above 30 years will be brought under its ambit. “Biju Bal Vikas Yojana”, a new scheme shall be launched soon to adequately rehabilitate all the orphan and destitute children in the State. “Nirmaya”, a new health insurance scheme shall be launched soon for MR, MRCP, autistic children & children requiring special attention with the State government bearing the entire premium cost. We shall broadbase and expand the entitlements under various welfare schemes for the disabled, old age persons, destitute and orphans and shall provide assistance to senior citizens of all religions to go on pilgrimage.

29. Last but not the least, My Government shall continue its work for the upliftment of fishermen and people dependent on forest for eking out a livelihood. My Government shall increase the livelihood support for fishermen during ban periods, all ‘kutchha houses’ of fishermen shall be converted into ‘pucca houses’ within a fixed time period, The initiative “Ama Jungle Yojana” shall be expanded to cover all ‘Vana Suraksha Samitis” which would aid the process of regeneration and protection of our forests and safeguard the livelihoods of people dependent on forests.

Odisha has finally come of age and is slowly occupying a vital space. Our State has become very crucial in deciding the direction and level of growth of our country. Despite historical neglect from various quarters, we have not shirked our responsibility and contributed meaningfully to developmental imperatives. It is now time for us to create an environment in which our people, our society share a part of the benefits as an equal partner in the developmental process. Fourteen year back, we embarked on this epoch making journey to transform our State and transform our people. In this journey of ours, we have received full support and co-operation of our people, for which we shall forever remain grateful. In certain areas, we met successes and setbacks as well. But we are not shaken and each such setback has added more strength and vigor to us and motivated us not to lose our focus on our ultimate goal of making our state very much inclusive. A State where every individual can materialize his dreams of life, fulfill his ambitions and more importantly contribute to fellow citizen’s prosperity. We bow our heads in deference to the people of Odisha for the unprecedented support they have given us. And we assure every person that their belief in our abilities to deliver a clean, transparent government will never be shattered. I appeal to all of you to support our endeavors in making Odisha Progressive, Prosperous and Peaceful.

I now leave you to your deliberations and wish you all success.

JAI HIND.

Forest Avenues of Odisha : An Overview

Dr. Manas Ranjan Senapati

Almost one-third of Odisha is covered by forests which make up about 37.34% of the total land area of the state. These forests cover most of southern and western Odisha. The eastern plains adjacent to the coast are covered by farmlands.

The forest cover of Odisha extends over an area of 58,136.869 square kilometres out of which reserve forests make up an area of 26,329.12 square kilometres (10,165.73 sq mi), demarcated protected forests make up 11,687.079 square kilometres (4,512.406 sq mi) and undemarcated protected forests make up 3,638.78 square kilometres (1,404.94 sq mi). Other types of forests make up 16,261.34 square kilometres (6,278.54 sq mi) while unclassified forests make up 20.55 square kilometres (7.93 sq mi) of the total forest cover.

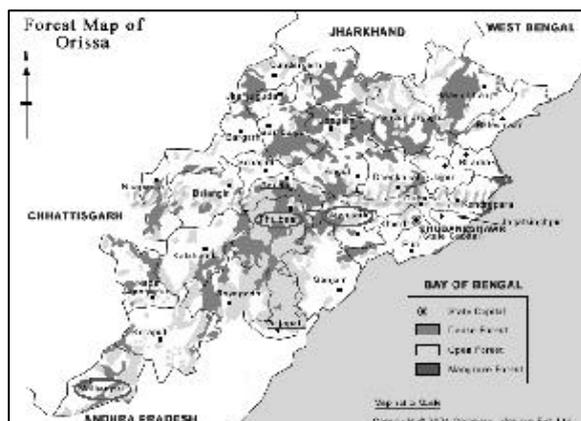
Reserve Forests	26329.12 Sq.Kms.
Demarcated Protected Forest	11,687.079 Sq.Kms.
Undemarcated Protected Forest	3,638.78 Sq.Kms.
Unclassified Forest	20.55 Sq.Kms.
Other forests under the control of Revenue Department.	16261.34 Sq.Kms.
Total:	58,136.869 Sq.Kms.



Fig. Forest cover of Raghurajpur, Odisha

The State Government of Odisha also classifies forests based on their density. About 538 square kilometres (208 sq mi) of land are classified as very dense forests with a canopy density of over 70 per cent, 27,656 square kilometres (10,678 sq mi) of forests are classified as moderately dense cover with a canopy density of 40 to 70 per cent and 20,180 square kilometres (7,790 sq mi) of land are classified as open forest with a canopy density of 10 to 40 per cent.

Odisha has a diverse variety of plants and animals. Odisha's forests yield large quantities of teak and bamboo. Teak, apart from medicinal plants and Kendu leaves contribute substantially towards Odisha's economy. Odisha's forest ecosystem has been greatly affected by deforestation and illegal smuggling and poaching.



The State Government has established the Odisha Forest Development Corporation to combat the menace of smuggling. The State Pollution Control Board has brought a set of rules to force in order to combat environmental pollution.

FOREST LOSS

Odisha is losing forests at an alarming rate as per the latest findings of the Forest Survey of India (FSI). It appears that even though the forest laws have been made more stringent in 2003 with major amendments, the department is unable to check forest loss. The results of the assessment made in 2003 vis a vis that of 2001 have revealed that the forest area has decreased by 472 sq kms compared to 2001 survey. There is a marginal growth in dense forests which were earlier recorded at 27,972 sq kms in 2001, which has been now recorded as 28,170 sq kms in 2003. According to the latest census only 31 per cent of the area of the state has forests on the ground. 18 per cent of the state's geographical area is covered by dense forests though the ideal coverage should be 33.33 per cent.

The state's forests are now threatened due to a variety of causes including timber smuggling, rampant mining, industrialization and uncontrolled goat and cattle grazing. Odisha's forests are

threatened by rampant mining and industrialization in forest areas which has caused severe loss of forests. Timber smugglers are very active throughout the state and have been regularly decimating the dense forests of Satkosia, Keonjhar, Balliguda, Rayagada, Athmallik, Boudh, Similipal, Baisapalli, Pallahara, Bonai, Dhenkanal areas. Due to strong demand from cities like Bhubaneswar, Cuttack, Angul, Sambalpur, Balasore, Berhampur, Rourkela, there is a well organized racket in felling of prime timber trees in the forest areas of the state. The government is yet to provide funds to improve the existing poor infrastructure (patrol vehicles, guns, beat houses) and also recruit forest guards to fill the huge vacancies of more than 40 per cent throughout the state.

Districts like Bargarh, Bolangir, Boudh, Cuttack, Gajapati, Ganjam, Keonjhar, Mayurbhanj, Nayagarh, Puri and Sundargarh have lost forest cover. Maximum forest loss has been recorded in Ganjam district which lost 238 sq.kms of forests. This is closely followed by Keonjhar which has lost 142 sq.kms due to the mining sector. Mayurbhanj has also lost 127 sq.kms due to timber smuggling and over exploitation of sal leaf collection. Nayagarh has lost 100 sq.kms due to timber smuggling.



Fig. Forest cover of Niyamgiri hill range

Sri Jagannath Bana Prakalpa

L o r d
Jagannath Temple at Puri is one of the international repute and is famous for car festival in the world. The three chariots need 1,135 big logs of about 400 cubic metre timber including Phasi,



Asana, Dhaura, Simili, Mahalima, Kadamba, Moi, Kalachua, Paldhua, Devadaru etc. Nearly 1,000 trees are required every year for construction of the chariots. Due to non-availability of sufficient Phasi timbers required for construction of holy chariots of Lord Jagannath Jew, Puri for famous car festival Phasi tree bank has been formed. The Government has implemented a scheme named as “Sri Jagannath Bana Prakalpa” and fixed a target of 2688 Ha. within 8 divisions along with financial support from Panchayati Raj Department. Accordingly the target has been fixed to carryout plantation in Nayagarh forest division over 400 Ha. in forest and revenue land. Since 1999-2000, the plantation work is being carried out by the DRDA funding. It will take about 40 years for the saplings to become full grown trees in the project area. Huge quantity of sandal wood is also required for performance of rituals in the temple which is purchased from Salem in Tamilnadu. Meanwhile, keeping in view the huge requirement of sandal wood, the state government is contemplating to raise sandal trees in the forests in Koraput district where the climate is conducive, official sources say. Steel frames of chariots with minimum consumption of timbers as per requirement can be used for the sake of ecology and environment unless the car festival will prove to be an

environmental nightmare for the state in the near future.

FORESTS AND CLIMATE CHANGE

Trees are generally about 20 per cent carbon by weight and, in addition to the trees themselves, the overall biomass of forests also acts as a carbon sink. Combustion of fossil fuels release carbon dioxide into the atmosphere, contributing to an atmospheric carbon dioxide increase that, in turn, contributes to global warming and climate change. Destruction of forests, on the other hand, adds almost six billion tons of carbon dioxide into the atmosphere each year, and preventing this stored carbon from escaping is important for the carbon balance and vital in conserving the environment. Particularly in the tropics, where vegetation grows rapidly and therefore removes carbon from the atmosphere more quickly, planting trees can remove large amounts of carbon from the air within a relatively short time. Here, forests can store as much as 15 tonnes of carbon per hectare per year in their biomass and wood. Proper management of forests can supply bioenergy without contributing any greenhouse gas to the atmosphere.

VAN MAHOTSAV

People of India have many festivals related to trees. One such festival is Van Mahotsav or the Forest Festival. Van Mahotsav was started in 1950 by K. M. Munshi, the then Union Minister for Agriculture and Food to create enthusiasm among masses for forest conservation and plantation. Van Mahotsav, a week long festival planting tree is organized every year in the month of July, across India when millions of trees are planted. As the monsoon progresses across the Gangetic plains, Van Mahotsav is celebrated in some parts (Odisha) in early July, in others in

August, and still further west, even in September. Planting of trees is a symbolic gesture to celebrate our reverence for all things that grow in the forest.



Fig. K. M. Munshi

Late K.M.

Munshi had said, “trees mean water, water helps grow wheat and bread, and it is bread that gives and sustains life. Without trees and forests Lord Indra’s clouds will not bless us. Without that water there can be no river and no rain-fed forest. We must all understand and recognize that the

sustenance of human life on this planet can not be arranged without trees.” Van Mahotsav is a step towards protecting the green cover and our environment. The State Government has set itself an ambitious plan of generating at least five crore saplings during the current year while plantation will be carried out over one lakh hectare. All this will entail an investment of Rs.155 crore under various schemes of the State and Centrally-sponsored programmes.

Dr. Manas Ranjan Senapati, Professor & HOD Chemistry, Mahavir Institute of Engineering & Technology, Bhubaneswar, dr_senapati@yahoo.com.

A Journey to Sugar-land

Sonril Mohanty

I gazed, into the distant horizon,
Reaching out to hold the sea in my hands,
To feel the great sky wrapping around me,
To soar on cloud and descend on a magical land,
Where sugar swans with chocolate beaks,
Swim in the rivers of cream and berries,
And lakes of apple sauce and honey,
And rocks of pudding with cherries.

A land where trees bear ice cream, sweet,
Which never melt even if it's hot,
And grass with blades tasting like fudge,
And luscious fruits that never rot.

A land where the clouds are cotton candies,
And in rains, they pour down toffees,
Where quilts are of scrumptious, pink and

boiled sweets,
Which, never in years, get sticky.

A land where roofs of houses are cookies,
And walls are of pastries and marshmallows,
Where pillars are donuts, so squashy and squishy,
And doors of unsullied fruits, so mellow.

A land so magical, so sweet and so soft,
Allures me with a fascinating temptation,
I reach out for a cloud to descend on Sugar-land,
Alas, I have to gaze at the horizon.

Sonril Mohanty, St. Joseph's Girls' High School, Cuttack.

Man Forsaken and All Alone: A Case of Capital Punishment in Odisha

Binoy K. Behera

The 21st of February 1990 began no differently from any other day of spring. Bright, sunny and pleasant, the freshness and greenery around was vibrant with life and youthfulness. The discovery of the body of a young girl however changed all that. For it marked not just the sad lot of a bud untimely plucked and thrown aside well before its own springtime bloom, it also sounded the ominous toll of another death knell.

Seven year old Nitima was an indulged little child. Chirpy, lively and ever full of pranks, it was difficult for anyone who knew her not to be fond of her. Not least of all her doting grandmother for whom she seemed to have become the focus of her very life. The little girl was to the hexagenarian woman not just the embodiment of untainted love and affection, she was the object with which the void in her life had been filled up. The heart which had begun to lose its sensitivity and warmth as the embers around the pyre of her husband had begun to cool, had found in the little girl someone to rekindle itself with. They chewed their 'datoons' together, visited the nearby rivulet together, ate their 'basi' together, slept together. Any attempt on the part of the parents to be harsh with the child would invite for the parents themselves a stern reprimand. When the girl mimicked her grandmother admonishing

them she seemed so much like the old woman. Little wonder they called her Nitima, the name her grandmother went by.

That morning, the dead body of little Nitima was found amidst the jungles near Tiring, the border between Odisha and Jharkhand. When news reached Baripada where I was then posted as SP, Mayurbhanj, the circumstances seemed so strikingly similar to a case I had handled earlier on another part of the Odisha Jharkhand border that I asked the Officer-in-Charge of the PS to wait until I had arrived.

The little girl who had until the previous day been a lively, impish, lovable seven year old, now lay still. The eyes which had mischievously sparkled were glazed and half open. Close to one hand was a bright pink hair ribbon, a cherished possession she had tried to hold on to while around the other lay the forbidden fruits with which she had been so fatally tempted. Overhead loomed a large tree and the tamarind that lay scattered around spoke of the sinister plans of the killer. Having bought her a ribbon and secured her confidence, he had lured her into the seclusion of the forest on the pretext of plucking tamarind for her. The girl, innocent and trusting, had playfully walked into his diabolical trap. The thin trickle of blood that had oozed out of her exposed private

parts hardly suggested the savagery of the rape which, the post mortem subsequently revealed, had ripped open her insides. Then, even as she would have been reeling under the monstrosity of the physical trauma, the breath was coldly and calculatedly snuffed out of her. A rag doll tossed aside after being played with!

It was so frightfully familiar. Back at Jharpokharia the previous year, the body of a girl of about the same age had been found amidst some bushes. She had been raped before being murdered and the evidence had pointed to a close associate of the family, a dismissed police constable who had taken her out on the pretext of buying her a dress. That such a ghastly deed could be perpetrated on an innocent young child by someone taking advantage of her implicit faith in him seemed to defy all established norms of human behavior. Jahar Das was found guilty and sentenced to death by the Sessions Court which was upheld by the High Court, but he was given the benefit of doubt caused by a small period of unaccountability and acquitted by the Supreme Court.

The similarity was inescapable. It was someone the girl trusted who had made her follow him like the proverbial lamb to the slaughter. The parents were inconsolable but the old woman remained dry eyed. The shell-shocked daze evidently came from a realization of the enormity of her misfortune. It was her own son, the product of her own womb who had so cruelly put out the light of her life. The blood stained underwear recovered from the bushes some distance away unmistakably belonged to Laxman.

When Laxman Nayak was arrested some months later, having absconded after the fateful occurrence, he did not seem particularly penitent. Indeed, he almost seemed to wonder what the

police wanted to question him about. But sadly for him, the pieces of the jigsaw puzzle had fitted into their slots quite evenly and he was not left much room to manoeuvre around in. As the story unfolded, his lack of sensitivity seemed abnormal. Having persuaded his mother to allow him to escort his niece back home from Tangarjoda village where they were attending, significantly enough a '*shraddh*' (death anniversary) ceremony, he had let his carnal aberrations take over and throttled the life out of the helpless girl. Later in the evening when he reached home without her, he lied to his brother that she had stayed behind with her grandmother. The next day back at Tangarjoda, he casually told his mother that the little girl was with her father back home. It was only when the older Nitima got back home that she felt the first chill of the dreaded. She almost knew before they actually found out. Laxman was her own flesh and blood and she instinctively knew him. There beneath the tamarind tree they found her. So often had the dear little girl played hide and seek with them. There was unconcealed delight each time they found her. Not this time. She was quite beyond any prank or admonition now.

Back during the training days at the Academy, a distinguished senior officer had once spoken to us on murder cases. The role of a police officer does not really end with completion of investigation as is generally said for that would make us unfeeling automatons, not conscient human beings. It was important to put across, particularly to condemned convicts whose fate one had been a party to, that what one did was only by way of duty and fulfillment of one's *skarma* (own action) and that there was no personal animosity involved.

I went to meet Laxman at the Berhampur jail in the evening of July 15th, 1994, the day

before he was to be hanged. Earlier, when the Supreme Court dismissed his appeal observing that it was a watertight case and one of those 'rarest of rare cases' warranting the death sentence, he had been moved from Baripada jail to Berhampur. He had waited for his mercy petition to be heard and when this had been rejected by the President, the countdown had begun.

When the Jail Superintendent led the way to the condemned man's cell, he suggested first visiting the adjacent block which was now a memorial. The celebrated freedom fighter Laxman Nayak whom the British had hanged in this very jail for his role in the Quit India movement, had graced the cell once. Now over half a century later his namesake counted out his last moments next door, awaiting a far less honourable end.

As we approached the condemned man there was a feeling of trepidation, an unknown apprehension. What if he thought I had come to rub salt into his wounds? What if he presumed that the visit was to him a grim announcement of who was having the last laugh? What if he said or did something unpleasant? It was unwise to face the wrath of a dying man, they said. The maze of thoughts built up into a sense of foreboding. But then, I had not had anything personal against the man and it was clearly not my intention to be so now. I had not done anything that I should not have done, so why fear? If something unpleasant came out of the visit, so be it!

A sentry stood guard at the gate to the block of condemned cells, the second of which had been allotted to the prisoner. Laxman Nayak, in his thirties, sat on the floor outside the cell, staring vacantly at a corner of the wall in front. As I stood at the gate, he momentarily looked in my

direction and then back at the same non-descript spot he had been gazing at. He looked physically emaciated but the face was inscrutable. What would be going on in the man's mind? What would he be thinking about? How did it feel to be only hours away from the ultimate truth, the violent truth in his case?

My fears of a possible outburst from him were perhaps unfounded for he turned out to be a better conversationist than I had expected. But how could he be so relaxed, so casual, so absolutely normal in such an abnormal situation? He spoke freely.

What were his thoughts? What all went through his mind?

He had become weak, was not able to eat very well, suffered a stroke two years back that had left one hand and leg almost non-functional. What could he do? It was his lot.

Did he for a moment ever get the feeling that his stroke perhaps was some form of divine retribution?

He had already been harmed enough. He had got a bride for his elder brother, the woman he wanted to keep was taken away by his younger. They expected him to be their source of earning, to live off him. Now they wanted him out of their way.

But what was the reason for his own mother to be so completely disillusioned with him? To the extent that she had refused to see him, even his dead body?

His brothers did not allow her to do anything in his favour. They hated him. Conspired against him. She had to go along with them.

But did he not feel it was because of what he had done to them? Why should one go to the extent of seeing his own brother hanged ?

Because his brother had poisoned their father and he had protested.

How long ago ?

Don't know...don't remember.

Why did he poison him ?

Don't know. Ask him.

But surely, there must be some reason for someone to kill his own father. How was it that he had not mentioned this before ?

He looked away.

How did it feel when his own mother and brother deposed against him? When they refused to see him after he was sentenced to death ?

He suddenly got agitated and spoke rapidly.

Imagine ! His own mother and brother had given evidence against him. They had trapped him, conspired against him.

Did he not feel that their conduct showed just how much agony he had caused to them ? That he had irretrievably ruined their lives ? Most of all his own ?

They had all along been trying to get him out of the way. They had succeeded. And then he blurted out, "But I will not spare them! They don't know me, what I can do !"

Had he then not committed the act he had been found guilty of ? If he had been framed by people around him, did he feel he was innocent before God ?

"They don't know me, what I can do!" he repeated, avoiding the question.

What would he do if his mother and brother were to appear before him ?

"They would...if they came I would...I would...They trapped me, I'll trap them! I'll fix them! They got me in this mess but they don't know me...I'll..."

And he broke into a guffaw, eyes glittering. He was animated and excited. This from a man to be hanged less than twelve hours later.

What was this man? He was perhaps not whom psychiatrists would call insane but he was just not normal. He seemed to be a post dated specimen of primitive man for whom only the primeval instinct of self and preservation mattered. He did not seem capable of empathizing or realizing that others, even those who had so suffered because of him, could have feelings of their own. His world was his and his alone. I stared at him uncomprehendingly, trying to see his mind through his eyes. He looked away. And slowly the real picture behind the cool and relaxed façade seemed to appear.

Laxman Nayak could well have been a character from one of Pirandello's plays. A man forsaken and alone, a man for whom the distinction between imagination and reality had now become quite blurred. Those who had been his own, while refusing to see him during his four years in prison, had refused even to take possession of his dead body. He was now all by himself, alienated and alone, morally and spiritually isolated. And in trying to escape from the situation and in his instinctive urge for self preservation, had taken refuge in his own imagination. Having insulated his mind from the harshness of factual reality, he had told himself again and again that his brothers and mother had all along been unfair to him, that they were the real aggressors. Over a period of time he had come to accept this imagined situation as the reality

and now there was no clear dividing line between what was actually real and what he imagined was real. And this was perhaps what had kept his mind from going over the edge these years of isolation and incarceration.

But the questions on why they had wanted to trap him or why his brother had poisoned his father threatened to break the security of his cocoon of make belief. And allow the harshness of the reality that his alienation was all his doing to come back in. He met the questions with irrelevant tirades against his mother and brothers. He became talkative and fidgety, trying to hold the conversation as long as he could and interrupting me between questions to divert them. It seemed unfair to grudge him the defence mechanism he had built for himself, so the conversation was better shifted elsewhere.

Was there anything in life that he had wished to do but had not done? If he happened to be released even for a day, what would he do first?

He had worked hard as a daily wager. Now he was weak and feeble. He could not work. There was no point in being released. Who would feed him? Who would look after him?

Had he remembered Nitima these years? About what her parents and grandmother would have gone through?

They had not bothered about him. They had refused to come and see him – even when the jailor sent them money for tickets.

The conversation went on. And I slowly got to what I most wanted to know. Fervently hoping he would answer what I had wanted to hear him say, I asked him.

Had he regretted his act? Did he feel remorse for what he had done?

He talked about how they had harassed him, how they wanted him out of the way.

Had he ever asked himself what his act might have meant to his mother, his brother?

He spoke of how he often did not get to eat back home.

Had he ever told himself that what he did was something he should not have done? That he sincerely felt sorry I queried, desperately wanting to hear him say he was?

“How will that help? Will it get me out of jail?” he retorted.

Did that mean that Nitima did not mean anything to him, I ventured, almost praying to hear him wish that she forgive him and rest in peace?

“That’s all over now. I did that when I had gone mad.”

Was that not the very reason why he should be penitent? Try to make amends, I persisted.

“Will it help me get out? Will it save my life...?” he replied.

It had gone on for a long time now.

As I got up, Laxman looked up for a brief moment and stared at me. The eyes that had glittered during the conversation now resumed their glazed indifference and he turned back to stare at the corner of the wall he had been looking at when I had entered. As I turned back at the gate to look at him again, he was still gazing at the wall.

Sun was setting as I left the jail, the last sunset Laxman would ever see. Indeed, he would not be there to see it rise the next morning. I was feeling a sense of loss, a sense of having failed. Having spoken to him at length and about all that

one could think of, the inescapable picture that remained in mind was that of primeval man, devoid of conscience, incapable of feeling. All along he had spoken about himself – how he had been harmed, how they had trapped him, how he would get even, who would feed him if released, who would take care of him? There was not a thought for the little girl he had so brutally raped and killed, not even a passing mention of what his mother and brother might have gone through. Having implicitly believed in the inevitable proselytisation of the most hardened hearts at the ultimate finale, I had found myself midway through the conversation in the unlikely role of a padre urging a doomed man to seek the forgiveness of those he had irretrievably harmed. But Laxman Nayak was fated to live, and die, with the Albatross round his neck. Had he been genuinely remorseful, the burden would perhaps have fallen off as it had with the Ancient Mariner. Back in the guest house, I played the tape again and again. There was not a hint of remorse in anything that Laxman had said.

I was at the jail in the early hours of the morning, hardly having been able to sleep at all. There was the condemned man sitting on the floor outside his cell, staring in the light of the incandescent bulb at the corner of the wall. A posse of uniformed jail staff was around, staring in turn at him. Hardly anyone spoke. I called the jailor aside.

“How did the night go? He must have repented? Prayed to be forgiven?” I asked hopefully.

The jailor stared quietly and intently for a while. Then spoke.

“He said last night that we had conspired to get him killed and he would not spare us. Said he would get back at us even after he died.”

I stared back at him.

Someone said that it was time. As the cell door clanged shut behind him and a padlock hung from the latch, Laxman slowly turned to look at it. The moment of truth had finally arrived and the look in his eyes said he knew it. He would not return to the cell.

He walked briskly enough despite his limp. A short distance before the gallows block, the hangman and his deputy took over. First the handcuffs at the wrists behind the back, then the forearms tied tightly together and then the ominous black hood over the head. Though this was only the first hanging case in Odisha in nearly twenty five years, Subedar Yadav of the Yeravada jail in Ratnagiri was a veteran in his unique field, having tightened the noose around and released the board from under men like Laxman Nayak ninety eight times before. As he held the limping man by his forearm there was no sense of exaggerated urgency or casualness about his demeanour, only the matter of fact air of a duty to get done with. As Laxman was herded into the gallows enclosure someone announced that it was still rather early. Ever the perfectionist, hangman Yadav went over to his pack of Amul butter. No spread for any slice of bread this, it was smeared on the noose to soften it so as to close round the neck better. “Doesn’t leave any marks or take off the skin,” he clarified later.

