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