When Laxman ascended the steps up to where the dreaded rope hung, a uniformed escort on either side, there was not a hint of nervousness. Subedar Yadav mentioned later how the sight of the noose had shaken the complacency out of so many of his victims. Laxman never got to see the noose. The hood had been placed over his head well before he entered the gallows block. Now the ankles were strapped together and when

Subedar Yadav slipped the noose through and tightened it around his throat, not a sound emerged from the dying man. But he suddenly croaked and slumped on to the floor. By being spared the sight of the noose, Laxman had probably been spared the violence of the transition from his world of make-belief, so carefully and self-preservingly nurtured, to fatal reality. But his executioner had evidently seen such sights before. Straightening up the man with vigorous jerks as one would shake off droplets of water from a wrung wet cloth before drying it out, Subedar Yadav clearly had other things to bother about than the sentiments of his quarry.

As the lever was drawn, the clang of the metal floorboard hitting the side of the wall below drowned the sound of the tug on the rope as the world slipped from beneath Laxman's feet – literally. He convulsed violently for a moment and then hung there oscillating like some macabre pendulum, now turning around this side as he did so, now that. As the hangman steadied the rope, he looked down and after a while remarked that the hanged man had relieved himself. He looked relaxed, the announcement probably being meant to mark the successful completion of the operation.

When the Superintendent, after the scheduled half hour requested the jail doctor to certify the man dead, he descended the steps down to the cubicle below. As the doctor came up again and the dead man and rope were hauled up, the Superintendent laughed aloud in visible relief. They were safe – it was the doctor who would be haunted by the dead man. After all it was he who had handled his dead body first. Somehow there appeared to be more than mere jest in his apparent humour, morbid though it be.

They undid the manacles and rope from around the dead man, his head lolling around at

grotesque angles as they did so. After they laid him out on a stretcher, we took turns offering flowers which the staff there had plucked. Abandoned by his own, bereft of the sympathy of his relations and friends, the token of respect shown to the dead man by the jail staff was a noble gesture. He was carried away to his cremation, unlamented and unmourned.

It was nearly six in the morning now as we sat in the jail office. The jail superintendent looked relieved when we politely declined his offer of tea. As we sat there weren't many words spoken, each apparently brooding over his own thoughts and feelings.

Several last minute efforts had been made to try and save the man. Newspaper reports and people had spoken of human rights, of the meaninglessness of hanging such a man, of capital punishment being barbaric and primitive. After all, he had already been punished through divine retribution and the paralytic stroke in jail two years ago had left him almost a cripple.

Not many apparently had had occasion for any direct interaction with the man. The officials at Berhampur jail who had been with him these last months had said that he was a chastened and reformed person and could have been spared. But it was the jailor himself who had in confidence, only an hour or so earlier, mentioned Laxman's parting threat of getting back at them. Was that perhaps not the actual reason for the Superintendent's jest as the doctor completed his examination of the dead man? Was their apparent appreciation of the man's conduct what they genuinely felt or what they found themselves forced into saying from fear that he could be back to torment them as warned? There had not been even a fleeting glimpse of remorse in the man. He had remained vengeful till the very end, threatening even to come back from the grave.

Those who said that Laxman had already been punished through divine retribution were perhaps only too right. Only, that had not been the end of it. It felt as though the paralytic stroke two years ago had been a test, a warning. Had he been the wiser from it, acknowledged his misdemeanor, been genuinely repentant and tried to make amends by seeking forgiveness, the efforts to save his life would perhaps not have gone in vain. But he had failed the test. And the final divine retribution had to come into play again.

As we wished each other before leaving, I felt a sense of void. There had all along been an implicit belief, a faith in the innate goodness of man. No one was intrinsically bad or evil, only circumstances that made him so. At the final moment of truth, as at birth, the true human being emerged – clean, pristine and shorn of all negative attributes. Laxman Nayak had however proved

this belief, this faith to be a myth. No incarceration was potent enough to reform such men, to make human beings out of them again. Men like him did not deserve to live. They had to die so that others around them could live.

When the Superintendent called for the visitors' book and held out his pen, I could only wish and pray that the dead man's soul would rest in peace. I left the jail, like Coleridge's Wedding Guest, a sadder and wiser man.

Binoy K. Behera, Additional Director General of Police and Director, BPSA, Odisha, Bhubaneswar-75019.
Email: binoybehera@hotmail.com

Investor Connect for Medical College Projects in Odisha through Public Private Partnership (PPP) mode

The Government of Odisha has identified healthcare and medical education as one of the priority areas for private sector participation. The PPP mode of project development has been mainstreamed to address gaps in critical health infrastructure during the next five years.

As part of the holistic development plan for the undivided KBK region, the State Government proposes to establish medical colleges with 100 seats each and associated hospitals with 500 bed capacity in Rayagada and Gajapati districts through the PPP route. These projects are the first medical college projects in the country to have been approved by Central Government for Viability Grant Funding (VGF) support. The estimated project cost is approximately Rs.330 crore for each location, of which 40% cost would be admissible as VGF support to be shared equally between Central and State Governments.

Chairing the meet, Atanu Sabyasachi Nayak, Minister, Health & Family Welfare and Information & Public Relations, outlined some of the other health sector initiatives that the State Government has taken up through PPP mode and stressed that these have been planned as a convergent action plan to spread the impact especially for the poor. The role of technical assistance agencies like DFID, IFC, Ernst & Young, etc. was appreciated in widening the PPP portfolio in the State.

Pravakar Sahoo

A Brief Analysis on Work Participation Rate of Population with Disability in Odisha State - Census of India 2011

Bishnupada Sethi

Some interesting aspects were presented about the disabled population during Census of India, 2011. Among the total disabled populations of 2,68,14,994 in India 9,744,386 are workers which constitute 36.34 % of the total disabled population whereas 39.8 % are workers among the total population of the country. Among the males 53.3 % of the total male population of India are workers whereas in case of disabled males 47.19 % are workers. Similarly, among the total female population of India workers constitute 25.5 % whereas among the disabled, 22.59 % of the females are workers.

In Odisha, 41.8% of the total population are workers whereas among the disabled population 34.32 % are workers. Among males 56.1 % are workers whereas among disabled males 45.16 % are workers. In case of females

27.2 % of the total female population are workers whereas in case of disabled female population 21.47 % are workers.

Table-1 given below shows the Work Participation Rate in Total Population and Disabled Population of the Country and State.

Among the total workers in India 75.2 % are main workers and 24.8 % are marginal workers. In case of disabled population in India 71.65 % are main workers and 28.35 % are marginal workers. In Odisha, among workers 61.0 % are main workers and 39.0 % are marginal workers whereas among disabled population 58.43 % are main workers and 41.57 % are marginal workers. In India, among males 82.3 % are main workers and 17.7 % are marginal workers and in case of male disabled

Table1
Work Participation rate (%)

	India			Odisha		
	Persons	Male	Female	Persons	Male	Female
Total Population	39.80	53.30	25.50	41.80	56.10	27.20
Disabled Population	36.34	47.19	22.59	34.32	45.16	21.47

populations 77.27 % are main workers and 22.73 % are marginal workers. Female main workers in India constitute 59.6 % of the total female workers and female marginal workers constitute 40.4 % of the total female workers. Out of total female disabled workers 56.79% are main workers and 43.21 % are marginal workers.

In Odisha, in case of males main workers constitute 73.9 % of the total workers whereas marginal workers constitute 26.1 %. Among male disabled workers 68.29 % are main workers and 31.71 % are marginal workers. Similarly, among female workers 33.9 % are main workers and 66.1% are marginal workers whereas among females disabled workers in Odisha 33.86 % are main workers and 66.14 % are marginal workers.

Table-2 given below presents the distribution of Total workers among Main workers and Marginal workers of the population and disabled population in India and Odisha.

The above analysis shows that there is not much difference in Work Participation rate between total population and disabled population of the country as well as of the State.

Work participation rate of disabled population in three different age groups has thrown some interesting feature in the country as well as in the State. Generally the figures presented for three age groups for workers are known as Child Age Group i.e. 0-14 years, Working Age Group i.e. 15-59 years and Older Age Group i.e. 60+ years. It is worth mentioning to present here that among the disabled populations in the country 4.09 % are total workers in the Age Group of 0-14, 50.50 % total workers in the age group of 15-59 and 28.30 % in the Older Age Group of 60+. However, in the category 'age not stated' 37.46 % are total workers among disabled populations.

In Odisha, 3.44 % are total workers among disabled populations in the age group of 0-14, 50.04 % in the age group of 15-59, 23.65 % in the age group of 60+ and 35.24 % total workers in the category 'age not stated'.

Table 3 given shows the Work Participation rate in different age groups of Disabled Population of India and Odisha.

Table-2

INDIA/ODISHA	% of Main workers to total workers			% of Marginal workers to total workers		
	Persons	Male	Female	Persons	Male	Female
INDIA						
Total Population	75.20	82.30	59.60	24.80	17.70	40.40
Disabled Population	71.65	77.27	56.79	28.35	22.73	43.21
ODISHA						
Total Population	61.00	73.90	33.90	39.00	26.10	66.10
Disabled Population	58.43	68.29	33.86	41.57	31.71	66.14

Table 3

Age Group	Work Participation rate (%)					
	India			Odisha		
	Persons	Male	Female	Persons	Male	Female
0-14	4.09	4.25	3.90	3.44	3.34	3.57
15-59	50.50	63.64	32.35	50.04	63.61	32.92
60+	28.30	40.50	15.87	23.65	35.28	11.81
Age Not stated	37.46	47.26	25.35	35.24	46.26	22.39

In India among the eight different categories of disabled population, 37.59 % are workers under 'In seeing' category, 40.65 % are 'In hearing' category, 'In speech' category 41.99 % are workers. 'In movement' category 37.43 % are workers. 'In Mental retardation' category 21.40 % are workers. 21.38 % are workers under 'Mental illness' category and 41.54 % are workers under 'Any other category'. It is interesting to note that, 18.54 % of the people with multiple disability are workers.

Among the different categories of disabled populations 'In seeing' 38.12 % are workers, 'In hearing' 42.14 %, 'In speech' 40.15%, 'In movement' 30.83 %, 'In mental retardation' 23.07 % , 'In mental illness' 21.47%, 'In any other category' 40.86 % and 'In multiple disability' 17.46 % are workers in Odisha.

It is worth mentioning here that, among the disabled population 4.09 % of the child age group (i.e. 0-14 years) are reported as workers in the country. In the child age group of the disabled population in the country 4.09 % are reported workers under 'In seeing' category, 5.40 % 'In hearing' category, 4.28 % under 'In speech' category, 2.86 % under 'In movement' category, 2.75 % under 'In mental retardation' category, 3.02 % are in 'Mental illness' category,

4.68 % are under 'Any other' category and 2.03% are under 'Multiple disability' category.

In the working age group(15-59 years) of the country among the disabled population 55.37% are workers under 'In seeing' category, 57.69 % are workers under 'In hearing' category, 55.86 % are under 'In speech' category, 49.48% are under 'In movement' category, 28.06 % are workers under 'In mental retardation' category, 24.78 % are under 'In mental illness' category, 57.84 % are in 'Any other' category and 28.67% are in 'Multiple disability' category.

In the older age group of 60+ years, 29.21% are workers under 'In seeing' category, 33.88% are workers under 'In hearing' category, 41.17 % are under 'In speech' category, 22.95% are under 'In movement' category, 28.04 % are under 'In mental retardation' category, 17.23% are under 'In mental illness' category, 39.80% are under 'In any other' category and 15.27% are in 'Multiple disability' category.

Among the workers in disabled population in Odisha in the Child Age Group 0-14 years, 3.74% are workers in 'In seeing' category, 4.82 % are 'In hearing' category, 3.27% are 'In speech' category, 2.21 % 'In movement' category, 2.84 % are 'In mental retardation' category, 2.89 % 'In mental illness' category,

3.90 % under 'Any other' category and 1.72 % under 'In multiple disability' category. Similarly, in the working age group of 15-59 of the disabled population, 58.05% are workers 'In seeing' category, 61.38 % are workers 'In hearing' category, 55.69 % are 'In speech' category, 44.77% are 'In movement' category, 31.41 % in 'Mental retardation' category, 24.21 % in 'Mental illness' category, 58.11 % under 'Any other category' and 29.13 % under 'In multiple disability' category. In the Older Age Group of 60+ among the disabled population, 26.89 % are workers 'In seeing' category, 30.30 % are 'In hearing' category, 38.50 % are 'In speech' category, 17.43 % are 'In movement' category,

27.83 % are under 'In mental retardation' category, 16.22 % are 'In mental illness' category, 34.12 % are under 'Any other' category and 13.52 % are workers in 'Multiple disability' category.

Table-4 presents the Work Participation rate among different types of Disabled Population under different age-groups of India and Odisha.

The above data revealed that the disabled persons have been engaged in different types of economic activities and their work participation rate is not far behind the population of the country as well as of the State.

Table- 4

Types of Disability	Work Participation rate (%)									
	India					Odisha				
	Total	0-14 years	15-59 years	60+ years	Age Not Stated	Total	0-14 years	15-59 years	60+ years	Age Not Stated
In seeing	37.59	4.09	55.37	29.21	39.25	38.12	3.74	58.05	26.89	40.94
In hearing	40.65	5.40	57.69	33.88	39.62	42.14	4.82	61.38	30.30	35.60
In speech	41.99	4.28	55.86	41.17	45.00	40.15	3.27	55.69	38.50	41.38
In movement	37.43	2.86	49.48	22.95	35.50	30.83	2.21	44.77	17.43	28.47
In Mental retardation	21.40	2.75	28.06	28.04	25.37	23.07	2.84	31.41	27.83	23.27
In Mental Illness	21.38	3.02	24.78	17.23	15.34	21.47	2.89	24.21	16.22	22.02
Any other Category	41.54	4.68	57.84	39.80	38.88	40.86	3.90	58.11	34.12	40.16
In Multiple Disability	18.54	2.03	28.67	15.27	21.23	17.46	1.72	29.13	13.52	21.70

Observance of Rule of Law and Protection of Human Rights

Prof. H.B. Das

It is gratifying to note that rule of law and the concept of human rights are inextricably interwoven and they are inseparable. The vindication of human rights is dependent on rule of law, to be nourished and nurtured by the state and civil society. If there is decline, erosion and in-roads into the domain of rule of law, the human rights will be at jeopardy. It is worthy of mention that the fundamental rights of the citizens and the directive principles of State policy have been enumerated in Part-III and Part-IV of the Constitution respectively. Although these rights in Part-IV are in the nature of socio-economic rights and they are non-justiciable, nevertheless they are fundamental for the governance of the country. No political party who would capture the reins of governance would dare to lightly brush aside these provisions. Rather they would try to translate these constitutional philosophy and ideals into action and make laws in course of time for the welfare of the people. The Supreme Court in many judgments has given primacy to the directive principles in preference to fundamental rights of the citizens. Rights and duties run parallel and they are supplementary to each other. Rights without corresponding duties and obligations on the part of citizens will make these rights meaningless. On the other hand, duties of the citizen towards State and civil society will strengthen the majesty of rule of law which would pave the way for a just social order based on the principles of liberty, equality and protection of human rights. Accordingly, fundamental duties, thus, have been enshrined in the Constitution. Law is the expression of the general will of the society. Law regulates human

conduct, activities and affairs and the relationship with fellowmen, State and society. Law makes a man disciplined. Pandit Nehru has aptly said rule of law runs close to the rule of life. In this backdrop, the relationship of man with society and state sometimes gives rise to disputes and conflict which requires settlement and management, both amicably and sometimes through the intervention of Court. Therefore, Court of law while settling and deciding cases of the parties are guided by the principles of natural justice, principles of equity, conscience and fair-play, besides adopting due procedure laid down under the law involving the subject matter of the dispute.

There has been perceptible change in the arena of legal system and of late, cases are decided by way of alternative methods like mediation, conciliation, arbitration and through the instrumentality of Lok Adalat which is called compendiously, alternative dispute resolution (in short ADR) mechanism. By this new methodology, good numbers of different types of cases are being settled without taking recourse to conventional protracted trial. Significantly, another projectile has been added to the justice delivery system and cases are decided at the grass-root level without reference to the Court by way of Pre-litigation Settlement. Human elements have been infused into the arena of administration of justice and these are applied in appropriate cases by the court of law particularly in cases involving labour / industrial disputes, matrimonial cases under the provisions of Family Court Act and Marriage Law, Motor

accident claims and Workman compensation cases etc. Right to free legal aid and assistance to an indigent person and other entitled category of persons at the state cost has become a part of the fundamental right under Article 39(A) read with Article 14 which helps to operate a legal system based on equality before law and equal protection to the laws. Similarly, right to speedy trial has become a part of fundamental right and Supreme Court in number of judgments has laid down the law in this regard and now trial is being taken up on fast track basis.

It is heartening to note that Article-21 of the Constitution speaks in laudable terms that “no person shall be deprived of his life and personal liberty except according to the procedure established by law”. The ambit and reach of the word “life and liberty”, employed in Article-21 has now an expanding horizon touching all aspects of human life and in particular respects for human rights, reminding the executive and legislature to discharge their constitutional obligations in protecting rights of citizens without indiscriminate and above all, upholding human rights so that there will be an egalitarian society based on rule of law. In the landmark judgment of the Apex Court in the Maneka Gandhi’s passport impounding case, the Court ruled that a person can be deprived of his life or personal liberty if two conditions are complied with. First there must be a law and secondly, there must be a procedure prescribed by that law, provided that the procedure is just, fair and reasonable. The Court while over-ruling its earlier decision on the subject, in the case of A.K. Gopalan v. State of Madras, widened the scope and ambit of the word ‘personal liberty’ embodied in Article-21 of the Constitution. The expression ‘personal liberty’ in Article-21 is of widest amplitude and it covers a variety of rights which would go to constitute the personal liberty of man and some of them have been raised to the status of distinct Fundamental Rights and are given additional protection under Article-19. Therefore, the attempt of the Court should be to expand the

reach and ambit of the Fundamental Rights rather than to attenuate their meaning and content by a process of judicial interpretation. The Court lays down great emphasis on the procedural safeguards. The procedure must satisfy the requirement of natural justice i.e. it must be just, fair and reasonable.

It would be relevant to mention that for safeguarding human rights, the preamble to Universal Declaration of Human Rights has declared emphatically that “It is essential if man is not to be compelled to have recourse, as a last resort to rebellion against tyranny and oppression, that human rights should be protected by rule of law”. Therefore, “The right to life”, to be protected from physical violence and torture, the right to equal treatment before law and freedom of speech and assembly are some of the basic human rights. Therefore, this area demands strong individual approach and mandates that no Government is allowed to interfere in the private life of its citizens. Lord Atkin has thus rightly said “in accordance with British Jurisprudence, no member of the executive can interfere with the liberty or property of a British subject except on condition that he can support the legality of his action before a court of Justice.” In our Constitution, these subjects are reflected as the Fundamental Rights and in particular, the writ jurisdiction conferred on High Court and Supreme Court contained in Articles 32 and 226 respectively, act as safety valves for the protection of human rights, whenever encroached upon by the legislature or executive and even from inconceivable quarters. In view of the in-built safeguards in our Constitutional system to protect fundamental rights of the citizens against legislative supremacy and executive arbitrariness, the Supreme Court stands like a sentinel, to protect the life and liberty of the millions of countrymen, in the process of maintaining balance of power amongst the three organs of the State i.e. Legislature, Executive and Judiciary.

In this context, it would be worthwhile to reiterate that after the landmark judgment in the famous passport impounding case of Maneka

Gandhi v. Union of India, AIR-1978 P-597, the Supreme Court had virtually tried to retrieve its lost territory by expanding the frontiers of human rights and acquiring immense power of judicial review of administrative action and legislative measures, in its anxiety, to vindicate and uphold the rights of the individual. In the famous judge's transfer case in S.P. Gupta v. Union of India, AIR 1982 P- 149, the Supreme Court held "the power of judicial review which has been conceded by the Constitution to the judiciary is the safest possible safeguard not only to ensure independence of judiciary but also to prevent it from the vagaries of the executives". In Maneka case, the Supreme Court for the first time, imported the American doctrine of due process of law and amplified the maxim Audi alter am partum giving the principle of natural justice, its due regard and a broad connotation vis-à-vis legislative measures and administrative action, thus adding a glorious chapter to the Constitutional Jurisprudence. Therefore, Article-21 has emerged as the Indian version of the American concept of due process of law and has become the source of many substantive rights and procedural safeguards to the people. The word personal liberty has been given a very wide interpretation, covering a variety of rights and its deprivation shall be only according to procedure established by law, but nonetheless, procedure has to be fair, just and reasonable. The Supreme Court in the case of A.R. Antulay Vrs. R. S. Naik AIR-1992, 1701 has observed that "Article-21 got unshackled from the restrictive meaning placed upon it in "Gopalan". It came to acquire a force and vitality hitherto unimagined. A burst of creative decisions of this court fast on the heels of Menaka Gandhi, gave a new meaning to the Article and expanded its content and connotation". In the above context, it would be fitting and proper to quote Justice Frankfurter who said "the history of liberty has largely been the history of the observance of procedural safeguards". It is worthwhile to mention the saying of Lord Denning that "Impartiality and fairness are two hallmarks

of all administrative action. They are sine qua non of the principles of natural justice or Audi alter am partum". In the case of S. Jaisinghani v. Union of India, AIR-1967 P-1427, the Supreme Court emphasized that absence of arbitrary power is the first essential of rule of law upon which Indian Constitutional System is based. The Court while speaking on the golden thread of rule of law in the case of A.K. Kraipak v. Union of India, AIR-1970 P-150 said "the rule of law pervades over the entire field of administration and every organ of the State is regulated by rule of law. The concept of rule of law would lose its vitality, if the instrumentalities of the State are not charged with the duty of discharging their function in a fair and just manner".

Concluding, law has become an instrument of social engineering and law has elements of progress and social solidarity. We are not living in a police state and ours is a democratic polity based on rule of law and respect for human rights. Law has not only restraining force but it has also positive contents to serve societal needs. In view of the revolutionary changes brought in the arena of administration of justice, judicial process in the concept of rule of law has been strengthened over the years. Before parting with my discussion on this subject of great relevance I think it appropriate to close up with the sage advice of Chief Justice John Marshall of United States Supreme Court which is relevant for all times to come. To quote: "We must never forget that it is a constitution we are expounding intended to endure for ages to come and consequently to be adapted to the various crises of human affairs. Thus, constitutional values are relevant for all times but each age has to apply them to its needs, in the light of its own perception and judgment".

Prof. H.B. Das, Former Special Judge, C.B.I., Odisha and Prof. Law, L.B.S., National Academy of Administration, Government of India, Mussoorie.

Revisiting Management Education for Socio-Economic Growth

Prof. Anamika

Dr. Manas Kumar Pal

Introduction

Higher education arms youth with a sense to analyze critical, societal, financial, cultural, ethical and spiritual issues facing the human race. It contributes to economic and societal development through various specialized knowledge and skills designed for educating youth. In the context of the record explosion of higher education institutes, higher education has to become more dynamic compared to the past, with a constant endeavor for innovation.

In India, the Gross Enrolment Ratio (GER) has increased from 0.40% in 1950-51 to 19.4% in 2012-13¹, yet there is a shortage of skilled manpower to address the demands of the economy. Joblessness remains high in the country and youth unemployment is reaching crisis proportions. Interestingly, at the same time, employers are also facing the scarcity of right kind of high-skilled employees to improve their bottom line. In India unemployment rate amongst illiterate youth is lower than educated youth as per Labour Bureau's "Third Annual Employment & Unemployment Survey 2012-13" released in November 2013. While unemployment rate among illiterate youth increased to a mere 3.7% for the age group 15-29 years in 2012-2013, from 1.2% in 2011-2012, the unemployment amongst

the graduate youth increased to 32% during 2012-2013 from 19.4% in 2011-2012. India is facing a skill deficit on account of the huge demand-supply gap.

The story is no different in Odisha. The Gross Enrolment Ratio for Higher Education in Odisha has increased over the years. GER stood at 16.1% in 2012-13² from 13.66% in 2006³. But, the unemployment rate among the educated youth still remains alarming.

This data points towards an extremely large pool of untapped talent. Young people enroll in different educational institute offering varied courses yet are unable to obtain appropriate job. These disturbed students become a matter of concern for the society. Looking at the situation, it will not be wrong to say that educational institutes have lost interest in its students. There is an urgent need to re-examine our education system and find the gap between student expectations, providers of education (institutes and universities in this case) and the employers.

To meet the objective of our study, we have chosen to organize the study into three sections:

- i. Student (potential employees) perspective about employability and employment

- ii. Employer’s demand from the new recruits
- iii. Striking balance between students perspective and employers demand.

Research and Analysis

Survey was conducted among students of management colleges in Bhubaneswar to gauge their expectations. Data was collected from employers across India to study the employer’s expectation. Much of the qualitative research profiled in this review is small-scale in nature. Survey of these two groups helped us understand the gap between the student expectations and expectations of the employers. Due to paucity of data a more quantitative analysis could not be carried out. The research and analysis is presented in two sections:

Student’s perspective on Job and Job Market

This study indicates that student expectations about work and the degree of prior knowledge of work are not similar. Many students were unsure about the selection of courses that they had opted to fulfill their career aspirations. Most of the students wanted a placement after completion of their course. But, interestingly, 1/4th of the students were still unsure about their aim in life and their career aspirations. This can be due to scarce information available on higher studies in India. Because of this, students lose interest in their chosen field of education even after enrolling in the course.

This research found that students believed that they were prepared for the job and were capable of attaining a job. While employers on the other hand felt that new recruits were unaware about their Key Result Area (KRA) and most of them were not able to achieve their KRAs. Most of the employers surveyed, hired people from campus and they believed that students lack critical self-awareness, and face difficulties understanding

their strengths, weaknesses, and gaps in skills. Thus, it will not be incorrect to say that young people are largely unaware of areas of weakness.

As per the students, **the top three skills** required for campus recruitment were - Self-Confidence, Communication and Leadership and Accountability skills. According to them, Analytical skills, Job specific skills and Proactive, were the least important skills. But, as per the employers, the top three skills required for selection were – Analytical skills, Proactive and Self-confidence in terms of priority.

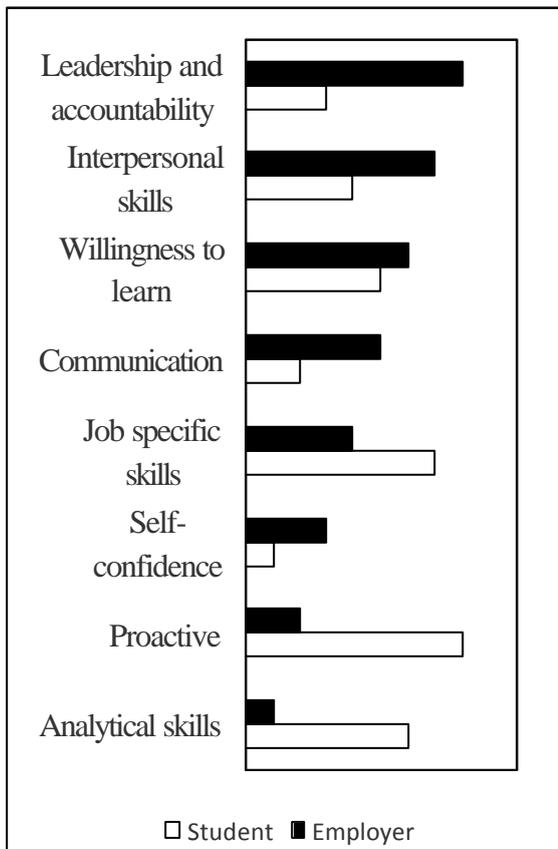
Exhibit 1: Skills Required for Campus Recruitment

Student	Skill Set	Employer
↓ 6	Analytical skills	↑ 1
↓ 8	Proactive	↑ 2
↑ 1	Self-confidence	↑ 3
↓ 7	Job specific skills	↑ 4
↑ 2	Communication	↓ 5
↓ 5	Willingness to learn	↓ 6
↑ 4	Interpersonal skills	↓ 7
↑ 3	Leadership and accountability	↓ 8

Here, if we see methodically, we can analyze the source of problem in management education. There is a huge gap between expectations of youth and expectations of the corporate world.

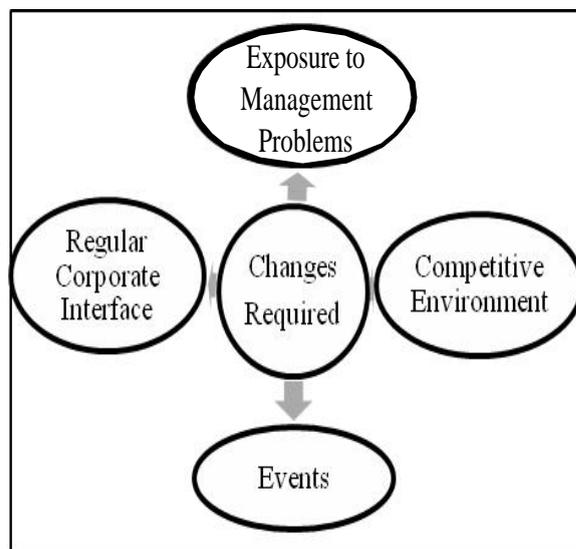
As per students Self-confidence and Communication are the two most important skills required to get a placement opportunity. Most of the students are of the opinion that if they are not well-versed in English, chances of getting a job decreases. Whereas, employers do not seek for people who are proficient in English but they want people who can communicate, transfer ideas in his/her work area and have a clear thought process.

Fig-1: Student and employer skill set Expectation



Therefore, we can clearly see that, there have been fundamentally different understandings of students and corporate side. Looking into this mismatch, when we further probed students, most of them were of the opinion that management education should all be about practical knowledge and exposure. Some suggestion has been captured here:

Exhibit 2: Changes suggested by Students



This was all about expectations of students before joining the corporate. The next section deals with the expectations of the employers from their new hires.

Employer’s Perspective about Students

The second part of our study focused on how the corporate world evaluated the new recruits once they were part of the business world.

Companies were asked about the training programmes offered by them to the new recruits. During this survey, it was found that more than 70% of the companies offered Skill Development Programmes (apart from induction programme). Secondly, training programmes for new recruits were generally designed in these areas - Functional

Training, Team work, Communication skills and Company to corporate transition. And a common observation was that employers were willing to invest only in those specialized skills whose value could be captured and there was visible return on investment.

As per the study, it was found that most of the training offered was generic and designed for the mass instead of being customized as per the need of the new recruit. This helped us to understand, why the new hires generally feel nervous and find it difficult to relate to their bosses, or in striking a balancing between pressures of work and life. Moreover, new recruits are not trained on socializing in the workplace.

An interesting finding was that only 30% of the organizations surveyed, were involved with educational institution in designing, implementing and evaluating the course-curriculum. Though, employers are engaged with educational institutes but there needs to be intensive collaboration between the two and both sides need to define their requirements at every level.

Employers are struggling as they are faced with the dearth of quality manpower. As a part of this survey, employers were requested to provide their suggestions to improve the situation. Most of the employers suggested that institutes should consider real world issues and concerns to address the scope of learning and help students get acquainted with practical solutions. They were also of the opinion that Educational institutes should customize their course curriculum to address the day to day issues of the business world.

Balance Between Students Perspective and Employers Demand

In the words of historian Robert Butche, how our MBAs are educated, the ways in which

they learn to approach problems, how they think about issues, and single issue management, has created a socially and ethically crippled management class. The heart of the MBA conundrum is not bad people or bad intentions, but bad outcomes foretold by win at any price values, short-term goals, and an enveloping profit at any cost mentality.

If we analyze the statement, we find that because of short-term goals, profit mentality and absence of coordination between the supply and demand functions have resulted in this jeopardy.

The next section *is an effort to reduce the gap between the students and employer expectations*. This section will redefine the education to employment journey for the young minds. Too often, our academic system becomes a dispenser of information into empty minds, then asking for the same information from the students in form of test. This is like “weighing machine” where we insert coin and it gives us our weight. This model of education system is just churning out qualified but practically illiterate youths. We have to look for opportunities of “Synergistic education” where everyone – teachers, students, corporate contribute and share knowledge and bring us a fruitful paradigm.

We have tried in this study to chart efforts for synergistic education. The discussion has been divided into two sections, explaining the role of each body for a smooth transition process:

Role of Educational Institutions

Educational institutes have to adapt new ways to be in sync with the ever changing business world. It has to help its students to understand the business world to perform effectively.

Based on this survey, we suggest a few steps which educational institutes can adapt to manage students expectations.

Exhibit 3: Role of Educational Institutes

- Information provider**
- Update students about skill set required for new job openings and set their expectations in terms of kind of jobs available
 - Discuss salary expectations and existing salary trends
 - Provide information on entrepreneurship for interested students
- Course-curriculum**
- Promote transferable, work-based skills into the curriculum
 - Emphasize the importance of soft skills, decision making, problem solving and aptitude related to work-readiness
 - Create sector specific course in partnerships with corporate
- Employer Collaboration**
- Institute to collaborate with the sector specific organizations based on student need
 - Educational institutes can invite companies to run training programs for the students
 - Provide information on entrepreneurship for interested
- Acclimatization**
- Frequent arrangement on the job training to

acclimatize students with day to day interactions at the workplace

- Educate students to manage complex web of social relations within workplaces

Role of Employers

It is also the responsibility of employers to familiarize students to the work culture. Students are generally apprehensive about their first job. It depends on the employers to connect with the new recruits and cultivate a sense of belongingness so that they deliver as per their capability. Few measures suggested for employers to make student comfortable in the business world are listed in Exhibit 4.

Exhibit 4: Role of Employers

Connectivity with Students

- Identifying openings in their company and encouraging application for the job
- Providing information on job trends and availability in the local area
- Influencing and creating interest regarding their choice of occupation

Internship and part-time work

- Provide opportunities to students to visit work places for a short duration and work on projects

- Orientation program**
- Acquaint students with job skills during this short-term projects
 - Orientation sessions to be structured captivating the need of the first-time employees
 - Orientation sessions to be tailored based on the requirement and past experiences of new joiners
- Acclimatization**
- Guidance through buddying and mentoring systems
 - Offer solutions to manage conflict, mistakes and improve performance
 - Encourage new joiners through award/reward for his/her contribution

Conclusions

Today, Higher education system is in jeopardy. Higher education institutes are failing to keep pace with a changing world. Educators believe that business differs fundamentally from education and therefore corporate leaders have no business in the educational institutes. On the other hand, industry leaders expect institutes to produce “products” useful to them. In response, too many schools become production factories producing “products” instead of capable people contributing to the growth of the economy. So the fingers point in both the direction. Of course, neither of these schools of thought is correct. Neither side is listening to the other.

Students of this century are swift, impatient and want quick results. To address this young and vibrant lot, we have to shun our existing bias and make room for the creative conception.

Through this research we analyzed students and employer’s responses to study the problem of student unrest, unemployment, dearth of skilled manpower and the murmur coming from corridors regarding the failing education system.

On the basis of this survey, it is recommended that each of the parties involved in the education process has to get into the process of synergy. The higher education system has to be relooked. Practical approach in education has to be given more emphasis and theoretical approach has to take a back seat in this age of *Smart Phones* and *Whats App Messenger*, where students have access to different kinds of information within seconds.

Employers on the other hand, have to understand that being in business does not mean only profit but it also means being in “social business”. Social business here implies to measures adapted by corporate world to bring an end to a social problem. Corporate world has to view literate unemployed students as invitations and not problems, to change the employment scenario in the country and create a paradigm where students can look forward to a bright future.

References :

1. International Labour Office – Geneva : ILO, “Global Employment Trends for Youth 2013: A generation at risk”, 2013
2. Annual Status of Higher Education of States and UTs in India, MHRD and GoI. CII and Deloitte, 2013
3. Higher education in India at a glance, UGC, 2013
4. Higher Education in India in Search of Equality, Quality and Quantity by Jandhyala B. GTilak, 2013

5. The FICCI-E&Y Report supported by Planning Commission is titled "Higher Education in India: Twelfth Five Year Plan (2012- 2017) and beyond", 2012
6. The FICCI-E&Y Report, "Knowledge paper on skill development in India: Learner first", 2012
7. Education And Economics: Disciplinary Evolution and Policy Discourse by Saumen Chattopadhyay, 2012
8. Bivand, P. "Generation Lost: Youth Unemployment and the Youth Labour Market. Touchstone Extra Pamphlet. London: Trades Union Congress", (2012)
9. UNESCO, "Part – II, Education for All Global Monitoring Report, 2012"
10. National Skill Development Corporation (NSDC), NSDC Annual Update, 2012
11. The 3rd Alternative by Stephen R. Covey, 2011
12. The World Bank , "Employability and Skill Set of Newly Graduated Engineers in India", April 2011
13. Price, R., McDonald, P., Bailey, J. and Pini, B. (2011), "A Majority Experience: Young People's
14. Encounters with the Labour Market". In Bailey, J. and Pini, B. (eds) (2011), "Young People and Work. Abingdon: Ashgate"
15. Besen-Cassino, Y, The Study of Youth Labor: The Shift Toward a Subject-Centered Approach. Sociology Compass", (2008)
16. Higher Education in India: Crisis in Management by V C Kulnara Swamy, 2010
17. Indian Higher Education : Envisioning The Future by Pawan Agarwal, 2008
18. Fifty Years Of Higher Education In India : The Role Of The University Grants Commission by Amrik Singh, 2004
19. World Youth Report, "Youth and Education", 2003

Prof. Anamika, Institute of Management & Information Science, Bhubaneswar – 751002.

Dr. Manas Kumar Pal, Institute of Management & Information Science, Bhubaneswar – 751002, E-mail : manas.sbp@gmail.com.

REMOVAL OF ENCROACHMENT ON THE SEA BEACH OF PURI

Planning Member, Puri Konark Development Authority (PKDA), Puri has reported violation of Coastal Regulation Zone(CRZ) norms in the sea beach area of Puri in the form of encroachments by 8 nos of hotels located on the sea beach side. This encroachment removal measure is a part of ongoing proceeding before the Hon'ble National Green Tribunal (NGT) relating to Subash Dutta vs. Union of India in Case No-110 of 2013. The Tahasildar, Puri has been requested to take effective steps for removal of such encroachments to comply with the directions of Hon'ble NGT. The State Government have requested the Collector & District Magistrate, Puri to review the action taken in the matter and furnish a report for submission before the Hon'ble NGT in its next hearing on 24.7.2014.

Hemanta Kumar Nayak, Information Officer

Nadine Gordimer : A Tribute

Dr. Bishnupriya Padhi

Introduction:

Nadine Gordimer passed away in her sleep on 13 July 2014 at the age of 90. This news saddened the whole world. South Africa in particular and world at large lost one of the finest writers, an avid activist and a humanist of high order. She was aptly described as a woman “who through her magnificent epic writings has – in the words of Alfred Nobel – been of very great benefit to humanity”.¹ Politics, both large and small-scale, was Nadine’s subject. Speaking the truth was her passion. She wrote about injustices not only in the apartheid days but in the days followed. She told the story that was not allowed to be told, and paved the way for great voices against the rule of apartheid. She was a towering figure in South Africa. She was fearless and was a hugely influential writer. She is celebrated for her lyricism, her distinctive cadences and her commitment. She believed that a writer’s life is worthless unless it makes the world a better place to live in through one’s work. Her indomitable opposition to injustice and discrimination will remain as an example for others in every age and at all places. She had an abiding belief in the ultimate triumph of justice. That is why she risked her life to protect her friends in the ANC. J.M.Coetzee, her critic, has these words for her- “As a writer and as a human being, Nadine Gordimer responded with exemplary courage and

creative energy to the great challenge of her times, the system of apartheid unjustly and heartlessly imposed on the South African people. Looking to the great realist novelists of the 19th century as models, she produced a body of work in which the South Africa of the late 20th century is indelibly recorded for all time”.²

Michiko Kakutani recounted that according to Nadine Gordimer a writer is selected by his subject — his subject being the consciousness of his own era. In her own case, the time was the late 20th century; the place, South Africa; and in 10 novels and 9 volumes of short stories, she had mapped the emotional and political geography of that troubled land with uncommon intelligence and grace. As delineated in her books, South Africa emerged as a place blessed with extraordinary beauty and scarred by shocking acts of moral brutality. It’s a place where hard-nosed neo-colonials, bewildered liberals and importunate revolutionaries live side by side — strangers, in her words, “among people who were strangers to each other.”³

The objective of this piece is not to evaluate her literary contributions as we are not competent to do it but to throw some light on her personality as a political activist.

Early Life:

She was born on 20 November 1923 near Springs, Gauteng, an East Rand mining town

outside Johannesburg. Her father, Isidore Gordimer, was a Jewish immigrant watchmaker from Pagarë and her mother, Hannah “Nan” (Myers) Gordimer, was from London. Her mother was from an assimilated family of Jewish origins; Gordimer was raised in a secular household.⁴

Gordimer’s early interest in racial and economic inequality in South Africa was shaped partly by her parents and partly by apartheid regime. Her father’s experience as a refugee in Tsarist Russia helped to form her political identity though her father himself was neither an activist nor particularly sympathetic towards the cause of the black people under apartheid. Gordimer saw activism in her mother, whose concern about the poverty and discrimination faced by black people in South Africa ostensibly led her to find a crèche for black children. Gordimer also witnessed government repression first-hand when yet a teenager; the police raided her family home, confiscating letters and diaries from a servant’s room.⁵

Gordimer was educated at a Catholic convent school, but was largely home-bound as a child. Her mother, for strange reasons of her own, did not put her into school. Apparently, she feared that Gordimer had a weak heart.⁶ Home-bound and often isolated, she began writing at an early age. She published her first stories in 1937 at the age of 15.⁷ Her first published work was a short story for children, “The Quest for Seen Gold,” which appeared in the *Children’s Sunday Express* in 1937; “Come Again Tomorrow,” another children’s story, appeared in *Forum* around the same time. At the age of 16, she had her first adult fiction published.⁸

She studied for a year at the University of Witwatersrand. She mixed for the first time with fellow professionals across the colour bar there. She also got involved in the Sophia town renaissance. She did not complete her degree.

She moved to Johannesburg in 1948, where she lived thereafter. While taking classes in Johannesburg, she continued to write, publishing mostly in local South African magazines. She collected many of these early stories in *Face to Face*, published in 1949.

In 1951, the *New Yorker* accepted Gordimer’s story “A Watcher of the Dead”,⁹ beginning a long relationship, and bringing Gordimer’s work to a much larger public. Gordimer, who said she believed the short story, was the literary form for our age, continued to publish short stories in the *New Yorker* and other prominent literary journals. Her first publisher, Lulu Friedman, was the wife of the Parliamentarian Bernard Friedman and it was at their house, “Tall Trees” in First Avenue, Lower Houghton, Johannesburg, that Gordimer met other anti-apartheid writers. Gordimer’s first novel, *The Lying Days*, was published in 1953. Gordimer had a daughter, Oriane (born 1950), by her first marriage in 1949 to Gerald Gavron, a local dentist, from whom she was divorced within three years. In 1954, she married Reinhold Cassirer, a highly respected art dealer who established the South African Sotheby’s and later ran his own gallery; their “wonderful marriage” lasted until his death from emphysema in 2001.¹⁰ Their son, Hugo, was born in 1955, and is a filmmaker in New York, with whom Gordimer collaborated on at least two documentaries. Hugo Cassirer later married Sarah Buttrick, and had three children.¹¹

Public Life:

Her best friend, Bettie du Toit, was arrested in 1960. His arrest and the Sharpeville massacre became the turning points in her life. She plunged into the anti-apartheid movement head on. She became very active in South African politics. She became a close friend of Nelson Mandela and also his defence attorneys- Bram Fischer and George Bizos who defended him

during his 1962 trial. She had helped Mandela to edit his famous speech 'I Am Prepared to Die' during the trial.¹² When Mandela was released from prison in 1990, Gordimer was one of the first persons he wanted to see.

She continued to live in Johannesburg during the 1960s and 1970s. She occasionally left for short periods of time to teach in several universities in the United States. She attained international literary recognition by receiving her first major award in 1961.¹³ This was a time when Gordimer demanded through her writing and activism that South Africa should replace its long held policy of apartheid. As a result, the South African government banned several of her works, two for lengthy periods of time. *The Late Bourgeois World* was Gordimer's first personal experience with censorship which was banned in 1976 for a decade. *A World of Strangers* was banned for twelve years. Other works were censored for lesser periods of time. *Burger's Daughter*, published in June 1979, was banned one month later. The Publications Committee's Appeal Board reversed the censorship of *Burger's Daughter* six months later, determining that the book was too one-sided to be subversive. Gordimer responded to this decision in *Essential Gesture* (1988), pointing out that the board banned two books by black authors at the same time it unbanned her own work. 'July's People' was also banned under apartheid, and faced censorship under the post-apartheid government as well. In 2001, a provincial education department temporarily removed *July's People* from the school reading list, along with works by other anti-apartheid writers. The Education department, described *July's People* as "deeply racist, superior and patronizing"¹⁴—a characterization that Gordimer took as a grave insult, and that many literary and political figures protested.¹⁵

She joined the African National Congress when it was still outlawed as an

organization by the South African apartheid government. While never blindly loyal to any organization, Gordimer saw the ANC as the best hope for reversing South Africa's treatment of black citizens. She never criticized the organization for its perceived flaws; she rather tried to reform it from within. She did hide ANC leaders in her own home to help their escape from arrest by the government. Her proudest day of life was when she testified at the 1986 Delmas-Treason Trial on behalf of 22 South African anti-apartheid activists. Throughout those years she also regularly took part in anti-apartheid demonstrations in South Africa. She travelled widely across the globe to create public opinion against South African apartheid and discrimination and political repression.

Gordimer's activism was not limited to the struggle against apartheid. She resisted censorship and state control of information, and fostered the literary arts. She refused to let her work be aired by the South African Broadcasting Corporation because it was controlled by the apartheid government.¹⁶ Gordimer also served on the steering committee of South Africa's Anti-Censorship Action Group. A founding member of the Congress of South African Writers, Gordimer was also active in South African letters and international literary organizations. She was the Vice President of the International PEN.

In the post-apartheid 1990s and 21st century, Gordimer was active in the HIV/AIDS movement. In 2004, she organized about 20 major writers to contribute short fiction for *Telling Tales*, a fund raising book for South Africa's Treatment Action Campaign, which lobbies for government funding for HIV/AIDS prevention and care. On this matter, she was critical of the South African government. She approved of everything President Thabo Mbeki had done except his stance on AIDS.

While on lecture tours, she spoke on matters of foreign policy and discrimination beyond South Africa. For instance, in 2005, when Fidel Castro fell ill, Gordimer joined six other Nobel prize winners in a public letter to the United States warning it not to seek to destabilize Cuba's communist government. Gordimer's resistance to discrimination extended to her even refusing to accept "shortlisting" in 1998 for the Orange Prize, because the award recognizes only women writers.

In October 2006, at the age of 82, Gordimer was attacked, robbed and locked in her Parktown home. She handed over cash and jewellery, but would not part with her wedding ring that her second husband Cassirer had given her. Gordimer apparently refused to move into a gated complex, against the advice of some friends.¹⁷ Unlike her writing peers, JM Coetzee and Andre Brink, Gordimer refused to emigrate from South Africa. She was perhaps conscious of Jean Paul Sartre's warning, "to go into exile is to lose your place in the world."

In recent years she turned on the corruption and incompetence of the ANC government. When she was in London in 2011 she had talked about the attempt by Jacob Zuma and his cronies to evade the constitution and to silence opposition. She wanted Justin to understand that South Africa has a wonderful constitution and a world-class Bill of Rights. All that is required – she said – was that they should be honoured; they are South Africa's secular religion, and the government's Protection of State Information Bill was intent on subverting them. She said that the bill was a sham designed to hide widespread corruption. It has not yet been passed into law after vocal opposition.

Reactions over her death :

She was critical of President Zuma. Yet on her death, Jacob Zuma said that South Africa

has lost a great patriot, renowned writer and an outstanding voice for equality and freedom. In a statement released by the Presidency, Zuma said Gordimer was part of a group of brave men and women who championed the social role of art, music and literature in advancing the struggle against apartheid.¹⁸

Ahmed Kathrada, the anti-apartheid activist and a friend of Nadine paid his homage thus: "She openly made known her beliefs regardless of who was going to disagree or be unhappy. Apart from being an admirer of the advent of democracy and the Constitution, all her life, she defended freedom of speech. She was very much against arbitrary censorship. She was well-known for her anti-apartheid views; even during worst days of apartheid, she was quite outspoken."¹⁹

Kodwa, the spokesman of the African National Congress said, 'Gordimer was a worthy recipient of the 1991 Nobel Prize for Literature, among her many other accolades. "It is remarkable how often Nadine Gordimer succeeds in her artistic intent to burn a hole through the page," said Sture Allen of the Swedish Academy in his introduction at the presentation in Stockholm. "Some people say I got the prize not for what I've written, but for my politics," she said afterwards.

"But I'm a writer. That's the reason for me to be alive at all, as far as I'm concerned." Gordimer had said she would use part of her R2.8 million prize money to support and encourage South African black authors through the Congress of South African Writers, which she founded and of which she was a patron. In the same acceptance speech Gordimer paid tribute to the exiled Salman Rushdie saying "Salman Rushdie happens to be a brilliant writer, and the novel for which he is being pilloried, *The Satanic Verses*, is an innovative exploration of one of the most intense experiences of being in our era". "Nadine has been

awarded with no less than 15 honorary degrees from universities worldwide.”

“Gordimer was a founding member of the Congress of South African Writers. As a member of the ANC in 1989, Nadine testified in the mitigation for 11 United Democratic Front leaders and Vaal Civil Association activists.”

Gordimer became the first South African, and the first woman in 25 years, to win the Nobel Prize for Literature.²⁰

The death of Nobel laureate and writer Nadine Gordimer has robbed South Africa and the world at large of an astute writer and staunch human rights activist, Parliament’s arts and culture portfolio committee said. “While the committee mourns her passing, her lifetime work will continue to be celebrated all over the world,” Chairwoman Xoliswa Tom said in a statement. “She was one of those people who were rich repositories of our heritage as a nation. Future generations will benefit from her writings.” The committee encouraged South Africans to follow the example set by Gordimer in ensuring that South Africa’s culture and heritage was immortalized by writing their lifetime experiences.

“The only way we can guide future generations is to write our unique experiences so that they will learn from them,” Tom said.²¹

“We remember authors for the stories they tell and the many ways their words can entertain, enlighten and inspire us,” Communications Minister Faith Muthambi said in a statement. “South Africa has lost a voice that is revered across the globe for her literary command and impact. Gordimer left behind a collection of important work that influenced many South Africans.²²

The SA Jewish Board of Deputies described Gordimer as a brave and principled woman. In paying tribute to Gordimer,

chairwoman Mary Kluk said Gordimer exposed injustices that the oppressed were subjected to. “In doing so, she gave voice to the pain and plight of millions of those whom the apartheid system had silenced, and that voice came to be heard with ever greater resonance throughout the world,” Kluk said.

The Nelson Mandela Foundation said Gordimer was a great writer, patriot and voice for equality and democracy.²³ The FW de Klerk Foundation said in a statement: “She continued to be critical of unconstitutional behaviour from any quarter in South Africa and was particularly opposed to any step that might limit the freedom of the press.” The foundation said Gordimer’s voice would be missed by all South Africans. Her literature will remain with us forever.²⁴

Elizabeth Lowry,²⁵ paying her tribute, writes “Gordimer will be remembered as a political voice, but she was, first and foremost, a great artist. Although she believed passionately that an author operating in a highly politicised culture could not ignore the issues of her time without being guilty of an ethical evasion, she remained accountable to the last to her own principled idea of what a writer should be, defining her work as something in which “creative self absorption” must always be checked by “conscionable self awareness”. Like others before and after her – Olive Schreiner, André Brink, Mongane Serote – she tried to reconcile the sometimes clashing claims of history and fiction by writing in the realist tradition, but she had a fastidious commitment to truth-telling that was all her own. Her novels are resolutely rooted in the world to which she belonged, the white liberal South African milieu from the 1950s to the present. This was something for which she made no apologies, even though it earned her criticism from contemporaries with a more fashionably metafictional bent, such as her fellow Booker winner JM Coetzee, or her comrades in the ANC who insisted, during the

apartheid years, that the proper purpose of fiction was to promote the revolution – and, post-apartheid, that the new majority government should be beyond censure.

Conclusion:

Gordimer achieved lasting international recognition for her works. Most of them deal with the themes of love and politics. They too talk about the moral and psychological tensions of her home country, South Africa. She always questioned the power relations and truth. She tells the stories of the ordinary people, their moral ambiguities and the coping mechanisms. Gordimer showed with unmatched sensitivity and insight not only the harm the apartheid regime inflicted on the oppressed, but also how it brutalized and thus demeaned the oppressors. She became an iconic figure in the struggle for democracy in South Africa. She was an inspiring figure for her own generation, and will undoubtedly continue to be a source of inspiration for the generations to come.

References :

1. http://en.wikipedia.org/wiki/Nadine_Gordimer
2. "A Writer's Life: Nadine Gordimer", Telegraph, 3 April 2006.
3. Michiko Kakutani, 'A Chronicler of a Land of Strangers', <http://www.nytimes.com/1991/10/04/books/a-chronicler-of-a-land-of-strangers.html>
4. Ettin, Andrew Vogel (1993). *Betrayals of the Body Politic: The Literary Commitments of Nadine Gordimer*. Charlottesville: University Press of Virginia. pp. 29, 30. ISBN 9780813914305. "Although she had always referred to her father as Lithuanian, she has noted later that her parents lived and worked in Riga, and she identified him as Latvian."
5. Wästberg, Per (26 April 2001). "Nadine Gordimer and the South African Experience". *Nobelprize.org*. Retrieved on 19 July 2014.
6. "A Writer's Life: Nadine Gordimer", op.cit.
7. Nadine Gordimer, *Guardian Unlimited* (last visited 25 January 2007).
8. Nadine Gordimer: *A Sport of Nature*, The Anisfield-Wolf Book Awards.
9. New Yorker, 9 June 1951.
10. "A mixture of ice and fulfilled desire". *Mail & Guardian*. 14 November 2005. Retrieved 19 July 2014.
11. http://en.wikipedia.org/wiki/Nadine_Gordimer
12. Ibid.
13. The W. H. Smith Commonwealth Literary Award.
14. Anuradha Kumar, "New Boundaries", *The Hindu*, 1 August 2004.
15. Donald Morrison, "Nadine Gordimer", *Time Magazine*, 60 Years of Heroes (2006) in *ibid*.
16. Christopher S. Wren, "Former Censors Bow Coldly to Apartheid Chronicler", *New York Times*, 6 October 1991.
17. Johnson, RW (29 October 2006). "Nobel writer Nadine Gordimer, 82, attacked and robbed". London: *The Times*. Retrieved 20 July 2014.
18. <http://www.iol.co.za/news/south-africa/zuma-pays-tribute-to-gordimer-1.1719725#.U8vHV-OSzuh>
19. <http://www.iol.co.za/news/politics/kathrada-remembers-gordimer-1.1719690#.U8vHhOOSzug>
20. <http://www.iol.co.za/news/politics/anc-lauds-literary-giant-1.1719641#.U8vEk-OSzug>
21. <http://www.iol.co.za/news/politics/parliament-pays-tribute-to-gordimer-1.1719634#.U8vGX-OSzug>
22. <http://www.iol.co.za/news/politics/sa-mourns-nadine-gordimer-1.1719668#.U8vHuuOSzug>
23. Ibid,
24. <http://www.iol.co.za/news/politics/de-klerk-mourns-gordimer-s-death-1.1719643#.U8vKjOO Szug>
25. <http://www.theguardian.com/books/2014/jul/19/my-hero-nadine-gordimer-gillian-slovo-jm-coetzee-justin-cartwright-elizabeth-lowry>

Dr. Bishnupriya Padhi, Freelance Researcher, Bhubaneswar.

The Role of Islam in Interreligious Rapport in Odisha

Dr. Mohin Mohammad

In view of the rich religio-cultural heritage of India, there is a growing interest among the scholars to understand the contributions of major religious faith to bring about a social harmony and enquire into their relevance in maintaining unity and integrity. Keeping this fact in view the objective of this paper is to explore the role of Islam, one of the major religious trends, in effecting an intrereligious rapport in Odisha. India in general and Odisha in particular does not have a crude stereotype culture and has not been exclusively linked to core Hindu religion. On the contrary, it is highly assimilating in nature. This is quite evident in the natural fusion of some rituals, practices and ways of life of some alien faiths and cults in the culture of Odisha.

The advent of Islam heralded in the Eastern Indian State of Odisha in the 16th Century after the invasion of Kalachand Roy known as Kala Pahad, a Hindu converted to Islam, a vassal of Suleiman Karrani, the Sultan of Bengal, after the defeat and death of Raja Mukunda Dev of Cuttack, in 1568 AD¹. However, the number of Muslims, almost all converts from Hinduism, was quite significant. Though they were Muslims by faith, they continued subscribing to local custom, traditions and retain Odia as their native tongue, as opposed to Persian or Hindustani, the then lingua franca of most Indian Muslims. The

descendants of these Muslims are still found in the districts of Puri and Khurda. But it was only after the invasion of the Mughal Emperor Akbar and the establishment of proper revenue collection and judiciary system by him, Muslims first became a visible community in Odisha. A large number of these migrants were soldiers from Bengal and Bihar who settled down in Odisha permanently. Many of them were Mughals and Afghans who came with Mughals' army. Gradually they adopted local mode of dressing, cuisine, culture and shifted to agriculture for livelihood. They, however, continued to use Urdu as their mother tongue. Today, they constitute the overwhelming majority of the Odia Muslim community. Later migration continued under Mughal as well as the Nawab of Bengal's rule. The majority of those were traders or clergy, sent to preside over the courts both Secular and Islamic².

Before the advent of Islam in Odisha, there was prevailing a perfect fusion of the traditional Vedic and Brahminical version of Hinduism with Buddhism, Jainism and animism or totem worship of the Adivasis³. What made possible this fusion was that apart from the formal distinction that separated these religions and philosophical trends in practical matters there was a growing similarity among them. Whereas the early Buddhism and the Nyaya School within

Hinduism had laid considerable stress on rationalism and scientific investigations of nature, the later Buddhism and Saivism school both emphasized philosophical variant of concepts first developed in the Upanisads along with mysticism⁴. At the same time the Buddhists' ethos has created an environment where compromise was preferred to confrontation. This, in fact, made the masses more open to other religious belief.

Besides, unlike some other parts of India Odia Society had not yet been deeply differentiated by caste system and egalitarian values remained well-ingrained among peasant masses. Hence, any ideology that championed the hierarchical division of society would have been unacceptable. All these factors immensely contributed to the introduction of alien religions and philosophical trends like Islam and its way of life leading to a mutual co-existence and the development of a new socioreligious ethos. It opened up a possibility of upward mobility through the acquisition of knowledge, skill and energetic personal endeavour.

As a matter of fact, any religion has its own system of beliefs about the relation among people, super natural power and nature. Islam is no exception. The general contour of Islamic beliefs in contemporary India may be classified as modern and orthodox⁵. Modern Islamists strive to give a rational interpretation of the Holy Koran and Hadith. It seeks to differentiate between the fundamental aspects of Islam which were dictated by the time and place of its birth. It urges the adoption of the essential and rejection of the accidental of Islam. They emphasize the dynamic, scientific and progressive nature of Islam and do not reject rituals enjoined as compulsory in it. However, they argue for imbibing the spirit behind the performances of these rituals. Modern Islamists envisage a narrowly personal and specific

role of religion on life and put stress on self-determination rather than the divine will in the affairs of men.

The orthodox, puritan and literal Islam enjoin total and literal acceptance of the Holy Koran and Hadith. It stands for rigid adherence to the canonical laws of Islam and strict observance of compulsory religious injunctions. While the modern Islamists would emphasize rationalism and individual Judgment in interpreting the Holy Koran and Hadith, the orthodox Islamists rely heavily on the scholastic literature and commentaries developed by literal theologians of the middle ages in Arab, Persia for the interpretations of all religious questions. Unlike the modern Islamists the Orthodox one would accept Islam as a complete code of life and believe in the determination of all events by the will of God.

Both the modern and orthodox Islamists, however, do not make any compromise on the core-ideal of Islam i.e. Monotheism. Each of them take literally the Islamic confession of faith. There is no God but God The Allah and Mohammad is his prophet. Both follow the cardinal principle of Islam such as prayer five times a day, fasting for one month in a year, annual alms giving to the poor and pilgrimage to Mecca.

However, the number of the orthodox Islamists in Odisha is very limited and are unassertive. This is evident in the fact that it was never felt the need of forming an Islamic counter culture to resist it. In fact, the prevailing trend of spiritualism, tolerance, catholicity and the spirit of accommodation have made it congenial for the gradual spread of Islam in Odisha.

Most Islamists in Odisha owing to their rearing in indigenous culture did not hesitate to come closer to their non-Islamic brethren without making major deviation in their core religious

beliefs and convictions. Gradually they get themselves involved in contributing their mite in their own way in enriching the religio-cultural trends of Odisha. History of Odisha⁶ shows that intermingling of religious experience is very much there. Hindu disciples and devotees have been attracted to Muslim Sufis. In the same way Muslims are attracted towards the Hindu cultural activities. Places like Cuttack, Dhenkanal, Bhadrak, Sambalpur etc. have witnessed religious mingling at folk and popular level.

Muslims in most of the places of Odisha see no incongruity in participating in different Hindu religious and cultural festivals. This is glaringly evident in Laxmi Puja of Dhenkanal, Dushahara of Cuttack, Kalipuja of Bhadrak and Nuakhai of Sambalpur. Here many Muslims are the members and office bearers of different Puja committees and work with all sincerity and dedication to make the Puja a great success. This, indeed, exhibits the sense of tolerance and catholicity among the people of the State.

Satyanarayan Pala, a very popular religious congregation is extensively arranged in most of the families of the Hindu community in the State of Odisha. This congregation is organised to commemorate the birth of a child in honour of *Satya Pir*, a Muslim Saint. It is believed that the *Pir* an embodiment of truth and very close to Lord Narayan, the prominent Hindu deity would remove all hurdles and impediments that may come in the life of the child and help him walk on the path of truth.

In Odisha, one may come across a large number of *Darghas* or tombs of Muslim saints which are visited by people without any distinction of caste or creed. People go there to get rid of their problems and get their desires fulfilled. The most notable *Dargha* of Odisha is *Kaipadar Sarif*. It is an eighteenth century shrine of the Sufi

saint Syed Abdulla Jalal popularly known as Bukhari Pir Sahib, who originally belonged to Bukhara, Uzbekistan. He came to Khurda in 1731 AD via Mecca after performing Haj. The then Odia king of Cuttack Ram Chandra Dev II, being highly impressed by his Sufi thoughts and action, donated 223 acre of land to him in 1733 AD to establish his mosque and *Hujra* which is known as *Kaipadar*⁷. It is famous for its annual Urs celebration when thousands of devotees across different religion throng the shrine with religious fervour from all over India. It is one of the biggest Sufi shrine in India almost next to the *Dargha* of Ajmeer Sarif founded by *Khawaja Moiuddin Chistis* at Ajmer, Rajasthan.

Baba Bukhari, the founder of *Kaipadar Sarif* did not harbour a hostile or sectarian attitude towards other faiths. He asserted that the real Being is Allaha and the entire universe including human beings are his creations and any distinction between the two would be artificial⁸. Here Baba Bukhari seems to have been inspired by *Wahadat aiwujud* the unity of all beings⁹. The advocates of the doctrine state that our heart is a mosque, a temple, a church and a synagogue. God is love. Our heart is the seat of love. We are so absorbed in loving Allaha that we have no time to hate Satan.

Aligning with this doctrine, Baba Bukhari, who was so catholic in his religious outlook that he used to say that there are as many ways of worshipping Allaha as there are particles of sand¹⁰. This view is in perfect consonance with a verse of Koran (2:148) which states "To each is a goal to which God turns him: than strive together towards all that is good". Baba Bukhari even observed that the Hindus were in fact monotheistic as they believe ultimately in a God without form or attributes (Nirakar and Nirguna). Reflecting the plurality of religious approaches imbibed in

Kaipadar Shrine, Rafique Farid”, one of the followers of Baba Bukhari wrote “at one time I put the sandal paste on my forehead and wore a sacred thread and performed the namaj.” Even some of the followers of Baba Bukhari gave up eating meat to come closer to their Hindu brethren. This kind of liberal approach towards others’ religious faith, developed in Kaipadar Shrine has been instrumental in maintaining a very cordial interreligious rapport in Odisha.

This trend of interreligious rapport is also quite evident in the *Bhajans* of Sala Baig, a Muslim religious poet. All his *Bhajans* written in praise of Lord Jagannath have mesmerised a large number of people in Odisha. It truly inculcates a deep sense of devotion in the heart of the devotees and enriches the spiritual environment of the State. It would not be an exaggeration to hold that the description of the great Jagannath cult would be incomplete without making a reference to the *Bhajans* of Sala Baig. Some of the orthodox Muslims once asked in a religious discussion that should Sala Baig be treated as a *kafir* or a non-believer as he is devoted to an idol. One of the Urdu Professor Sk. Safiulla replied that it was not proper. He explained that Sala Baig saw the glory of the God in the Idol and did not worship the idol itself. On the other hand Panda Mulvi and Nayak Mulvi of Cuttack who are born as Hindus and later taken to Islam have wielded considerable influence and commanded tremendous respect from among the Muslims for guiding them in their religious affairs.

Besides, the *Kohinoor Panji* or a calendar depicting auspicious and unauspicious days and occasions is a household name in the State. It is, infact, introduced and managed by Muslim who have amazing knowledge of astrological influence and importance of different occasions on human lives. People from all

religions particularly the Hindus follow this calendar with all sincerity in conducting their religious and other activities. Again, *Akbar Khan Gudakhu*, a tobacco based dental paste is very popular among the rural people irrespective of caste, religion and creed. This willingness of Hindus to accept and use different things made by the Muslim seems to have refuted the view, as held by some, that cleavage between the two communities is so strong and rigid that the followers of one religion do not accept anything that is made or used by the followers of other.

Mughal Tamasha, a popular folk dance form of Odisha has exposed the myth of this cleavage between the Hindus and Muslims through an exquisite satire. By way of showing the lavish Life Style of some Mughal Kings, it depicts how at the bottom level people of both the communities are actively co-operating one another at the practical fronts and share a common way of life leading to an atmosphere of peaceful co-existence.

From the above discussion, it seems that Islam with its monotheistic pattern of belief has been assimilated and integrated well with the religio-cultural ethos of Odisha. This exhibits the openness of Islam to other religions and cultures. Infact, Islam is not monolithic or homogeneous as it is often projected¹². It resides in fifty three countries of the world and became the culture of the place in which it resides. The land of Odisha has never rejected Islam as a religion.

Thus, in Odisha we find an attitude of respect for all religions (*Sarva dharma sambhava*) among its people. This is reflected in the Islamic notion of *Sulh-i-kul* which means good will towards all. It, however, should not be confused with secularism as secularism merely admits the existence of different religions and denotes mutual exclusiveness. To you your

religion, to me mine. It stands for total indifference though not hostility. On the contrary, the idea of Sarva dharma sambhav and *Sulh-i-Kul* imply that every religion requires the other for no religion is complete in itself, nor does it have monopoly of the truth. It goes beyond tolerance and respect and connotes understanding and experience. Here a religious person will not merely tolerate or respect other's faith but actually discover in them the elements of beliefs and practices that are subdued or missing in his or her own faith. This is more than a simple and sincere desire to experience other's religion. This realisation perhaps led Baba Bukhari and his followers adopting some Hindu rituals in their religious practices¹³. It is indeed, a moral and intellectual position grounded in an acknowledgement of the incompleteness of every single religion. To-day the country truly needs the Sarva dharma Sambhava or *Sulh-i-Kul* more than ever.

References :

1. Rout, K.C., History of Modern Odisha: 1936-2000 Anmol Publications Pvt. Ltd. Delhi, 2004, P.146.
2. Ibid P.32.
3. Drs, M., Comprehensive History and Culture of Odisha, P.K.Mishra, Vol.II, Kaveri, New Delhi 1977, PP 26-34.
4. Ibid P.7.
5. Riaz, M.I., Islamic Philosophy in India, Dream World Publication, Aligarh, 1991 PP. 56-59.
6. Rout. K.C., Ibid, P.149.
7. Ibid, P.147.
8. Hussain, R.M., Suffism in Eastern India, Sristi Publishing House, Calcutta. 1984 PP.72-76.
9. Ibid P.74.
10. Ibid P.75.
11. Ibid P.75.
12. Riaz, M.I., Ibid P.11.
13. Hussain R.M., Ibid P.76.

Dr. Mohin Mohammad, Christ College, Cuttack.

Kalinga and China : A Study in Ancient Relations

Dr. Benudhar Patra

India and China are two big countries in Asia, both celebrated for their long histories and cultural heritage. Between them, in ancient times there were brisk commercial, cultural and diplomatic interactions. Their communications both by land and sea have existed some two thousand years.¹ S.Beal² is of the view that the first authentic communication of China with India took place during the second century BCE (about *c.* 126 BCE) with the adventure of the Chinese ambassador Chang-k'ien. P.C.Bagchi,³ however, is of the opinion that as per legends (though historical confirmation is lacking) the first contact between India and China dates back to as early as 217 BCE. It was during the first century CE that "we get the first historical reference to the arrival of the Buddhist missionaries from India at the Chinese court." He said that the Buddhist missionaries did not arrive in China before *c.* 65 CE.⁴ From historical analysis it is gleaned that the traders first took the initiative, who were gradually followed by the missionaries, monks and royal missions.

The land route through which contact was carried out between India and China was known as the 'Silk Route' or the 'Central Asian Route' which originated from China and reached the Roman orient. India was connected with China along this route through two branches, one on

the north-west and the other in the north-east. The north-west branch of the 'Silk route' entered northwest India through Kashmir as well as Afghanistan (which also passing through the Central Asian caravan route reached the Roman Orient) while the second route, also known as 'Southern Silk Route' which passed through Sichuan and Yunnan provinces through Burma (Myanmar) and Northeast India reached the port of Tamralipti on the coast of the Bay of Bengal through the Brahmaputra and the Ganga. A branch of this route to India also passed through Nepal and Tibet. Throwing valuable light on this southern silk route S.Beal⁵ says "No doubt this was an old trade-route from China through Kamarupa, *i.e.*, the western part of Assam, towards the Ganges, and thence either to the central or northern provinces." Analyzing early Indo-Chinese contacts, particularly silk trade, Haraprasad Ray⁶ remarks: The history of yesteryear India and China was the period of brisk trade and material advancement. The notices on foreign countries helped China to form definite idea about the political and economic situation in the neighbouring and distant countries. Chinese silk had international market; hence, the Chinese bureaucracy was fully aware of the rising demand for silks, and utilized the potential of this trade in its foreign policies. Silk was listed among the most

important goods in Sino-foreign relations. Porcelain and even gold were included later.

The overseas contact between ancient India and China was no less significant. In the ancient maritime contacts between India and China, the modern Indian states of Bengal, Odisha, Andhra Pradesh and Tamilnadu played important roles. From archaeological excavations it is known that the ancient ports and port-towns like Tamralipti, Che-li-ta-lo/Manikpatna, Khalkattapatna, Palur, Kalingapatnam, Pithunda, Kaveripatnam etc., which dotted on the stretchy coast, on the western side of the Bay of Bengal served as the entrepots of Sino-Indian contacts. According to *Han Shu* (the *History of Former Han Dynasty*), written by Pan-ku (c.32 – 92 CE), the maritime route that linked India and China passed through the South-East Asian states of Sumatra, Java, Malaysia, Thailand and Vietnam. The Chinese today call it the 'Maritime Silk Route' and 'it is this route that is relevant to intercourse between South India and China.'⁷

Buddhism which probably found its way from India to China in c. 71 CE⁸ (or some time in the first century CE) is the most significant contribution of ancient India to the Chinese history and culture. According to P.C. Bagchi,⁹ "Buddhism brought the two countries, China and India, together. The Buddhist missionaries of India were the most active agents in uniting the two peoples by cultural ties which in spite of the disappearance of the old religious beliefs still remain unbroken. A brisk trade continued to exist between the two countries from very early times, but its history is still in the dark. The Sino-Indian relation from the first to the eleventh centuries primarily centres round this powerful religion which for nearly one thousand years inspired the diverse races of almost the whole of Asia. It was through this religion that the greatest cultural

exchange took place between the Asiatic races during the first millennium of the Christian era. The routes of communication between India and China, although essentially trade routes, thus appear to us as Buddhist routes through which culture in all its aspects flowed from one country into the other."

Kalinga or ancient Odisha had political, cultural and commercial contacts with ancient China. The visits of Chinese pilgrims like Fa-Hien (Faxian), Hiuen-Tsang (Xuanzang) and I-Tsing (Yi-tsing or Yijing) to India in general and of Hiuen-Tsang to Odisha in particular furnished valuable information to testify this contact. The presence of celadon ware and Chinese coins in coastal Odisha also provide evidences for cultural and commercial nexus between China and Odisha. China knew about Kalinga through the Buddhist texts. The famous Chinese pilgrim Hiuen Tsang who came to India during the time of Harshavardhan, in course of his travel visited Odisha in c. 638 CE and refers to an important sea-port town of ancient Odisha called *Che-li-ta-lo*. He says "Near the shore of the ocean, in the south-east, was the city of *Che-li-ta-lo*, above 20 *li* in circuit, which was a thoroughfare and resting place for sea going traders and strangers from distant lands."¹⁰ *Che-li-ta-lo* of Hiuen Tsang has been identified with excavated Manikpatna port on the Coast of Chilika Lake in the Puri district of Odisha. Hiuen Tsang also mentions about a famous Buddhist centre of Odisha named *Pu-su-po-ki-li* (Pushpagiri) which has been identified recently with the Langudi Vihara of Odisha.¹¹ He has left an interesting account relating to the commercial activities of the people of Odisha. The Buddhist missionaries from different parts of east coast through the Kalingan ports sailed to China since long. The Chinese legends speak of the first appearance of the Buddhist missionaries from India in the Chinese

capital as early as c. 217 BCE under the Ts'n Dynasty.¹² There was ambassadorial relationship between the two kingdoms. From the Chinese sources it is known that in the first half of the eighth century CE, a celebrated scholar of Odisha named Subhakara Simha carrying with him many tantric texts including *Maha Vairochana-Sutra* visited the court of Chinese emperor Hussan Tsung.¹³ On the request of the Chinese emperor he translated the Buddhist text *Maha-Vairochan-Sutra* into Chinese.¹⁴ He has been generally believed in China, as the son of the king of *Holing*, i.e. Kalinga or Odisha. He embarked for China from the port of Palur in c. 715 CE and arrived there in c. 716 CE. Another Buddhist monk, named Prajna, "who had settled in the monastery of the king of *Wu Cha* [Odra or Odisha]" went to China in c. 795 CE. He had taken with him a Buddhist manuscript named *Gandavyuha* autographed by the king of *Wu Cha* (Udra or Odisha) for the Chinese emperor Te-tsong.¹⁵ In China, Prajna stayed for some time and translated the *Shat-paramita Sutra* into Chinese.¹⁶ Prajna is stated to have migrated from the valley of the river Kapisa in Afghanistan to Odisha to acquire the knowledge of Yoga. The king of Odisha whose name has been mentioned in the Chinese sources as 'the fortunate monarch who does what is pure, the lion' has generally been identified with the Bhaumakara king Sivakara Unmattasimha.¹⁷ The monastery in Odisha where Prajna had settled has been equated with Ratnagiri *Mahavihara*. From such a valuable Buddhist presentation by a king of Odisha to an emperor of China, it is evident that there was close cultural contact between Odisha and China in the eighth century CE.¹⁸ However, this cultural relation presupposes commercial relation.

The sea-route to China, followed by ancient merchants as well as the missionaries

passed through Simhala/ Sri Lanka and Java. Tamralipti, an important port of Kalinga was the main point for embarkation and disembarkation of the sailors. Fa-Hien, in the fifth century CE returned from India to China through this route.¹⁹ I-Tsing arrived at Tamralipti in 673 CE by the sea-route from China.²⁰ Similarly Vajrabodhi, a Buddhist monk, returned to India from China through the port of Tamralipti.²¹ All of them preferred the sea-route because in ancient times the land route through central Asia was unsafe.²² Further, the visit of Buddhist scholars to China was possible because merchant vessels were plying between Odisha and China.²³ Fa-Hien returned from India to China in a large merchant vessel which had two hundred passengers on board. Both Subhakara Simha and Prajna must have travelled in merchant vessels since it was highly improbable that special ships were chartered for their exclusive use.²⁴

The cultural and commercial relations between Kalinga and China seems to have continued up to the end of the Eastern Gangas (14th century CE).²⁵ The perils of sea and precarious conditions and difficulties of travel never prevented the merchants and missionaries from taking up the sea journey. The *Chu-fan-chi*,²⁶ written by Chau Ju-kua (CE 1225-26) refers to *Kia-ling* Sea going vessels (i.e., Kalinga ships) and their system of trade organization. Chau Ju-kua mentions that there were two types of ships plying between Kalinga and Canton (China) which gives a clear impression that the Kalingans constitute one of the principal foreign traders in China. It is said that China's door was open to foreign ideas as well as trade.²⁷ K.S. Behera,²⁸ on the basis of *Chu-fan-chi* says that the ships used by merchants were certainly not of Chinese origin. Chau Ju-kua²⁹ says, "On large *Kia-ling* (*Kling*) sea-going ships every several hundred men, and on small ones a hundred and more men,

choose one of the more important traders as headman who, with an assistant headman manages various matters. The superintendent of merchant shipping (at Canton) gives them a certificate permitting them to use the light bamboo for punishing their followers. When one [of the company] dies, they (i.e. the headmen) make an inventory of his property.”

Besides literary sources, archaeological evidences also throw light on Kalinga-China relationship. The Chinese celadon wares, the Chinese porcelain with blue floral design on white background and Chinese copper coins, one complete and the other fragmented belonging to c.14th century CE which are discovered from Khalkatapatna provided substantial evidences to testify Odisha's relation with ancient China. Similarly, the excavations at Manikpatna (*Che-li-ta-lo* of Hiuen Tsang) yielded two types of evidences for maritime connections of Kalinga with China i.e. celadonware and Chinese copper coins. Celadonware occurs in abundance; though their proper study and classification is awaited. Apart from celadon ware, a fragmentary copper coin with characteristic square perforation in the centre of Chinese origin is also reported from here.³⁰ K.S. Behera³¹ says, this evidently came by way of sea-trade with China. In addition to this, the archaeological explorations at Lalitgiri, a Buddhist site in the Jajpur district of Odisha and the sensational discovery of relic caskets from a *stupa* at Lalitgiri is worth mentioning in the context of Odishan interaction with China. These relic caskets cover 4 in 1, kept systematically one inside another. This system is an alien feature to Odisha whereas it is a common practice in China, even till the present day.

Both from the literary and archaeological sources, however, not much is known about the volume of trade and the products involved in commercial transactions. From the accounts of

the Chinese writer Wang Ta-Yuan (14th century CE) we know that the natural products of Wutieh (Odias) were rice, king fishers' feathers, bees wax and fine cotton stuffs. Wang Ta-Yuan further mentioned that “because of the cheapness of living in Orissa [Odisha], nine out of ten persons going there for trade did not like to return home. Rice, which was evidently the staple food of the people, was sold at the unbelievably low price of 46 baskets for one cowrie.”³² Wang-Ta-Yuan also gives an idea about relative value of Odishan and Chinese currency. It is said that each of Odisha's silver coin (weigh two mace eight candareens) was equivalent in value to ten taels of Chung-t'ung Ch'ao (Chinese paper money). It exchanges for 11,520 odd cowries, and each coin can purchase 45 baskets of rice. China received precious stones, ivory, pepper, betel nuts, drugs and fine textiles for which Kalinga was famous. Kalinga, on the other hand imported Chinese ware, gold, silver, silk etc., from China.³³ *Chinamsuka* (the Chinese silk) was quite popular in Orissa.³⁴ On the other hand in the minds of the people of China, Kalinga was held in very high esteem. The commercial and cultural relationship between the two that began very early continued up to the medieval period as we have reference up to c. 1225-26 CE when *Chu-fan-chi* of Chau-Ju-Kua mentions about Kalingan ships. The fact is corroborated by Khalkatapatna and Manikpatna excavations.

References :

1. Haraprasad Ray, *Trade and Trade Routes between India and China c.140 B.C. - A.D. 1500*, Kolkata, 2003, p.2.
2. S.Beal, *Buddhism in China*, New Delhi, 1996 (Reprint), p.43.
3. P.C.Bagchi, *India and China (A Thousand Years of Cultural Relations)*, New Delhi, 2008 (Revised Edition), p.6.
4. *Ibid*, p.6.

5. S.Beal, *op.cit*, p. 44.
6. Haraprasad Ray, *op.cit*, pp. 10-11.
7. *Ibid*, p.1.
8. S.Beal, *op.cit*, p.53.
9. P.C.Bagchi, *op.cit*, p.8.
10. *On Yuan Chwang's Travels in India (A.D. 629-645)* Vol.II, T.Watters, Delhi, 1961, pp.193-194.
11. B.Patra, 'Identification of Pu-se-po-k'i-li of Hiuen Tsang: New Lights on Archaeological Perspectives', *Journal of Asiatic Society of Bengal*, Vol.L, No.1 (2008), pp.9-22.
12. T.N. Ramachandran, 'Buddhist India and the Rest of the World', *Journal of Andhra Historical Research Society*, Vol. XVIII, Pts. 1-4, July & Oct. 1947, Jan. & April, 1948 (1947-48), p.5.
13. *Ibid*, p.6; Alice Getty, *Ganesa*, p.74; R.C.Majumdar (ed.), *The History and Culture of the Indian People*, Vol. IV, *The Age of Imperial Kanauj*, (2nd ed.), Bombay, 1964, pp.64-65; K.S. Behera, 'Maritime Contacts of Orissa: Literary and Archaeological Evidence', *Utkal Historical Research Journal*, Vol.V, (1994), p.57; K.S.Behera, 'Trade and Patterns of Commerce in Orissa (CAD. 700-1200)', *Utkal Historical Research Journal*, Vol. II, (1991), p.7.
14. K.S. Behera, 'Maritime Contacts of Orissa: Literary and Archaeological Evidence', *op.cit*, p.57.
15. S.Levi, 'King Subhakara of Orissa', *Epigraphia Indica* (hereafter *EI*), Vol.XV (1919-20), New Delhi (ASI), 1982, pp. 363-364.
16. *Ibid*, p. 364.
17. R.C.Majumdar, *The Age of Imperial Kanauj*, pp.63-65; S.Levi, (*EI*, Vol.XV, pp.363-364) however, has identified him with Subhakara of the Bhaumakara dynasty.
18. U.K. Subudhi, *The Bhaumakaras of Orissa*, Calcutta, 1978, pp.119-120.
19. *Travels of Fah-Hien and Sung-Yun (Buddhist Pilgrims, from China to India (400 A.D. to 518 A.D.))*, S.Beal (tr.), London, 1964; Delhi, 2005, pp.148-172; *Travels of Fa-Hien (Fa-Hien's Record of Buddhist Kingdoms)*, L.Legge (tr.), Delhi, 1972, pp.100 ff.
20. *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago (A.D. 671-695)*, I-Tsing (tr.), J.Takakusu, Delhi, 1966, pp.xix-xxxi.
21. *Proceedings of Indian History Congress*, Vol.XXX, p.177.
22. K.S. Behera, 'Maritime Trade in Ancient Orissa', in: M.N. Das (ed.), *Sidelights on the History and Culture of Orissa*, Cuttack, (1977), p.119.
23. K.S. Behera, 'Maritime Contacts of Orissa: Literary and Archaeological Evidence', *op.cit*, p.57.
24. K.S. Behera, 'Maritime Trade in Ancient Orissa', *op.cit*, p.120.
25. B. Das, 'Kalinga and Outside World', *Journal of Historical Research*, Vol. XXVI, No.1, August, (1983), p.24.
26. Quoted by K.S.Behera, 'Trade and Patterns of Commerce in Orissa (CAD. 700-1200)', *op.cit*, p.7.
27. B. Harrison, *South-East Asia (A Short History)*, New York, 1955, p.20.
28. K.S. Behera, 'Glimpses of the Maritime Activities of Kalinga', *Orissa Review*, Vol. XLIX, No.4, November, (1992), p.8.
29. K.S. Behera, 'Maritime Contacts of Orissa: Literary and Archaeological Evidence', *op.cit*, p.57.
30. *Ibid*, 65.
31. *Ibid*.
32. R.C.Majumdar, (ed.), *The History and Culture of the Indian People*, Vol. VI, *The Delhi Sultanate*, Bombay, 1967, p.658.
33. K.S. Behera, 'Glimpses of the Maritime Activities of Kalinga', *op.cit*, p.8.
34. A.K.Pattanayak, 'Cultural Interaction in Ancient Orissa', in: B.U. Nayak and N.C. Ghosh (eds.), *New Trends in Indian Art and Archaeology*, Vol. II, Delhi, 1992, p.248.

Dr. Benudhar Patra, P.G.Dept. of History, Post Graduate Govt. College, Sector-11, Chandigarh (UT), Email: dr_benudharpatra@yahoo.co.in

Raghunath Panigrahy : The Genius

Bhaskar Parichha

Gita Govinda was his strong point. And, so mellifluous was his tone of voice when he rendered the verses that he left the audience mesmerized. Indeed, it was Pundit Raghunath Panigrahi who promoted and popularized twelfth century poet Jayadeva's eternal love poetry across the globe.

With Raghunath's death a year ago, Indian classical music has certainly lost a doyen. But the world of traditional Sanskrit music too has lost a great enthusiast. Gita Govinda singing will not be the same again after Raghunath's death. The music maestro had celebrated his own birthday and the birth anniversary of his wife, the legendary Odissi dancer Sanjukta Panigrahi just a couple of days before the demise. Sanjukta had pre-deceased him in 1997, in cancer.

Raghunath Panigrahi was born in Gunupur a small town in the backward south Odisha district of Koraput on the banks of river Vamsadhara. If Raghunath was a prodigy, he inherited music from his classical vocalist father Nilamani Panigrahy. The unique style of singing the Gita Govinda came from none but his father. The numerous renditions of the poem in tune with the traditions of the Lord Jagannath Temple in Puri earned him a unique distinction. He was possibly the only vocalist who could sing all 24 verses of the Gita Govinda. Raghunath was a multi-faceted personality: Classical vocalist, composer and Odissi

musicologist. His career spanning six decades is a chronicle of events that are spectacular and amazing.

The maestro's genius sparkled not in Odisha, but in distant Chennai in the late 1950s. It was in the recording studios of Prasad and Vauhini at Kodambakkam in Chennai that Panigrahi got a break as a singer on par with the then greats like Ghantasala and P.B.Srinivas. And it was again at Kalakshetra in Chennai's Adyar, that he met his Odissi and Bharatanatyam dancer wife, Sanjukta Misra, with whom he was to team up in the 1960s to take Odissi dance and music to greater lengths.

So, the short stint of less than five years in Chennai that proved to be the game changer for this 21 year old lad from Odisha. Lovers of old Tamil film music still remember Panigrahi's song 'Naan Thedum Podhu' and 'Kan Kaanum Minnaldhaano' in the 1959 Sivaji Ganesan-Pandari Bai starrer *Aval Yaar* directed by K.J. Mahadevan and music by S.Rajeshwara Rao. The film sank without a trace, but Panigrahi's songs are now seeing a revival thanks to YouTube. Even today, his songs shimmer in the memory of Tamil music lovers. Panigrahi's soothing voice was ideally suited for romantic songs. The slight Hindustani touch which he gave to his songs only added to their appeal to the South Indian ear.

He was a one film wonder in Tamil, but he sang four or five songs for Telugu films. In the 1956 award winning L.V.Prasad production *Ilavelpu*, starring A.Nageswara Rao and Anjali Devi, he sang a solo *Yenadu Kanaledu Ee Vinta Sundarini*. With P.Suseela and P.Leela he sang 'Challani Raja O Chandamama' a big hit in those days. In the 1959 Telugu musical hit, *Jayabheri*, he sang 'Maadi Saradadevi Mandirame' with Ghantasala and P.B. Srinivas. He also played a small role in the film. 'Ilavelpu' was directed by D. Yoganand. The story is based on the successful Tamil film, *Ethirpaaraathathu*, itself a big hit and was remade in Hindi as *Sharada* (1957), starring Meena Kumari and Raj Kapoor.

Panigrahi had good rapport with some of the finest music directors of those days like Pandyalanageswara Rao, S.Rajeswara Rao and Susarla Dakshinamurti, the music directors of *Jayabheri*, *Aval Yaar* and *Ilavelpu* respectively. Raghunath even sang for Kannada films. Raghunath Panigrahy would have gone far if he stayed on in Chennai but destiny had different plans.

The brief stint of about five years in Madras was cut short by his marriage to Sanjukta Misra in 1960. After years of struggle and incessant travel across India, the Raghunath-Sanjukta Panigrahi duo made Odissi dance and music nationally acceptable as a classical art form on par with Bharatanatyam. This was before the arrival of Indrani Rahman and Sonal Mansingh who took Odissi overseas. The Panigrahis used to come back to Chennai later to perform at the Music Academy. The wife-husband duo, like a couple of other artiste pairs, had devoted their lives completely to dance and music. So inclusive was the devotion that they never put their feet up.

Back home, Raghunath composed music and sang for several Odia films; but Odissi music was his foremost preoccupation. From the beginning of 1970 and until the 1990s the Sanjukta-Raghunath travelled across continents for the cause of Odissi. After the death of Sanjukta, Raghunath was also associated with Bengaluru's 'Nrityagram' and gave music for many of its productions.

On his own, Raghunath Panigrahi became a great exponent of Jayadeva's *Gita Govinda*, which got him a Padma Shri only in 2010 a belated honour for a great master. But he was the first Odia singer to be honoured by the French government for his 'Gita Govinda' composition in 1978. Raghunath Panigrahy has been conferred upon few other outstanding awards including the prestigious Jayadev Samman instituted by the Government of Odisha.

The soft-spoken and ever smiling singer was a man of determination when it came to taking bold decisions in life. It was a very tough life for the couple in the initial days and they had problems tackling survival issues for quite a few years. But he refused to crack under pressure and continued to pursue the 'great dream' together with his better half. Sanjukta and Raghunath, great couple and wonderful beings, were simple and down-to-earth. Nothing else mattered to them except music and dance. Devotion par excellence !

Bhaskar Parichha, Chief Editor, Durmukha, Bhubaneswar.

Reducing the Risks of Younger Generation by Strengthening Life Insurance Services in India : A Case Study in Bhubaneswar

Archana Kanungo

Introduction:

“Change is the unchangeable law of nature”...where development is the basic ingredient of any change in the Society. Human development and social change are part & parcel of life. This paper is an attempt to show case human development {development of young generation} as a process of social change by strengthening life Insurance services in India. This article is divided into 5 sections respectively. Each of these sections highlights an important area of reducing the impoverish Risk of youth in India, which is related to the concept of Risks associated with them. In addition, every section helps in developing overall understanding the importance of “Saving”, “Protection” & “Investment” i.e “Life Insurance” for young customers and their Journey in Indian Society, it tries to inculcate, a perspective of appreciating the importance of “Life Insurance Services” for their secured future as being a “Better tomorrow”.



Statement of the Problem:: How safe the youth are in India?

- Have they taken sufficient protection measures for their life time security?
- Whether their investment, Saving, Protection are adequate to meet all the financial requirements of their life?
- Do they need to think about life insurance for their sustainable development?
- Whether the life Insurance services will reduce the impoverish risks associated with youth in India?
- What does it all mean and how much is it going to cost?
- Here, this research will show case various aspects of Financial & Non-Financial Security {Life insurance for the young customers in India.
- These are the questions of the day?

Justification of the study: This paper attempts to highlight the causes and characteristics of Younger generation problem in India, the nature of risks faced by them and makes recommendations to address the crisis at various levels.

While the problems faced by younger generation living in India is ubiquitous across the country as well as the globe, this paper helps to highlight major causes and consequences of youth risks in India, the way out for their secured future as a rehabilitation and reconstruction measures. It also helps to find out the contribution of Life insurance services as a measure for reducing the impoverish risks in India. It is hoped that this paper will draw attention to the plight of one of our society's most important constituencies and urge the government/Policy makers/Corporate to take urgent action to protect the interest of the younger generation in India.

Risks of Youth: Though, The eleventh five year Plan {2007-2012} in India envisioned inclusive growth and advocated ending the exclusion and discrimination. Still each year, millions of youth are continuously facing risks associated with their financial and non-financial security. So safety/security of the younger generation is the main focus area of latest development policy. Their protection, Saving and Investment are immediate concern.

- Life Risk : Loss of Life {Death, Disease, Disability}
- Financial Risk :Job loss {Financial Instability, Debt, Poor Savings} Illness

Brief Overview: There are number of reasons why younger generation in India is associated with various risks are very different to many other Countries. The youth in India are facing some of the most difficult sustainability challenges due to their hazardous work environment.

- To secure their continued 'social position', protected life, to operate with full protection, the youth may respond to these challenges by strengthening Life Insurance services

through financial protection in terms of Savings and investment.

- Young generation should understand their sustainability concerns by knowing their level of awareness.
- Every Industry must be able to measure and assess the level of risks associated with its important stakeholders.
- Many Industries have already started responding to some of the financial protection measures, but still many more are yet to be achieved.
- This paper is an attempt to highlights the impoverish risk of younger generation by strengthening Life insurance services in India.

Conceptual Framework: A country is said to be potential and prosperous only when its basic unit- "YOUTH" "are safe and secured, focus will be on both the gender's equal upliftment (male and female) in the Society. In the light of this, the current presentation is an attempt to move a step ahead towards understanding the importance of "saving", "protection" and "investment" in one word i.e. "life insurance of young generation" or young policy holders in Indian Society. India has been working towards empowering her youth ever since independence and especially since the 1990s.

The government and non-government sectors have both been pushing ahead with programmes aimed at imparting education, giving them better health care, providing them with means of livelihood and opportunities to participate in the decision making process in domestic and social life. Special attention is being paid to improve the lot of their protection giving them the better chances of survival and opportunities for

living a meaningful life. While protection is important but the real challenge is to ensure that younger generation are involved in the decision making process at home and in the society.

Operational Strategy: While these initiatives have created the wider space for the younger generation, they have not been able to guarantee a non-discriminative or conducive environment for a safe and secured life. Beside illiteracy, dominance of patriarchal values in the society, lack of access and control over income and other resources, restrictions to public spaces and insensitive legal systems continue to impair their effective participation in social, political and economic spheres of life.

Reasons are due to illiteracy:-If we see literacy rate in India, it is just 74.04% in 2011. 82.14 males per 100 males are literate, and only 65.46 out of 100 females are literate. Literacy in rural areas is worse than urban India. Dominance of patriarchal values in the society, Low sex Ratio (940 females per 1000 males in India are the main reasons of illiteracy in India). {source-Census of India 2011}.

Lack of access and control over income and other resources, restrictions to public spaces and insensitive legal systems continue to impair the younger generation's effective participation in social, political and economic spheres of life. The challenge is to develop their capacity, so that they can perform their roles properly.

Is there any "plan" which helps younger generation to develop their capacity, to think rationally and do positively? Insurance for younger generation can be a right solution for their future protection for a free, fair and fearless life in the society. To understand the socio-economic profile of the young policy holders one needs to

understand the socio-economic conditions of the young policy holders.

World over, there has been found that young women have either no or little life insurance. Max New York Life – NCAER India Financial Protection Survey revealed that the same is true for India also. Of the life insurance owners in India only 14% are young women. Is that youth do not require life insurance or is it lack of awareness of the need for life insurance for them ?

Nature has created men and women differently but their reason to buy life insurance remains broadly the same for both the genders. Common Need: Both men and women buy life insurance for following reasons:

- **Mental Peace**
- **Security & Stability**
- **Planning of secured Future**
- **Long-term Investment**
- **Self Reliance**
- **Tax benefits**
- **Security in investment**
- **Security against loans**

Needs in Different Life Stages:

Need of LI for Youth in India: In this country, in the early years of the insurance industry, the trend was to insure only young male lives. The logic was that the young female of the species was home-bound, anyway, wasn't exposed to any risk, and consequently didn't need any sort of insurance.

The bread winner was the male and it was against his lost income that cover was required. A major additional disincentive was the extra risk

to young female lives that was an inevitable part of the childbirth process.

All that has changed with young women rivaling men at the workplace (and frequently doing a better job than them). In addition, better education for the female child, increased economic contribution by women, better medical facilities for safer childbirth and post-natal care have all contributed to more and more Life insurance products that are generation-specific:

Modern young women, who are an earning member and an equal partner in managing the finances of the household, require life insurance as much as the earning male members. It has been found that when it comes to planning for long-term needs like children education, marriage and other social events, young women are better planners and take the lead in the household.

Risks: Most of us think and act as though life is largely free of risk. We view taking risks as foolhardy, irrational, and assiduously to be avoided. Training children to avoid risk is an all-important duty of parenthood. Risks imposed on us by others are generally considered to be entirely unacceptable.

Unfortunately, life is not like that. Everything we do involves risk. There are dangers in every type of travel, but there are dangers in staying home — 25% of all fatal accidents occur there. There are dangers in eating — food is one of the most important causes of cancer and of several other diseases — but most people eat more than necessary. There are dangers in breathing — air pollution probably kills 100,000 Americans each year, inhaling radon and its decay products is estimated to kill 14,000 a year, and many diseases like influenza, measles, and whooping cough are contracted by inhaling germs.

These dangers can often be avoided by simply breathing through filters, but no one does that. There are dangers in working — 12,000 Americans are killed each year in job-related accidents, and probably 10 times that number die from job-related illness⁴ — but most alternatives to working are even more dangerous. There are dangers in exercising and dangers in not getting enough exercise. Risk is an unavoidable part of our everyday lives.

Reducing the Risk:

That doesn't mean that we should not try to minimize or reduce our risks at very early stage of our life but it is important to recognize that minimizing anything must be a quantitative procedure. We cannot minimize our risks by simply avoiding those we happen to think about. For example, if one thinks about the risk of driving to a destination, one might decide to walk, which in most cases would be much more dangerous. There are many ways of expressing quantified risk, but here we will use just one, the loss of life expectancy (LLE); i.e., the average amount by which one's life is shortened by the risk under consideration. The LLE is the product of the probability for a risk to cause death and the consequences in terms of lost life expectancy if it does cause death. As an example, statistics indicate that an average 40-year-old person will live another 37.3 years, so if that person takes a risk that has a 1% chance of being immediately fatal, it causes an LLE of 0.373 years (0.01×37.3). It should be clear that this does not mean that he will die 0.373 years sooner as a result of taking this risk. But if 1,000 people his age took this risk, 10 might die immediately, having their lives shortened by 37.3 years, while the other 990 would not have their lives shortened at all. Hence, the average lost lifetime for the 1,000 people would be 0.373 years. This is the LLE from that

risk. {Source: Mining and Mineral Industry Journal May 14th, 2013}

Of course, most risks are with us to varying extents at all ages and the effects must be added up over a lifetime, which makes the calculations somewhat complex.

LOSS OF LIFE EXPECTANCY (LLE) DUE TO VARIOUS RISKS TABLE: (* Asterisks indicate averages over total U.S. population; Statistic is based on U.S population through secondary data, ENTMS proceedings,2013).

Activity or risk*	LLE (days)
■ Living in poverty	3500
■ Being male (vs. female)	2800
■ Cigarettes (male)	2300
■ Heart disease*	2100
■ Being unmarried	2000
■ Being black (vs. white)	2000
■ Socioeconomic status low	1500
■ Working as a coal miner	1100
■ Cancer*	980
■ 30-lb overweight	900
■ Grade school dropout	800
■ Sub-optimal medical care*	550
■ Stroke*	520
■ 15-lb overweight	450
■ All accidents*	400
Activity or risk*	LLE (days)
■ Living in poverty	3500
■ Being male (vs. female)	2800
■ Cigarettes (male)	2300
■ Heart disease*	2100
■ Being unmarried	2000

■ Being black (vs. white)	2000
■ Socioeconomic status low	1500
■ Working as a coal miner	1100
■ Cancer*	980
■ 30-lb overweight	900
■ Grade school dropout	800
■ Sub-optimal medical care*	550
■ Stroke*	520
■ 15-lb overweight	450
■ All accidents*	400
■ Falls*	39
■ Poison + suffocation + asphyxiation*	37
■ Radon in homes*	35
■ Fire, burns*	27
■ Coffee: 2 cups/day	26
■ Radiation worker, age 18-65	25
■ Firearms*	11
■ Birth control pills	5
■ All electricity nuclear (UCS)*	1.5
■ Peanut butter (1 Tbsp./day)	1.1
■ Hurricanes, tornadoes*	1
■ Airline crashes*	1
■ Dam failures*	1
■ Living near nuclear plant	0.4
■ All electricity nuclear (NRC)*	0.04

What is life insurance ?

Life insurance encompasses a number of different types of insurance covers, including life insurance, income protection, total and permanent disability (TPD) insurance, and trauma insurance. Life cover pays a lump sum if you die or are

diagnosed with a terminal illness. The lump sum can be used to meet final expenses, pay off the family mortgage so that your family isn't left without a home, fund future child education fees and set aside money to meet your family's ongoing living needs.

Income protection cover pays up to 80 per cent of your income if you can't work because of sickness or injury. This money is essential in helping to meet your ongoing living needs; including meeting your mortgage repayments, when you are ill.

TPD cover pays a lump sum if you are totally and permanently disabled. The payout provides a funding mechanism to repay debts, pay medical bills and modifications to your home and motor vehicle as well as meet lifetime living costs.

Trauma cover pays a lump sum if you are seriously injured in an accident, or if you are diagnosed with one of a number of serious medical conditions like cancer or heart attack. The proceeds can be used to meet medical treatment costs as well as provide financial support in a time where a spouse may wish to take time off work to nurture their ill partner.

Life Insurance for Youth:

Types of Insurance services:

Types of Insurance services:	
Life Insurance	Non-Life Insurance
Saving	Other than Life : Health/Accident Insurance
Protection	Livestock & Cattle Insurance
Investment	Agriculture Insurance: Plantation Insurance, Agri Pumpset
Retirement	Welfare policy, Other

RESEARCH METHODOLOGY:

This Research has conducted through a survey of Bhubaneswar (Odisha State Capital Region). The geographical location for the study is Bhubaneswar Region of Odisha state in India. Since Bhubaneswar is the state Capital of Odisha, the per capita income of people in this city is likely to be higher as compared to other cities of Odisha.

Hence, it is quite likely that higher number of people in this city can afford to take insurance as an investment, protection and saving tool.

This research is conducted among 114 young policy holders in Bhubaneswar. This research is conducted by applying purpose sample method in order to reach out the young target customers as respondents and their challenges.

Tools and techniques of data collection: A well structured questionnaire and in-depth interview method are used to collect primary data for the analysis purpose. A survey is carried out on randomly selected 114 respondents (Life Insurance Policyholders) who based in Bhubaneswar.

Case Study of Swarup :

Finding out adequate life cover for him and his family to reduce the risk in his life: Swarup is a 35 years Youngman needed to ensure that the insurance cover he is getting is adequate for him and his family so that in case there is an impact on existing income due to some unfortunate event like his death or loss of job then the situation can be managed.

Life Insurance requirement can be found out by comparing the income and expenses and looking at the savings available over the life, which is then brought down to today's prices. The other way is to look at the earnings and savings over the lifetime of the earning member at today's

values. Swarup selected a whole-life endowment plan as an adequate solution of his problem:

Whole life endowment life-insurance can be a good idea for reducing the risk for his whole life:

- At a young age, a whole life endowment plan provided Swarup enough cover at a reasonable cost.
- In event of his death, his family will receive sufficient amount to maintain their standard of living.
- It will provide adequate fund for his child's education, help pay off dues and provide capital for his wife's business.

Ensuring good future for his child's educational risk : Swarup might required some additional money back and term policies to provide the necessary cover for his child apart from the whole life insurance plan. That ensured him a regular cash flow coming in at specific points in time, covering the education needs or some other requirements of the child. Here the point to note is that there is a cover on the life of the parents till the child becomes adult and not the child because she was a minor. The funding was available from the parents.

Thinking of retirement plan for reducing the risk at his old age: Life Insurance is considered to be an effective way to manage retirement expenses, reducing the risk at old age. Swarup needed to choose policies like whole life or endowment that was accumulate cash value over the time and pay dividends on a regular basis. Another reason to get a life insurance for wife's lifetime security because women tend to live longer than men, so it is more likely that his wife has to take care of her expenses in case the death of the respondent.

This case study shows that need based financial analysis helped Swarup to provide an adequate Solutions of the said financial problem of Swarup and his Family too. Many insurance companies have launched youth-specific policies to attract young policy holders. These are targeted at young customers and hence might seem to be sufficient to meet some basic requirements. However, Swarup should also consider other possibilities and opportunities available in the market. In many cases, the requirement might be completed by general policies.

Building it up- To reducing the risks of younger generation, Life Insurance portfolio is built up in a systematic manner over a period of time. The life insurance need has to be considered at different points in time. In the present study, data was collected from 114 young policy holders from Bhubaneswar city. This case study is taken as an important case study of life insurance to reduce the multiple risk of youth.

Case Study-2 : Life insurance services will help young generation to protect their family from uncertainties in life due to financial losses in terms of loss of income that may dawn upon them incase of their untimely demise or critical illness. Securing the future of one's family is one of the most important goals of life.

Life insurance Plans go a long way in ensuring their family's financial independence in the event of your unfortunate demise or critical illness.

These are all the more important if you are the chief wage earner in your family. No matter how much you have saved or invested over the years, sudden eventualities, such as death or critical illness, always tend to affect your family financially apart from the huge emotional loss.

Case Study 2: consider the example of Lipika Pradhan who is a healthy 25 year old woman with

income of Rs.1,00,000/- per annum. Let's assume her income increases at a rate of 10% per annum, while the inflation rate is around 4%; this is how his income chart will look like, until she retires at the age of 60 years. At 50 years of age, Lipika's real income would have been around Rs.10,00,000/- per annum. However, in case of Lipika's unfortunate demise at an early age of 42 years, the loss of income to her family would be nearly Rs.5,00,000/- per annum.

Findings: Major findings are as follows:

Out of 114 respondents, 93% of the policy holders/respondents are not planning for new policies where as 6% of the respondents shown interest for new LI policies where as 1% is not applicable.

97% of the respondents said children education is a purpose of LI new policy, 2% of the respondents said protection and 1% said saving are the purpose of new policy.

93% of the respondents had given the opinion that , if they planned for new investment, preferably it would be 5 years term, where as 6% of the respondents shown their interest for new investment in single term policy where as 1% said it would be 10 years term.

100% of the respondents are not planning to take life insurance policies in near future within 6 months, they may plan after 6 months.

96% of the total respondents said, annual mode is the suitable term for new policy where as 4% said single term is suitable for new policy.

94% of the respondents said, they are not planning for new investment, so minimum suitable premium is not application in their case where as 6% of the respondents said, they would prefer, 8.000 /to 12.000/ premium per annum.

93% said more than 20 years where as 7% said less than 10 years are the ideal policy maturity age.

65% of the total respondents said, LIC, 21% said Bajaj Allianz, 11% said ICICI Prudential, 3% said Kotak Mahindra is the most growing life insurance company in India. 100 % respondents said after sales service, important for more customers in future.

80% of the respondents believe that Present Customer's policy is enough to cover his life & his family's protection where as 20% are not agreed with the same statement.

94% of the respondents' present premium amounts are more than 20000/, where as 6% of the respondents are having 8000/ to 12000/ premium amount.

Majority of the respondents means 97% said because of multiple benefits where as 3% its because of only tax saving are the reasons of life insurance policy.

93% are feeling average satisfaction, 6% respondents feel good, where as 1% respondent feels cheated.

82% of the respondents' LI policies are recommended by insurance agents, where as 18% respondents bought policies without life insurance agents' recommendation.

92%, Majority of the respondents have given the opinion that recommendation for XYZ Life Insurance is not authentic & information on product is not true. 7% respondents are found, recommendation of xyz is authentic and information is true. {Source: Field Data Collection}

Suggestions and Recommendation:

To Identify the impoverish risks within the practice who may be worked in the hazardous area both in domestic and work environment.

To prepare a Need for systematic financial planning for youth specific needs.

To provide health care facilities through life insurance for the youth without any gender bias, including preventive care.

To create, a need for” Gender Sensitive Rehabilitation Policies for youth” especially for young women in the society.

Though the eleventh plan draft has a welcome section that discusses the need to put into place .But proper policy formulation and implementation are required for those younger generation who are highly vulnerable to risks in their domestic and work culture because they are the future of our Country.

Conclusion :

After observing this case study in Bhubaneswar, it is found that there are various reasons of youth at risk in their life stages like protection, savings and children education. Though they are aware of their own risk and their family risk at different stages but not planning to reduce their risks immediately, or near future within 6 months due to lack of systematic financial planning. Majority of them are showing their interest for the short term, hassle free life insurance coverage to reduce their risks, though it does not fulfill their immediate needs and risk reduction. Majority of the respondents are thinking that their present life insurance coverage is enough to reduce their risk due to lack of awareness on need based financial planning. Majority of the respondents are not getting systematic financial planning on their risk reduction from their LI advisors, it leads to average satisfaction level for life insurance policy.

References:

- B. Paula (2004) IDP Protection at the National Level in South Asia.
- www.fmreview.org/FMRpdfs/Brookings Special/ 11.pdf, date accessed on 21 October 2010.
- C. Michael (1995) ‘Social Integration and Population Displacement: The Contribution of Social Sciences’*International Social Science Journal*, XLIII, 1, 91-112.
- C. Michael (1996) Bridging the Research Divide: Studying Development Oustees. In Tim Allen (ed), *In Search of Cool Ground: War, Flight and Homecoming in Northeast Africa*, (London: United Nations Research Institute for Social Development, Africa World Press and James Currey).
- C. Michael (1999) ‘Why Economic Analysis is Essential to Resettlement: A Sociologist’s View’, *Economic and Political Weekly*, XXXIV, XXXI, 2149-2158.
- D.K. Samir, B. Paula and K. Madhuresh (2004) *People on Move: How Governments Manage Moving Populations*, Mahanirban Calcutta Research Group, Kolkata.
- F. Walter (2000) Pawns in the Development, in S. Parasuraman and P. V. Unnikrishnan (eds), *India Disasters Report Human - Instigated Disasters*, 276-279.
- F. Walter (2004) ‘Rehabilitation Policy for the Displaced’, *Economic and Political Weekly*, XXXIV, XII, 1191-1193.
- G. Nancy and N.S. Ganesh (eds) (1995) *National Conference on Development*,
- *Displacement and Rehabilitation: Policies and Strategies: A Report*, Mumbai: Tata Institute of Social Science Research and NAPM.
- Kanungo Archana,(2013), *Reducing the Risks of Miners by Strengthening Life Insurance Services in India*, *The Mineral Industry Journal*.
- Kanungo Archana, (2013}, *Towards understanding the importance of women’s life insurance in India*, IRJSSCE, New Delhi.
- Kanungo Archana, (2013}, *Minimizing the impoverish risk of displaced women and children in India*, IRJSSCE, New Delhi.

Role of Botanicals, Biopesticides and Bioagents in Integrated Pest Management

Dr. H.P. Misra

Ever since the discovery of insecticidal properties of DDT in 1939, the synthetic chemical pesticides dominated in pest management programmes all over the world. The indiscriminate use of pesticides has created several problems, which came to limelight with the publication of “Silent Spring” by Rachel Carson. Overdependence on chemical pesticides in pest control has brought about problems like (1) pest resistance to pesticides, (2) resurgence of pests, (3) toxic residues on food, water, air and soil, (4) elimination of natural enemies and disruption of the ecosystem and (5) minor pests assuming major status. On the other hand, use of botanicals, biopesticides and biocontrol agents (natural enemies) offer a good alternative to manage the insect pests and diseases in an ecofriendly way. Because, mostly they are (1) naturally occurring, (2) they have high specificity to target pests, (3) no or little adverse effect on beneficial insects, (4) resistance development to them is slow or less common, (5) they have no unknown environmental hazards, (6) have less residual activity and (7) are effective against insecticide resistance species of insects. Due to the above reasons the role of biopesticides and bioagents is considered as a potent and reliable tool in Integrated Pest Management Programme (IPM) to manage insect pests.

BOTANICALS AS BIOPESTICIDES

Phytochemicals are classified as either primary or secondary plant metabolites. Of the estimated 3,08,800 plant species very few have been surveyed and most remained unexploited and unutilized for pesticidally active principles. Till date, about 2400 plant species have been reported to possess pesticidal properties belonging to 189 families among which about 22 families contain more than 10 plant species in each family with anti insect properties. Approximately, more than 350 insecticidal compounds, >800 insect feeding deterrents and quite a good number of insect growth inhibitors and growth regulators have been isolated from various plant species but, apparently only few have achieved the commercial status.

Among the currently marketed biopesticides in the world major ones include pyrethrins, rotenone, nicotine, ryanodine, sabadilla, neem based products and toosendanin. During last few years’ plant essential oils comprising mono and sesquiterpenoids are being developed as green pesticides. Some of these oils are well known insect toxins, repellents and deterrents. Some of these essential oils are marketed as Cinnamate, Valero, EcoPCO and Bioganic. Rose mary oil as Hexacide has been released and is effective against aphids, whiteflies,

thrips and mites on a variety of crops like cotton, strawberry, grapes, squash and many ornamentals.

Neem based pesticides: - M a x i m u m number of pesticidal plants belong to family Meliaceae. Among this neem, *Azadirachta indica* A.Juss has been found to be promising. Neem based pesticides are marketed in India in different trade names containing 300, 1500, 3000, 5000, 10000 and 50000ppm of azadirachtin in it. Some of them are Ozonem Trishul, Margocide OK, Godrej Achook, Nimbicidine, Bioneem, Neemark, Neem gold, Neemax, Rakshak, Econeem, Limnool and Repelin containing 300ppm of azadirachtin. Besides neem seed kernel extract (NSKE) 5%, neem leaf extract, neem cake powder is also used for pest and nematode control. In addition to neem products currently efforts are being made to develop phytochemicals based pesticides from annonin (*Annona reticulata* L.), citrus limnoids (*Citrus* spp.), Karanj (*Pongamia pinnata*) and Mahua (*Madhuca latifolia*).

Pest control action of neem:- The farmer of rural India traditionally mix 2-5 Kg of shade dried neem leaves with 100Kg grain or they soak empty sacks overnight in water containing 2-10Kg of neem leaves per 100 litres of water and then dry these sacks before filling them with grain to get rid of stored grain insects. Some farmers also mix ground neem leaf paste with mud used for making earthen containers for grain storage. Earlier reports of twentieth century envisaged that locusts invading western India did not attack neem leaves. During 1962, locust invasion to North-West India, the standing crops of Indian Agricultural Research Institute, New Delhi Experimental Station could be saved by spraying with 0.1% neem-kernel suspension @ 300-600 litres per hectare. Although locusts settled on the crops but no feeding was observed on the treated crop,

whereas untreated crop in adjacent areas were severely destroyed.

Almost all parts of neem tree, viz., leaf, drupes, bark and seed contain a pool of biologically active constituents, including the triterpenoids azadirachtin, salanin and meliantriol. These compounds give protection against more than 100 species of insects, mites and nematodes including economically important pests like desert and migratory locusts, rice and maize borers, plant hoppers of rice, pulse beetle and rice weevil, root-knot and reniform nematodes, and citrus red mite. Modes of pest control by neem include antifeedant, growth regulatory, repellent, hormonal or pesticidal action in larva and/or adult stages of these pests. It is probably because of the pest control activity, idol of "Lord Jagannath" is made up of neem tree trunk which will not be attacked by wood boring beetles, termites and last long. That also proves the use of neem as a pest control agent in ancient India.

Pyrethrum: - From the flowers of *Chrysanthemum cinerariaefolium*, two formulations of Pyrethrum i.e. Pyrethrum 0.2% dust and Pyrethrum 1% EC are registered for use against insect pests in vegetables and Pyrethrum is also used in combination with other insecticides as synergists for the control of household pests.

Nicotine Sulphate: - Nicotine is the extract from tobacco. Two formulations i.e. nicotine 40% solution and 10% DP are registered in India for export only.

Parthenium hysterophorus:- The extract of this plant contains parthenin, pyroparthenin, anhydroparthenin and photoparthenin. These are sesquiterpene lactones which exercise cytotoxic, antitumour, allergic, antimicrobial, antifeedant, phytotoxic, insecticidal actions. The ovicidal action has also been demonstrated in *Dysdercus koenigi*.

***Vitex negundo* (Begunia):** - The alcoholic, methanol and petroleum ether extracts of leaf (5 and 10%) are reported to be effective against 2nd and 3rd instar larvae of *S.litura*. The leaf and branch extract caused repellency against paddy pests. The petroleum leaf extract caused malformed pupae in rice leaf folder.

***Acorus calamus* L. (Bacha):** - Powdered rhizome used for destruction of fleas, bed bugs, moths, lice etc. It is effective in killing insect pests of stored rice without any residual effect. Ether extract of rhizome shows ovicidal and mutagenic properties. The rhizome yields oil (1.5-3.5%, dry weight) containing asarone up to 82% and its beta isomer and other ingredients which is believed to be insecticidal.

***Adhatoda zeylanica* (Basanga):** - Leaves contain an essential oil (0.075%) chiefly containing limonene and an alkaloid vasicine. An infusion of leaves used against white ants and red spiders of tea. Leaf extract controls *Callosobruchus chinensis* (pulse beetles), petroleum ether extract works against *C.maculatus* and methanol extract against *Spodoptera litura*. All these extracts exercised antifeedant action.

***Anacardium occidentale* (Cashew nut):** - Cashew shell liquid contains phenolic constituents (2.7% of total oil). Several new pesticides have been prepared from cashew nut shell liquid. The shell oil is used to kill mosquito larvae.

***Ageratum conyzoides* (goat weed - Pokasungha):** - The leaf, flower and root extracts were reported to be toxic to *Dysdercus koenigii* (Red cotton bug) and *Tribolium castaneum* (Red flour beetle) and *Gnorimoschema operculella* (Potato tuber moth).

***Andrographis paniculatus* (Bhuin Nimba, Chireita):** - The leaf and seed extracts exercised antifeedant property against grass hoppers and whorl maggot in rice and the acetone leaf extract

caused antifeedant action to *S.litura* and *Leptocorisa acuta* (rice gundhi bug).

***Catharanthus roseus* (Sadabihari):** - Leaf extract in water is a phagodeterrent against *S.litura* and aqueous leaf extract has toxicant action against YSB. The root extract acts as antifeedant against *S.litura*.

***Clerodendron inermi* (Genguti):** - Leaf extract in petroleum ether caused ovipositional deterrent effect in *C. chinensis* and toxicant effect on *A.moorei*.

***Plumbago zeylanica* (Dhalachita):** - The bark and root extract in alcohol caused toxic effect in *L.erysimi*.

***Melia azadirach* (Maha Nimba):** - It is a close relative of neem. The active principle is tetraterpenoid (limonoids). Plant extracts have behavioural, physiological and toxic effects which have been tested on *E. varivestis*, *N. lugens*, *M. separata* and *P. xylostella*.

***Pongamia glabra* (Karanja):** - The oil extracts have been reported to be repellent for BPH, WBPH, Epilachna beetle, maize borer, citrus butterfly etc.

***Annona squamosa* (Custard apple):** - This contain sesquiterpenes like α -pinene, β -pinene etc. These act as feeding deterrent against *A.moorei*, *N. lugens*, *H. armigera*, *N. nigropictus*, *S. litura*, *E. vigintioctopunctata*. A near relative *Annona reticulata* Linn. show insecticidal properties against *Tribolium castaneum*. Root, stem, leaves, and seeds possess insecticidal properties than other species. Root bark contains alkaloids anonaine, liriodenine, norushinsunine and reticuline. Leaves and stem contain an alkaloid that yields sapogenins.

***Strychnus nuxvomica* (Kochila):** - The seed extract (5, 10 and 15%) were effective against *Sylepta derogata* (Cotton leaf roller).

***Ipomea carnea* (Amari):-** The laboratory findings of More *et al.*, (1989) revealed that the leaf extracts at 5 and 10% concentration caused mortality in 2nd and 3rd instar larvae of *S. litura*.

Biopesticides can be of microbial (bacteria, fungi, virus, protozoa, nematodes etc.) or botanical (neem, tobacco, chrysanthemum, Karanj, Mahua etc.) origin and biocontrol agents (natural enemies) like predators (ladybird beetle, rove beetle, damsel fly, spiders, mirid bugs, lace wings, many aquatic bugs, *Gambusia* fish etc.) and parasitoids (*Trichogramma*, *Goniozus*, *Bracon*, etc.) play important role in IPM.

MICROBIALS AS BIOPESTICIDES

VIRUSES

Viruses are submicroscopic, obligate, intracellular pathogenic entities. Many viruses are active against insects. Approximately 60% of the 1200 known insect viruses belong to baculoviridae that can be used against 30% of all major pests of food and fibre crops. Majority of the baculoviridae those have been developed as bio-pesticide are bacilliform or rod shaped and include Nuclear Polyhedrosis Viruses (NPVs) and to a lesser extent Granulosis Viruses (GVs). Upon ingestion by the larvae the protein coat dissolves in the mid gut and the virions enter the epithelial cells of mid gut. Later they infect fat body, epidermis, tracheal matrix, muscle, gonads, haemocytes, nervous and endocrine system. After an incubation period of 5-7 days (sometimes 20 days) the larvae becomes sluggish, yellowish or pinkish in colour, swell slightly and then become limp and flaccid. Shortly before death the integument becomes very fragile. The dead larvae found hanging by their pro-legs from the top of the host plant. Finally they dry up and look like a dark brown or black cadaver. Presently, NPV's for *Helicoverpa* (Helicide, Heliocel, Biovirus H) and *Spodoptera* (Spodocide, Litucide, Biovirus

S) are available in India and used @ 250-500LE/ha for control of these two polyphagous pests infesting tomato, tobacco, arhar, cotton, vegetables, oilseeds etc. The need for propagating these in live organism and costs involved in producing have limited viruses as products of significant commercial importance. GV of *Chilo infuscatellus*, codling moth, potato tuber moth, cabbage butterfly are widely used for control of vegetable and field pests in advanced countries and some parts of India. These are produced by the farmer's co-operatives or cottage industries.

BACTERIA

A number of bacteria have been reported as entomopathogens but, bio-pesticides that have been most successful commercially are based on spore forming bacterium *Bacillus thuringiensis* (*Bt*). Over 30 *Bt* sub species have been discovered, but only half a dozen of them have been closely evaluated as pest control agents. *Bt* is known to infect at least four orders (Lepidoptera, Diptera, Coleoptera, Acarina) but lepidopteran larvae with gut pH of 9.0-10.5 are most susceptible. *Bt* is a crystalliferous spore former and in addition to endospores produces a parasporal crystal which contain delta endotoxin. Upon ingestion by susceptible individuals the delta endotoxin crystal is digested into active toxins which kill the insects or weaken the host so that the bacteria can readily invade the haemocoel from the gut and produce lethal septicemia. Some of the commercial products for control of lepidoptera include Dipel, Delfin, Biobit, Condor, Halt, Javelin, Bactin, Biolep, Bioasp, Thuricide and Bactospeine. They are normally applied in the field at a dose ranging from 0.5-1.0 Kg or litre/ha against pests of vegetable crops. Application during evening hours is recommended. The non-spore forming bacteria though have potential, have not been exploited so much in biological control of insect-pests.

FUNGI

Over 750 fungal species belonging to 100 genera are entomopathogenic. There are many examples where fungal pathogens have been used for the control of crop pests in India. The important genera are *Coelomomyces*, *Entomophthora*, *Massospora* belonging to Mastigomycotina; *Cordyceps*, *Podonectria*, *Torrubiella* belonging to Ascomyotina; and *Aspergillus*, *Beauveria*, *Fusarium*, *Hirsutella*, *Metarhizium*, *Nomuraea*, *Paecilomyces* etc. belonging to Deuteromycotina. The development of fungal infections in terrestrial insects is largely influenced by terrestrial conditions. High humidity is vital for germination of fungal spores and transmission of the pathogen from one insect to another. Entomopathogenic fungi have several strains. They are known to produce toxins and nearly 33 toxins are known till date. Examples are *Metarhizium anisopliae* on *Oryctes rhinoceros* L., *Fusarium oxysporum* on BPH, *Verticillium lecanii* on *Coccus viridis* (Green), *Beauveria bassiana* on *Spodoptera litura* and *Helicoverpa armigera*. Some of the trade products of *Beauveria bassiana* available in Indian market are Boverin, Biopower, Ankush, Daman and Multiplex *Beauveria*. The dust/WP form is applied @ 1-2 kg/ha.

NEMATODES

A number of nematodes are known to parasitize insects. Notable among them are *Neoplectana carpocapsae*, which infects 10 different orders of insects. One of its strains DD-136 is used extensively for control of insect pests of orchards, vegetables, field crops, forests and turf crops. Another nematode *Tetradonema plicans* is used against sciarid flies and pests of cultivable mushrooms. Similarly *Romanomermis culicivorax* is marketed under the trade name “Skeeter” and *Steinernema feltiae* as “Doom”, “Seek” and “Spear” is used for control of soil

pests and termites. In India, *Rhabditis* sp. has been reported to be useful against *Holotrichia serrata* (white grub). The virulence of *Steinernema feltiae* to *Spodoptera litura* and *Helicoverpa armigera* have been well documented, the latter being more susceptible than the former. A trade product “Green Commando” is used for the control of lepidopterans.

PROTOZOA

More than 1000 species of protozoans pathogenic to insects have been described. Most of them are chronic debilitating agents, affecting host vigour, longevity and fecundity. Most of the protozoa considered for use are microsporidia and their spores enter in the host by ingestion. Once in the gut, they exude a long tube that injects the pathogens into the host tissue where it multiplies vegetatively in the cytoplasm of cell, gradually spreading throughout the body and causing a chronic disease that may or may not kill the host. In India *Farinocystis tribolii* has been found to be promising against *Tribolium castaneum*. “Noloc” is the formulation based on *Nosema locustae* infecting grasshoppers and is regarded as safe to use. *Nosema* has been evaluated for control of grasshopper, European corn borer and spruce bud worm. Another microsporidian, *Vairimorpha nectaris* infects 36 lepidopteran pests among which 20 are Noctuids. But, till date the protozoans are not properly exploited in pest management.

ADVANTAGES

1. Microbials are naturally occurring.
2. These have a high degree of specificity to target pests.
3. No or little adverse effect on beneficial insects.
4. Potential development of pest resistance to microbials is less common or may develop more slowly due to unique mode of action.

5. No known environmental hazards.
6. Less residual activity.

LIMITATIONS

1. Microbials have narrow spectrum of activity. They control only the target pest which is not economical when mixed populations are required to be controlled.
2. These are effective only when applied at specific development stage of target species.
3. Often slow acting.
4. Microbials have short residual toxicity, require frequent applications.
5. In order to be effective microbials require high application rate and thorough spray coverage.
6. Some of them require specific weather conditions to be effective.

BIO-AGENTS

Natural enemies including predators and parasitoids (indigenous or exotic) are reared in the biocontrol laboratories and supplied to the farmers for release in the crop fields to control specific pests.

The egg parasitoid, *Trichogramma chilonis* is released @2,40,000/acre to control the cotton bollworm. Similarly *T. chilonis* and *T. japonicum* is successfully used against sugarcane top shoot borer and rice yellow stem borer @1,00,000/acre. The larval parasitoid *Goniozus nephantidis* and *Bracon brevicornis* are released @1200/acre to control coconut leaf eating caterpillar, *Opisina arenosella*. These are to be released at inundative doses.

Out of several predators of destructive pests available in nature few are reared in the laboratory and successfully used in the field for control of crop pests. Notable among them is *Chrysoperla carnea*, which is released in egg or

larval stage @1000/acre in cotton ecosystem to control cotton pests and @2500/acre in sunflower and rose to control their pests. Similarly *Cryptolaemus montrouzieri* adults or grubs are released @ 600/acre to control pests of grapevine and coffee.

LIMITATIONS

In spite of several advantages and ecosafety with the use of biocontrol agents there exists some limitations, viz., (1) they have narrow spectrum of activity and control only target pests, hence, not economical to control mixed populations, (2) these are effective only when applied at a specific developmental stage of target species, (3) they are often slow acting and degrade in the heat and sunlight quickly, (4) microbial have short residual toxicity, so require frequent applications, (5) to be effective they need high application rates and thorough coverage, (6) production cost of biopesticides and natural enemies is too high and they need sophisticated equipments and laboratories to be produced.

CONCLUSION

However, biopesticides and natural enemies of pests are likely to play an important role in IPM in modern agriculture for controlling pests of vegetables and fruit crops in near future besides grain crops, forest pests and pests of domestic and public health importance. Because of their slow active nature, we need to develop effective strategies for using them in agriculture. Extension workers and farmers need to be educated on their use. The price of the commercial biopesticides has to be competitive with synthetic chemical pesticides or alternately the government has to provide subsidies for encouraging their use in agriculture to safeguard human health.

Dr. H.P. Misra , Professor, Department of Entomology, College of Agriculture, Bhubaneswar.

The Saint - Poets of Odisha

Dr. Nishamani Kar

The saint-poets; the major figures in the cultural history of Odisha, are but little known outside the state - a fact that throws into sharp relief the inadequacies of Indian historiography and the political marginalisation of Odishan culture. Paradoxically enough, the Odishan situation is but another sub-set of the pan-Indian socio-politico-religious praxis. Eventually after all, a modest attempt is undertaken in this paper to deliberately focus upon certain broad features in the lives of the saint-poets, while making succinct efforts to be exhaustive in respect to their works and also of their times. Nevertheless a comprehensive background of history, especially cultural history, is furnished in order to situate the saint-poets' socio-cultural endeavours while highlighting their urgency and thrust. It, therefore, requires a patient perusal of the numerous narratives/texts brought out by them through earlier centuries to properly navigate and understand how manifold, sustained and far-reaching their efforts were.

Modern Odisha has been variously named as *Udra*, *Kalinga* and *Utkala* and such names have achieved political and cultural relevance over a period of time. On account of different reasons, however, the territorial limits have been changed time and again, From a cultural viewpoint, it has remained a 'salad bowl'; a colourful cultural mosaic inhabiting the Buddhists,

Jains, Hindus, Muslims and Christians. In this context, the point to be noted here is that the reigning deity of the land is Lord Jagannath, who embodies in Him the chief elements of different Indian sects and cults. In fact, the cult of Jagannath has proved to be a curious mixture of many elements -heterogeneous and homogenous, welded into one through a long synthetic process of evolution. In order to appreciate the 'cultural canopy' that is Odisha (we should also remember that India also offers a similar cause), we should have thorough re(visioning) of the geographical situation and the historical setting, which would provide the background study on the currents and crosscurrents of the religious and cultural history of Odisha.

The geographical situation of Odisha has been the main factor contributing to its religious grounding. Bounded on the west by inaccessible jungle tracts and rugged mountains, the vast sea in the east; it is laid in isolation from the rest of India, little affected by the political turmoil and confusion that convulsed other parts in the Middle Ages. Besides, it also served as a connecting link between northern India and the Deccan through the eastern corridor. However, the recesses in the jungles and mountains of Odisha provided the different religious sects with veritable sanctuaries and ideal settings for carrying out their religious

activities in peace and tranquility, without any fear or favour of oppression and persecution. Odisha has been, for that matter, the favourite haunt of religious preachers since ancient times.

It is quite probable and is often accepted that the people of Odisha had adopted Brahmanical faith before the advent of Buddhism and Jainism. The infiltration of the Aryan culture must have been a slow and long-continued process, though we find the mention of *Udra*, *Utkala* and *Kalinga* in Manu and the epics. The wave of religious upheaval of the 6th century B.C. had also reached Odisha, as according to the prevailing Buddhist folklore Sakyamuni promulgated 'Kalachakra System' in Odisha in his lifetime. The spread of Buddhism in the state can also be ascertained from the excavations of Lalitagiri, Ratnagiri and the recent findings in Langudi Hills. Similarly Jainism had spread in Odisha from very early times and the 'HatiGumpha inscription' in Udayagiri and the Jain temple at Khandagiri bears testimony to such a premise. Also as per a legend in the *JainaHarivamsaPurana*, MahaviraVardhamana had preached his religion, before Brahmanism was firmly established in this region.

In the 3^d Century B.C. Ashoka had promoted the cause of Buddhism after the Kalinga War and in the 2nd Century AD emperor Kharavela professed Jainism. Towards the close of 5th Century or in the early 6th Century, the Gangas who were staunch Saivites ruled the region and flourished their religion. The Sirpur kings Jayaraja, Sudevaraja and Pravaraaraja, who were Vaishnavas also ruled in the later 6th Century called themselves *ParamaBhagabata* and incidentally the elements of Vaishnavism sipped into Odishan socio-religious fabric. The Sailodbhavas of 7th Century A.D. and the Karas then after championed the cause of Saivism,

except TribhubanaMahadevi who was a Vaishnavi. However, from 7th to the middle of 11th Century with the patronage from Somavamsi Kings in Kosala and Gangas in Kalinga, Saivism reigned supreme with the Sakta-Tantric Cult followed in its trail. In this connection Sankara's visit to Puri cannot be lost sight of, as it imparted fresh strength to Saivism in the 9th Century onwards. With the end of Keshari Kings, Saivism gradually declined in its prominence to make room for growing Vaishnavism. Ananta Varman Choda Ganga Deva, though originally a Saivite adapted Vaishnavism towards the later part of his life and he left behind him the glorious monument of his devotion to that faith in the temple of Jagannath, which was constructed during his reign and subsequently developed by his successors. In the first quarter of the 12th Century Ramanuja visited Odisha. The famous temple of Alarnath (Alwarnath) at Brahmagiri in Puri district bears testimony to the influence of the preaching of Ramanuja, the last of the Alvars. It is also believed that the installation of the goddess Lakshmi in the Jagannath temple-complex was due to the influence of Ramanuja, who along with his followers viewed Jagannath as Vishnu. Eventually, Vaishnavism rose to prominence from about the middle of the 11th Century and is still continuing in its sway to influence a larger population of the region.

In the process, the 12th Century Odisha encountered two celebrated Vaishnava poets – Jayadeva, the writer of *Gita Govinda* and Nimbarka, the author of *Krishna Karnamrita*, who popularized the Radha-Krishna *lila*. It is said Jayadeva visited Lord Jagannath and recited *Gita Govinda* before Him and from the time of Kapilendra Deva recitation of *Gita Govinda* before the Lord during night has remained a regular practice. However, the Radha-Krishna idea started by the aforesaid saint poets was

perfected by Sri Chaitanya in the 16th Century. Incidentally, it also created another school of Vaishnavism (known as 'Utkaliya Vaishnavism', which was distinctly different from the Gaudiya version), which focused on Lord Jagannath.

In the similar footing the Sun-god worship which was expected to be initiated in the 1st Century A.D. got institutionalized in Konark (the temple, otherwise known as 'Black Pagoda' – a superb architectural and artistic excellence). Similarly the *Ganapatyas* had their centre in Darpan estate in the district of Jajpur and the *Saktas* promoted the *Viraja Kshetra* at Jajpur proper. From what has been stated in the aforesaid paragraphs, it is clear that the different sects of India had surcharged the socio-religious setting of Odisha in different periods of history and finally, all merged into the melting pot of the Jagannath cult and its all-embracing domain.

We are here reminded of the five celebrated Vaishnava poets of the 16th Century, otherwise known as *PancaSakhas* (the five friends) – Balarama Das, Jagannatha Das, Achyutananda Das, Yasobanta Das and Sishu Ananta Das, who were pioneers of Utkaliya version of Vaishnavism. They are also viewed as Crypto Buddhists, as they were Vaishnavas who believed in Buddhist cult of the void. *SunyaSamhita*, *Tula Vina*, *Gupta Gita*, *Virata Gita* etc. written by these poets are thought to be essentially Buddhist within the veneer of Vaishnavism. However, in *Dharma Puja Vidhana* Lord Jagannath is called the Buddha incarnation of Hari. Nevertheless, in the *Pancasakha* literature, philosophy and religion became close allies and worked together hand in hand to reach the common man in a manner, which is really unique in the history of this land. A case in point is Jagannatha Das's *Bhagabat* (a transcreation of Sanskrit *Bhagabata*), where the

emphasis is on the life of the spirit, the problems of ignorance or illusion and knowledge, the equations of pleasure and pain, of human destiny and grace, and the attainment of spiritual salvation. These make the Odia *Bhagabata* an unsurpassed document in the quest for spirituality as an essential dimension of the Hindu view of life. At the same time, the narratives of *Pancasakhas* are conceived in a language which is both lyrical and metaphysical, aesthetically satisfying and emotionally invigorating. For centuries the works have served as the basic foundation of social and ethical values, and have regulated Odisha's culture, social ethics and value systems ever since. To be focussed, we are to ascertain that Jagannatha Das's *Bhagabata* is to the Odias perhaps more than what the 'Bible' is to the Christian world. There is, however, scarcely an Odiavillage where at least one complete set of the *Bhagabata* is not worshipped or a home where it has not been known, listened to, read and recited. Even when society has been changing fast under the impact of modernizing forces, the *Bhagabata Tungi* (The house at the centre of a village, where *Bhagabata* is recited and listened to by the masses) is still found in many villages or at individual homes and *Bhagabata Parayana* or recitation is done in every evening. It is said that Sankardeva from Assam saw for himself the tremendous impact of the *Bhagabata Ghar* in the life of Odias and started the institution of *Namagharas*. Like Jagannatha Das's *Bhagabata*, the other seminal epics, which have shaped the society and culture of the Odia-speaking people and given them a distinct identity, are the *Mahabharata* of Sarala Das, the *Jagamohan Ramayana* of Balarama Das and the *Harivamsa* of Achyutananda Das. This phase, however, compels us to admit that Odisha had been in the mainstream of the spiritual quest that characterized Indian life. The work cited above

and their writers [essentially *Srasta* (creator) and *Drasta* (visionary) are they all] are the finest expression of such a quest. Chitta Ranjan Das, who has done a commendable work on *Santha (Bhakti) Sahitya*, has identified a tradition perpetuated by saints in Odisha, which may be cited here as under:

The *Pancasakhas* are the representatives of a time, which in the whole of India is accepted as the Saint Period – in literature, in spiritual practice and in culture as well. Unlike the literature of Saint Period in Odisha, Indian literature in any other period has not embraced the broad aspects of life and society.¹ (Translated from original Odia)

In the 19th Century we also find some Crypto-Buddhists taking the name of *Alekha*. The pioneer of *Alekhism* was the poet Bhima Bhoi, who was born of a Kondh family in Rairakhol estate sometime between 1850-60. The blind tribal poet preached through his typical philosophic-religious symbolism the equality of masses, as he realized the uniform presence of formless God in every human being. While questioning the idol worship, the followers of the Mahima Swami (of whom Bhima Bhoi was the foremost disciple) denounced the traditional ritual practices. In fact, the Dharma adopted a position of open attack on the orthodox tradition of Brahmanical restrictions and practices. In this context, we are reminded of the observation of Sitakant Mohapatra, the noted litterateur of Odisha, which goes thus;

It is a phenomenon of great significance that Bhima Bhoi who was a blind low-caste Kondh became the progenitor of a religious system, which disowns caste system and idolatry. His principal seat was in the Feudatory State of Sonapur, where a large number of his followers assembled to hear his doctrines.²

Bhima Bhoi's poetry, largely metaphysical and spiritual in its concern, marked a radical departure from the pervasive romanticism of the 19th century Odia literature.² Though obscure at times in the use of esoteric symbolism of the Mahima Cult, the poems of Bhima Bhoi depict the human suffering with characteristic ease and poise. His masterpiece *Stuti Cintamani* (A Prayer to the Lord) is a collection of one hundred prayers, where the poet gives vent to his anguished sense of spiritual isolation. An example:

Sad, miserable I pray for
refuge in You, O Lord
I've no strength left in me, no patience,
to practise and realise the *One Letter Pure*.

* * *

So very ignorant a creature I am
I humbly hope to realise
the secret desire of my soul,
Thus says Bhima, small, insignificant,
Lord Guru is his saviour.

[Bhima Bhoi, *Stuti Cintamani*, 31 (A Prayer to the Lord), 1950]³

Here we are also reminded of a host of saint-poets : Raghunath Arakshita, Bhakta Salabega, Bhaktakabi Krushna Das, Mahatma Panu Das, Sridhar Swami, Sidha Kabi Parshurama Bihari, Narayanananda Abadhuta Swami and Kantakabi Laxmikanta, to name a few, revealing their passionate devotion to the Almighty in their songs (otherwise known as *Jananas / Bhajanas*), especially in praise of Lord Jagannath. The poets have also indicated their intense suffering in hostile surroundings in which they found themselves helpless, but for the succour provided by the 'Ocean of Compassion'. We can cite here an example :

You have deprived me of everything,
 What glory's banner can you fly now?
 You have taken away all you had given me,
 What else can you snatch from my hand now?

[Laxmikanta, *Jivana Sangita II* (A Lover's Complaint II)1942]

In the later part of 19th Century we come across important poets like Kavisurya Baladeba Rath, Gopal Krushna and Dinakrushna, who were essentially linked to the past, to the earlier Bhakti and Vaishnavite traditions that manifested in devotional, metaphysical love lyrics. We also find in Madhusudan Rao, Kuntala Kumari Sabat and Baikunthanath Patnaik a contemplative and semi-mystical meditative preoccupation with life. A couple of examples:

Life is limitless, Salvation infinite;
 total fulfilment, the perennial fountain flow,
 exists in your formless appearance-
 and hence, let my life flow as a fountain
 beneath your eternal feet.

[Sabat, *Viswarupa O Premaswarupa*
 (Cosmic Form and the Image of Love), 1935]

And,

In the garden of my life-breath can be heard
 Your flute's delicate time, the breath of life
 your welcome arrival;

...

now that at your touch
 the lean plants of autumn are flowering again?

[Baikunthanath, *Jatra Sangita* (The Song of the Journey), 1970]

In fact, the contributions of the poets mentioned in the afore-said analysis form a composite whole of the Odia literature that had grown and developed between the 15th and mid-

20th Century. For the most part, the saint-poets speak for themselves. In our effort to present a comprehensive picture, we should not however force a superficial similarity upon them, rather we must try our best to point at significant differences among the saint-poets of Odisha. Let us now conclude with a couple of lines from Plotinus, which, as we humbly presume, capture the basic nuances of a seer's supplication:

Even here the august and the veritably beautiful life is the life in wisdom, here dimly seen. For their Wisdom gives sight to the seen and power for the fuller living and in that tenser life both to see and to become what is seen. . . In virtue of this essence it is that life endures, that the Intellectual Principle endures, that the Beings stand in their eternity.⁴

References:

1. Chitta Ranjan Das, *Santha (Bhakti) Sahitya* Vol-II, Bhubaneswar; Odisha Sahitya Akademi, 1982, p.207.
2. Sitakant Mohapatra, *Bhima Bhoi: Makers of Indian Literature*, New Delhi : Sahitya Akademi, 1983, p.9.
3. Bhima Bhoi, 'Stuti Cintamani', 31, 1950 (tr.) Saubhagya Kumar Mishra, *Modern Indian Literature: An Anthology* Vol.I, New Delhi: Sahitya Akademi, 1992, pp. 908-909. The other quotes are taken from this text.
4. Plotinus, *The Six Enneads* VI 6.18 (tr) Stephen Mackenna & B S Page, e Books@ Adelaide, 2014.

Dr. Nishamani Kar, National Defence Academy, Khadakwasla, Pune – 411023.



Migratory Elephants in Nilagiri – Balasore

Harsha Bardhan Udgata

Asiatic Elephant (*Elephas maximus*) is confined to 3 states of Eastern India namely Odisha, Jharkhand and West Bengal. Local migration of elephants in search of food, water and mate is a biological process, commonly noticed throughout India, which may be either interstate or intrastate but normally takes place from one habitat to another, i.e. from one forest to another through a link called corridor. Elephant corridors are also equally important as their habitats. Elephants in Protected Areas (National Park and Wildlife Sanctuary) grossly feed on bamboo, tree fodder and grasses. They take tree barks and saline soil as well to meet their vitamin and mineral requirement. With the improved practices of agriculture, recently the food habit of elephants has been shifted towards paddy, sugarcane, banana stem (in winter season), mango and jackfruits (in summer season). As these agriculture crops are tastier and rich in calorie elephant do crop raid in small groups of 6-15 on the crop fields of forest fringe villages. Cultivators tolerate up to certain extent of crop damage but when the damage increases beyond tolerance limit man-elephant conflict takes place. Sometimes elephants enter into human habitation in search of country liquor, rice brew (*Handia*), mahua flower, rice, common salt and jaggery and break the mud houses. As a result, human life and cattle life are

scarified. Now-a-days this conflict has emerged all over the state baring 2-3 districts.

Elephants never recognize State political or administrative boundary. Elephants of Sundargarh District visit Jharkhand and similarly, elephants from Jharkhand and West Bengal migrate to bordering districts of Odisha like Sundargarh, Mayurbhanj and Balasore. This interstate migration of elephant has now been extended to longer distance upto Nilagiri of Balasore district, perhaps due to certain major disturbances in and around their original habitat, Dalama wildlife sanctuary of Jharkhand. Scientific studies are required to be conducted to identify the disturbances and to eliminate the problems so that other states should not pay the cost for a unhealthy change occurred in origin state.

Interstate migration of elephants from Dalma Wildlife Sanctuary of Jharkhand State to Nilgiri area of Balasore District in Odisha through West Bengal (Midnapur District) and Mayurbhanj District of Odisha is seen since last 4 years. Dalama Wildlife Sanctuary is situated at 10 Km. south of Jamshedpur in Jharkhand State and is a small wildlife sanctuary having 193 Sq.Km. area carrying around 158 elephant population (Once their number was 300 as per 2007 census), which is beyond the carrying capacity of that sanctuary.

The huge elephant population of Dalama might be visiting some other areas within their state prior to last 4-5 years, or might be visiting upto West Bengal border. But surprisingly since past 4 years continuously a herd of more than 100 elephants have been entering to Raibania area (Jaleswar Range) and Nilgiri areas of Balasore District during November-December to forage on pre-ripen /ripen paddy crops of the district. Balasore District is suitable for paddy cultivation as most of the areas are low laying, plane and netted with rivers and their tributaries. The agro-climatic condition of the district mostly supports paddy cultivation. *Swarna* variety of paddy having 150 days duration is mostly preferred by cultivators as it yields 25 Qntl. per Ac, which is comparatively higher than that of any other local variety. People do not opt for short duration paddy or some alternate crop as the water logging condition in crop fields persists upto November - December.

Like previous 3 years, during 2013 November a herd of 110 migratory elephants entered into Odisha near Morada of Mayurbhanj district on 27.10.2013. They moved toward Nilgiri area of Balasore district while foraging on pre-ripen paddy fields on the way during night. Day time they took rest in nearby island like forests near Asanbani, K.C.Pur, Nadpur of Mayurbhanj district. After spending 10 days in different forest patches of Mayurbhanj district finally they entered into Balasore District in the night of 6.11.2013 near village Durgadevi and Routraypur. At morning 5 AM of 7.11.2013 they entered into Ajodhya Reserved Forest near Gopalpur village of Nilgiri area for their shelter. In the night they crossed Ajodhya RF near village Jadibali, Budusahi and Hatimunda and entered into their long cherished destination of Tinikosia Reserved Forest, a Sal forest having dense under growth. Tinikosia forest was their heaven where they stayed from 7.11.2013 till they were finally driven

out on 3.12.2013. The path of migration described above was fixed for every time they have come to Nilgiri from West Bengal and they have also returned in the same path. Sometimes few lone tuskers have taken little diversion from the main line of movement of the herd and joined again with them later on.

Formation of Elephant Clan

110 Migratory Elephants reached Nilgiri in 6 batches. 1st batch consisting of 70 members crossed the state border on 27.10.2013, 2nd batch of 7 members and 3rd batch of 8 members joined with 1st batch on 30.10.2013 and then that group of 85 elephants (including 10 tuskers) crossing Jambhira river entered into forest patch near Asanabani, Saria and Tikabasa village of Betanoti Range in Mayurbhanj district on 31.10.2013 and started foraging on nearby crop fields. On 5.11.2013 they entered into Dalki RF near Nadpur village of Betanoti Range by crossing the National High Way-5 near Jugal the place in between Betnoti and Baisinga where the NH-5 crosses the railway line.

On 6.11.2013 night they crossed river Budhabalanga near Uttarpal and Nakhara village, then passed through the agriculture fields of Durgadevi, Routraypur (inter district border), and Pundal village. After crossing Sona river near Kathapal bridge they entered into Ajodhya RF near Gopalpur village of Nilgiri area at 5 AM of 7.11.2013 (Thursday). There is a belief that migratory elephants enter Balasore District every year on Thursday only and people respect them as Goddess Laxmi. In the evening the herd moved towards Tinikosia RF foraging in crop fields of Jadibali, Banabuin, Hatimunda and Tereldihi villages. 4th batch of 18 elephants crossed NH-5 on 7.11.2013 and joined with the main herd on 8.11.2013 forming a big clan of 104 elephants in

Tinikosia RF. 5th batch of 7 more elephants joined on 24.11.2013 and 6th batch of 3 tuskers joined on 27.11.2013. In the meanwhile, 3 female elephants died due to a sporadic hemorrhagic viral disease caused due to infection of 'Elephant Endotheliotropic Herpes Virus' (EEHV) on 8th, 11th and 21st November and one calf died on 3rd December due to drowning making the strength of the herd as 110. However two more calves were born on 18th and 20th November.

Foraging Pattern

Tinikosia Forest, a dense Sal Forest became the alternate home for all 110 migratory elephants from 7th November to 3rd December i.e. till they were finally driven out from Nilagiri. They used to start moving out of forest at 4 PM everyday and continued foraging on adjoining crop fields till morning 6 AM of next day when they returned to Tinikosia forest for shelter. They kept themselves hidden inside forest during day time.

Although all 110 elephants belonged to 6 families they moved under a unified command. All in one group used to move to crop field of a particular village in the evening for crop raid. Agriculture fields were full of paddy crop, not

matured for reaping. This year elephants arrived 15 days earlier than last year and taking advantage of the crop condition fed on pre-ripen paddy grains preferably over the fully ripen grains. Farmers could not save their crop as it was not fully ripen and secondly the fields were full of water due to heavy rainfall and flash flood that occurred in October, 2013 following the severe cyclonic storm 'Phailin' on 12th and 13th October, 2013.

After reaching Southern patch of Tinikosia RF near Bhalukasuni village the entire herd under a Unified Command moved for foraging in a single group to the surrounding villages/crop fields in rotational basis; change of direction of rotational grazing followed an interestingly typical pattern of anticlockwise direction. They were not only feeding the crop in the field, but also entering into human habitation and damaging houses, killing domestic animals and human beings. Howling of large crowd behind them make them disturbed as a result of which the elephants cause more damage in the villages. Staff of Forest Department have spent sleepless nights in controlling the mob, elephants and preventing the depredation. The loss due to migratory elephant depredation and compassionate payment made to the victims during last 4 years are given below :

Year	No. of migratory elephants came to Nilagiri	Date of Entry to Nilagiri	Date of Exit from Nilagiri	Duration of stay (Days)
2010-11	65	17.11.2010	26.11.2010	10
2011-12	70	22.11.2011	07.12.2011	16
2012-13	90	10.11.2012	02.12.2012	22
2013-14	110	07.11.2013	04.12.2013	27

Year	Human Casualty (No.)	Human Injury (No.)	Crop Damage (Acre)	House damage (Partly) (No.)	House damage (Fully) (No.)	Cattle Killed (No.)	Total Compassionate amount paid (Rs. In Lakh)
2010-11	0	0	374.54	139	27	3	07.56
2011-12	0	0	259.41	109	21	1	17.39
2012-13	3	0	570.37	93	66	0	71.75
2013-14	1	1	448.54	89	9	0	49.57

Observation on Migratory Elephant

1. More than 100 elephants of Dalma sanctuary are coming to Nilgiri areas every year during November, crossing West Bengal border (Midnapur District) and Mayurbhanj District of Odisha. After crossing West Bengal border the elephants in small groups enter into Suliapada of Deuli range, Morada of Rasgovindpur Range of Mayurbhanj Division and few groups enter into Raibania area in Jaleswar Range of Balasore District. After 7-10 days of stay in Raibania area they proceed towards Nilgiri area of Balasore District along with that of Suliapada and Morada. During April 2014, a herd of 23 migratory elephants for the first time in history entered Nilgiri through Suliapada and Asanabani.

2. They start from Dalama sanctuary of Jharkhand in October, reach Nilgiri in November, stay for nearly one month in Nilgiri area, then return to West Bengal by January of next year. They stay in West Bengal during Summer. A small group visit Nilgiri again during April and return to West Bengal.

3. The main objective of their migration is in search of food; particularly paddy crop of Kharif and Rabi.

4. They prefer pre-ripen paddy to fully ripen paddy. But they also feed on harvested paddy those are kept on threshing floors in the villages.

5. The tuskers are fond of *Handia*, the rice brew for which they never hesitate to break houses. Storage of rice and common salt inside house is also the reason for breaking house.

6. Casualty of human beings or domestic cattle is accidental, and never intentional.

7. Elephants in group behave very docile except few tuskers.

8. Though they belong to 5-6 groups (families), they move in one group (clan) on coalition and follow a unified command. The clan leader decides the direction of crop forage/raid and time of movement.

9. While the herd is raiding in a particular crop field, 2-3 tuskers come out of that clan, search new places of paddy crop as reconnaissance survey. Being confirmed from them the large group move to new village in the next day.

10. Before the large group, in the afternoon, comes out of forest for crop raid, 2-4 tuskers

come out first to crop field, look around and give green signal to the herd, which come out of forest thereafter. Another 2-4 tuskers remain at the end of the herd that comes out late. It appears tuskers give protection to the herd.

11. Elephants when move on/cross a road, they require only 20'-30' width passage. Even they never care for the crowd present at 100' away from them. They never feel disturbed in the presence of crowd although people shot at them while watching, but get scared when chased.

12. They use the same passage of even 20'-30' narrow width every time while migrating. Hence their migration path can be mapped under GIS domain.

13. Their main focus is paddy crop in field. But they need a shelter/cover during day time to hide their body. They prefer specific forest patches on their migratory path which are found to be comparatively dense. Such forest patches are Tinikosia reserved forest near Bhalukasuni, Ajodhya reserved forest near Anandapur/ Gopalpur in Balasore District, Phuljhari forest of Dalki RF, Nadapur forest, Asanbani forest, Morada and Suliapada of Mayurbhanj District. They spend maximum time in these forests and do crop raid in the adjoining areas.

14. Forest patch and paddy fields are 2 major requirements for them. They never prefer to stay in areas having only crop fields rather they like to pass through all those paddy fields in a single night. During April 2014 they travelled more than 50 Km. in a single night to reach Nilgiri area from Asanabani forest.

15. If the paddy field is found to be full with water, the elephants prefer the field bunds to move while crossing crop fields.

16. They follow a typical pattern in visiting villages from camping site i.e. in anti-clock wise direction.

17. They feed on grain part of the paddy plant, leaving the straw as it is.

18. They respond to fire and light producing fire crackers if used in driving.

19. High sounding crackers, drum beat, siren have little impact on them.

20. They use village ponds to take bath in the evening at 7 PM after emerging out of forest. Even in winter season they take bath in night.

21. They look different from Odisha elephants, as they have developed white pigments on their ears and breast. They look muddy rather than black.

22. Their reproductive behaviour continues within their clan throughout the period of migration. Mating takes place, calves born and some females are seen pregnant.

23. They never visit Kuldiha Wildlife Sanctuary during Winter migration although they touch the sanctuary boundary many times. The reason may be assigned as follows.

- a) Their main target is paddy crop in the field.
- b) Their objective of migration is never in search of forest, tree fodder or any mate for reproduction with elephant population living in Kuldiha.
- c) They prefer a forest cover from where paddy fields are easily approachable.

24. During summer visit, they go inside Kuldiha Sanctuary and stay there for 15 days

because their prime target is water body. There are many water bodies inside Kuldiha Sanctuary, of course dense forest is there to provide cover to them. Moreover the ripen summer paddy is available in close proximity of the sanctuary in Tenda and Balichua village which are frequently raided by these visitors.

25. Casualty of elephants was noticed during 2013 only, which was mainly due to their health problem or disease they suffered. During 2013 the casualty of 3 female elephants was due to anemia resulted from Post delivery problem and a sporadic hemorrhagic viral disease caused due to infection of 'Elephant Endotheliotropic Herpes Virus' (EEHV). Death due to poisoning was overruled as farmers never sprayed any pesticide after flowering in paddy. Further the forensic test result of Viscera analysis made by State Forensic Science Laboratory, Odisha confirmed the reason of deaths was not due to poisoning.

26. As long as paddy crop is available in adjoining villages the elephants will continue to stay in the area and will never leave the place in spite of several attempts made to drive them out.

27. Driving of elephant will never be successful unless the herd desires to move back on their own. Every attempt of drive will be futile if they want to stay back in the paddy field.

28. Unless the entire herd is driven away, there is every possibility that they will come back.

29. If new born calves are there in the herd a group of females will always protect the young calves, compromising with their food and the herd will be foraging close to them. Driving is not successful during this period.

30. Elephants take rest from 7 AM to 3 PM in the day time and start moving from 3 PM. So they will respond if driving starts after 3 PM only.

31. Migration to Nilagiri will continue in future years to come, that cannot be checked.

32. More damage will be caused if they are tried to be driven out or prevented to do so.

33. Protection to the habitation and human life is to be adopted.

Strategy to be adopted to minimize the loss

- Migratory elephants be kept away from their preferred habitat in Tinikosia RF.
- The people of vulnerable villages be shifted to safer locations.
- Adequate protection be provided to the villages, houses, cattle and human life.
- The elephants be protected from human disturbance and killing.
- Above all the habitat condition of Dalama sanctuary be improved by Jharkhand govt. so that elephants may feel comfortable to stay there for longer period and will not move out frequently to other states. If required a study be conducted to ascertain the cause of long range migration and mitigation measures.

Harsha Bardhan Udgata, Divisional Forest Officer,
Balasore.

Dr. N.K. Sahu Museum : A Departmental University Museum of Western Odisha

Bhagawana Mahananda

Museum is the repository of the relics representing history and culture of the nation. It is an institution with permanent exhibition where objects either man made or natural are collected and preserved and it is open to the public for entertainment and knowledge. Museum brings out the history of man showing how he built up his knowledge, how he developed his family life, his skill in art and crafts, his culture and civilization. It has various duties to perform such as collection, documentation, storage, display, security, conservation and dissemination of knowledge.¹ It preserves the cultural heritage of a country. According to International Council of Museum (ICOM) "Museum is a non profit making permanent institution in the service of the society and its development and open to the public for the purpose of study, education, enjoyment, material evidence of man both tangible and intangible and its development."²

Odisha is proud of possessing a good number of museums like multipurpose museums, specialized Museums, University Museums, Natural History Museums, Science Museums, Temple Museums etc. The present Dr. N.K. Sahu Museum is a University Museum which is essentially a teaching institution located at the P.G. Department of History, Sambalpur University. The main objective and emphasis of this museum

are for study and research for the students, scholars and the teachers of the university. This is one of the University Museums of Odisha where teaching in Museology and Museum Management is imparted to the students of Post-Graduate with the help of museum specimens. A large number of visitors from different parts of Odisha visit the museum regularly because the famous Hirakud Dam, Samaleswari temple, Siva temple of Huma, Sambalpur are very near to the museum. The students of various schools and colleges also come to the museum for their practical study.

The Dr. N.K. Sahu Museum was established in 1970 when the first session of Odisha History Congress met in Sambalpur being hosted by the P.G. Department of History, Sambalpur University. Since then the museum is developing rapidly. Within a short span of time it has made considerable progress. It has become a repository of a large number of valuable collections comprising excavated materials, pre-historic tools, sculptures, inscriptions, coins, arts and crafts, war weapons, palm leaf manuscripts etc. Recently the museum has been named as Dr. N.K. Sahu Museum after the name of its founder Prof. N.K. Sahu, the first Professor and Head of the Department of History, Sambalpur University. The Department has conducted excavations at various sites and the excavated

materials of some excavations have been displayed in the museum.³ The museum has ten sections namely : (i) Archaeology, (ii) Epigraphy, (iii) Numismatics, (iv) Icons and Sculptures, (v) Armoury, (vi) Arts and Crafts, (vii) Tribal Life, (viii) Portraits, (ix) Palm-leaf Manuscripts, (x) Archival Records.

Archaeology :

The N.K. Sahu Museum preserves antiquities dating back from the pre-historic period in continuous sequence up to the present day. Among the pre-historic antiquities, stone tools and artifacts belonging to Palaeolithic age have been collected from Sundargarh and Sambalpur districts. Interesting palaeoliths have come to light on Jyoti Vihar along with large number of microliths and neoliths tools. Microliths have been found at various sites in the Tel, Ang and Jira river valleys. Some of these collections have been preserved in the museum alongwith a copper bangle of Chalcolithic Period.⁴

The Department of History undertook excavation works at Asurgarh in 1973, at Ganiapali in 1978 and at Manamunda in 1981,⁵ at Deuli in 1992, at Lekhamunda in 1995. These excavations brought to light valuable antiquities particularly potteries, coins, sculptures etc. ranging from 4th century B.C. to the early centuries of Christian era. The Muchhalinda Buddha, big lion image, one headless warrior riding on horse, one small image of Ganesha and several hero stones commemorating the heroic death of warriors attract the attention of the visitors.⁶

Epigraphy :

The Epigraphy Gallery preserves the epigraphic records viz. copper plate grants and stone inscriptions covering a period from 4th century A.D. to the 19th century A.D. The inscriptions throw light on the families of the

Bhaumakaras, Somavamsis, Imperial Gangas and the Bhanjas. A stone inscription belonging to King Jajalladeva has been brought from Bamrargarh to this museum. The Dasapalla Copper Plate of Satru Bhanja and the Copper Plate Grant of Vinita Tunga have been preserved in the epigraphy section of the museum.⁷ The museum also preserves stone inscription issued by a Governor of Bhanudeva I, Sirkatmufi Copper Plate issued by Narayana Singh, the Chauhan Raja of Sambalpur, Ambapua Grant of Dandi Mahadevi, a stone inscription of the time of Ramaideva, plaster casts of the Ananta Vasudeva Temple Inscription of Chandrika devi etc. which are very important for the research scholars and the students of history.

Numismatic :

The museum since its inception has been a storehouse of numismatic findings. The coins in the collection cover the period from 4th century B.C. to the 20th century. There are a good number of punch-marked coins collected from Asurgarh and its neighbourhood in Kalahandi district of Odisha. A few Puri-Kushana coins from Purusottampur and Bhillingi are also exhibited in the museum.⁸ Other important collections which enrich the numismatic gallery are the gold coins of Sarabhapuriya King Prasannamatra, a copper coin of Ramagupta, gold fanams of the Imperial Gangas, gold coins of the Mughal Period and some silver Mughal coins. Besides, temple token commemorative medals and foreign coins have also been preserved.⁹

Icon and Sculptures :

This section has very important specimens of cult icons of different periods ranging from the 3rd century A.D. to the 19th century A.D. representing Brahmanical, Buddhist and Jaina Pantheons which have been collected from different parts of Odisha. The Brahmanical icons

have been classified under three heads- Saivite, Vaishnavite and Sakta. Some votive images of Lord Siva found in Prachi Valley are among the important collections of the Saivite specimens. The Ganapati images in various postures covering the period from 8th to century 17th century A.D. adorn the gallery on Brahmanical icons. Among the Vaishnavite images mention may be made of the icon of Lord Krishna flanked by two Gopis assigned to 9th century A.D.¹⁰

The museum has preserved some representative specimens of Mahisasuramardini Durga, one two armed found in Prachi Valley, one four armed from Saintala, one six armed from Belkhandi, one ten armed from Hemgiri and there are twenty armed from Salebhata represent the evolution of Durga icons in Odisha. The visitor cannot miss the figure of a hero forcibly carrying away a lady belonging to enemy's camp. The museum also contains some Buddhist and Jaina icons which eloquently speak of the plastic art in ancient Odisha. Some brass images of Ganesha, Bhadrakali, Child Krishna, standing Krishna with flute reveal the high standard of metallurgy and craftsmanship.

Armoury :

The various type of war implements preserved in the museum are of great significance from the stand point of national resistance against the British in the 19th century A.D. War weapons like bow and arrow, guns, swords, dagger, spear, double edge and single edge swords, battle axe, shield of both offensive and defensive type have been kept in the museum. These war weapons are said to have been used by Veer Surendra Sai and his general Janardan Singh and Hathi Singh. The weapons remind the people of their predecessors who had fought for the independence of their motherland.¹¹

Art and Crafts :

A large number of art and crafts objects have been procured from various parts of western Odisha. The collections include the measuring unit made of brass and bronze, the silver ornaments of both heavy and light varieties, a good number of Puja lamps, lamps for Arati, domestic lamps used at night, utensils and many other things of daily use, betel box, coin box, etc. The section reveals the style of living of the people of this area. The most attractive piece is copper bangle having Saivite icons and symbols. Probably this type of bangle was being worn by the Saiva Acharya in ancient and medieval period.¹²

Tribal Musical Instruments ;

The museum also preserves various types of musical instruments which are used by the tribal people of Odisha. The section contains the collections of drum, flute, *tabla*, *nishan*, *mahuri*, *nagara* etc. which attract the attention of the common visitors.

Palm-leaf Manuscripts :

The museum has a palm-leaf manuscript library as an independent wing. This library contains more than 1500 manuscripts on Sruti and Smritis, Epics and Puranas, Kavya and Alankaras, Ayurveda and Tantras, Grammar and Lexicon and the Astronomy and Astrology. Most important among these is an illustrated palm leaf of Bhagavata Vol. VII and IX collected from the village Bhillingi in Ganjam district. It reveals for first time that Brajanath Badjena, the celebrated author of Samara Taranga was an artist and painter of high rank.¹³ Besides, the museum has acquired some plaster cast and fibre cast of representative sculpture of India and plaster fibre cast of coins of famous royal dynasty as visual aids of the curricular academic programme of the Department of History.

Archival Records :

The Department of History has developed an Archival Cell for the benefit of the students and research scholars. The Archival Cell comprises records relating to India and Odisha. The socio-economic, religious and educational developments in medieval and modern Odisha are highlighted by the documents of the Archival Cell. More recently, a valuable diary of late freedom fighter Sri Bhagirathi Pattanaik of Barpali comprising about eighty pieces handwritten notebooks in original have been acquired and preserved in the Archival Cell.¹⁴

Portraits :

The museum accommodates a large portrait gallery with portraits of worthy sons of Odisha who made a mark in history. It comprises the portraits of historians, kings, poets, social workers, philanthropists who had a significant contribution to the society and people. The gallery includes the portraits of Surendra Sai, Parvati Devi, Madhusudan Das, Gangadhar Meher, Prof. Ganashyam Das, Rajendra Narayana Singh Deo, Janardan Pujari, Laxmi Narayana Mishra and many others.¹⁵

In addition to this, the Department of History is taking many steps for the development of the museum. The students of Archaeology of the Department are going to various important sites of Western Odisha for excavation. At present Dr. Bighneswar Pradhan, Curator of the Museum has made the institution full-fledged one displaying all the objects in a systematic way with the co-operation of Manbodh Bhoi, the Mender of the museum. Now it has become a teaching institution where the practical training is being given to the students of museology of the Department of History. The research scholars and the students of history visit the museum regularly for the

completion of their research work. To attract more visitors and tourists new display techniques are being adopted like renovation of galleries, arrangement of the objects etc. Thus the Dr. N.K. Sahu Museum is a centre of Odishan Culture and a place of learning and academic institution and important tourist destination. It preserves the life, culture and heritage of Odisha particularly of Western Odisha. It is a prized possession of the Department of History as well as Sambalpur University.

References :

1. B.K. Behera, S.K. Mohanty, *Museology and Museums Management in India*, Bhubaneswar, 2007, P. 1.
2. Ibid. 2.
3. P.K. Nayak (Ed.), D. Kabi, *Souvenir*, Sambalpur University, 2003, P. 3.
4. *Brochure of Dr. N.K. Sahu Museum*. Sambalpur University, P. 1.
5. Banamali Sahu, *Collections of Dr. N.K. Sahu Museum*, Sambalpur University, 1996, P. 4.
6. Ibid.
7. Banamali Sahu, Op Cit., P. 8.
8. Sasmita, Sahu, *Coins of Dr. N.K. Sahu Museum*, Sambalpur University, 2007, P. 25.
9. C. Sahu (Ed.), N.K. Sahu, *New Aspects of History of Odisha*, Sambalpur University, 1978, P. 56.
10. P.K. Nayak, Op Cit., P. 3.
11. Ibid.
12. Banamali Sahu, Op Cit., P. 14.
13. P.K. Nayak, Op Cit., P. 3.
14. Ibid.
15. Ibid.

Bhagawana Mahananda, At – Khaliapali,
P.O.– Bausenmura, PS- Sohela, Dist-Bargarh - 768033.

ODISHA UPDATE

STATE TO IMPLEMENT NATIONAL AGRICULTURAL INSURANCE SCHEME (NAIS) DURING KHARIF-2014.

The State is all set to implement National Agricultural Insurance Scheme (NAIS) during Kharif-2014. A decision in this regard has been taken in the State Level Coordination Committee Meeting held under the Chairmanship of Chief Secretary Shri Jugal Kishore Mohapatra. Considering the comparative advantage of NAIS, it has been decided to adopt the scheme during current Kharif season because it has less premium burden on farmers; and, it also provides for 100% Crop Insurance Coverage of the farmers. The premium is only around 2.5% of crop value of all major crops. A subsidy up to 10% has also been envisaged for small and marginal farmers having the landholding of 2 hectares or less. Chief Secretary has directed to make the process less burdensome and more friendly for the farmers. As per the provisions, it has been decided that insurance enrolment will be done by Agricultural Insurance Company of India Ltd. during Kharif-2014.

Under NAIS the unit area for insurance of paddy will be the Gram Panchayats, Municipalities and NACs. For the crops like maize, groundnut, jute, cotton, red gram, niger, turmeric, ginger and banana the unit area of insurance will be the block. Insurance for paddy will be available for all GPs, NACs and Municipalities of 30 districts. Groundnut insurance will be done in all blocks of 10 districts namely Angul, Bolangir, Dhenkanal, Ganjam, Kalahandi, Nuapada, Bargarh, Keonjhar, Mayurbhanj and Gajapati. Maize insurance will be available in all blocks of 15 districts namely Angul, Gajapati, Kalahandi, Keonjhar, Koraput, Malkangiri, Nowrangpur, Rayagada, Mayurbhanj, Kandhamal, Bolangir, Ganjam, Nuapada, Sundargarh and Nayagarh. 15 blocks in Koraput, Nowrangpur, Rayagada, Phulbani and Kalahandi districts have been enlisted for Niger crop insurance. Similarly, 12 blocks in Bolangir district, 4 blocks in Ganjam, 8 blocks in Kalahandi, 8 blocks in Rayagada, 3 blocks in Nuapada and 2 blocks each in Gajapati and Subarnapur districts have been enlisted for cotton crop insurance. All blocks in 6 districts namely Sundargarh, Keonjhar, Bolangir, Kalahandi, Rayagada and Nuapada have been included for Red Gram (arhar) crop insurance. All blocks in 9 districts namely Balasore, Bhadrak, Jajpur, Cuttack, Puri, Jagatsinghpur, Kendrapara, Keonjhar and Mayurbhanj have been enlisted for jute crop insurance. The turmeric producing blocks in Kandhamal and Phulbani have been identified for turmeric crop insurance. For Ginger crop insurance 19 blocks of Kandhamal, Koraput and Sambalpur districts have been enlisted.

The Director of Economics & Statistics, Director of Agriculture & Food Production and Director, Horticulture have been asked to furnish yield rate of the concerned crops being enumerated under their supervision to Cooperation Department for onward transmission to Agriculture Insurance Company in time.

ODISHA NOW SURPLUS STATE IN FRUIT PLANTING MATERIALS

The plant lovers and fruit growers have reasons to cheer as Odisha becomes a surplus state in quality planting materials for fruit bearing trees. State is not required to import fruit saplings from outside which was the practice till last planting season. Because of timely interventions and regular monitoring activities during the last

years, State has become self sufficient in fruit bearing planting materials. The Director, Horticulture Shri Chadha said, “we are now in a position to export some of the species to other states only except *totapuri* mango variety”. Shri Chadha added that we will also soon become self sufficient in *totapuri* variety. At present, around 111.01 lakh planting materials of various fruit species are available in departmental firms, OUAT, OSDC and private nurseries of the State. The saplings have already been allotted to different districts for plantation during the current season, and, it is expected that targeted plantation for the current year will be achieved by September.

Chief Secretary Shri Mohapatra has directed to take up plantation of fruit bearing trees in the fenced campus of Ashram schools. ‘One child one plant’ has been adopted as the slogan for this campaign. Secretary, SC & ST Development Shri Sanjeeb Mishra, present in the meeting, informed that there are about 3,50,000 students in Ashram Schools of the State. Chief Secretary has also directed to have ‘sky watch monitoring’ of horticultural plantations through remote sensing devices. It has been resolved in the meeting that no permission will be required for cutting of old cashew trees from revenue land for the purposes of replacing them with new saplings, as cashew is a non-forest species. The meeting has also resolved to carry forward the convergence of horticultural plantation with OTELP, ITDA and Watershed projects. The funds from MGNREGA have also been roped in to this activity through convergence.

Available data shows there has been constant endeavor for horticultural plantation over the years. In the year 2011-12 and 2012-13 fruit plantation was done in around 24,176 and 23,708 hectares respectively. The plantation area increased to 29,020 hectares during the year 2013-14. Action Plan has been drawn for fruit plantation over 32583 hecets during 2014-15, thereby marking a growth of around 34% over 2011-12. Mango has been the dominant species of plantation in the State over the years. Other species planted include litchi, lime, orange, cashew, aonla, oil palms, banana, sapota, papaya and custard apple. For 2014-15 ground level activities have been taken up for plantation of mangos of different varieties over 13,550 hecets, litchi over 200 hecets, guava over 110 hecets, lime over 115 hecets., pomegranate over 50 hecets., orange over 100 hecets, cashew over 7700 hecets, coconut over 2666 hecets., oil palm over 4800 hecets., banana over 2797 hecets., papaya over 250 hecets. and pine apple over 245 hecets.

Source : U.K.Mohapatra, Information Officer

POTATO AND ONION ENLISTED IN THE ESSENTIAL COMMODITIES

In Order to tackle the hoarding and rising prices of both Potato and Onion, the Union Government has enlisted the two vegetables under essential commodities, raising it to 17. Previously the numbers of essential commodities were limited to 15. The Extraordinary Gazette of Ministry of Consumer Affairs, Food and Public Distribution has clearly specified about inclusion of Onion and Potato in the list. These two commodities will come under the purview of stock holding limits of the Act. In obedience of the Gazette Notification, the State Government has issued letters to all Collectors asking them to check rising prices of Onion and Potato and take stringent action against the hoarders from the day of 3rd July from which the Notification came into effect.

Source : Puspanjali Paikray, Information Officer

FELICITATION TO SAND ART WORLD CUP, USA WINNER PADMASHREE SUDARSHAN

Indian Sand Artist Padmashree Sudarshan Patnaik has won the people’s choice medal for his work ‘Save Tree- Save the Future’ at World Cup of sand sculpting-2014 in Atlantic city, USA. Sand artists from twenty countries participated in the Sand Art Competition. Sudarshan participated as only Sand Artist from India. Chief Minister Shri Naveen Patnaik has felicitated Shri Patnaik while State Culture & Tourism Minister Shri Ashok Chandra Panda has appreciated Shri Sudarshan Patnaik for this prestigious award. Prior to this, President of India had also felicitated Shri Sudarshan Patnaik for winning this world Cup as representative of India.

Source : Barada Prasanna Das, Information Officer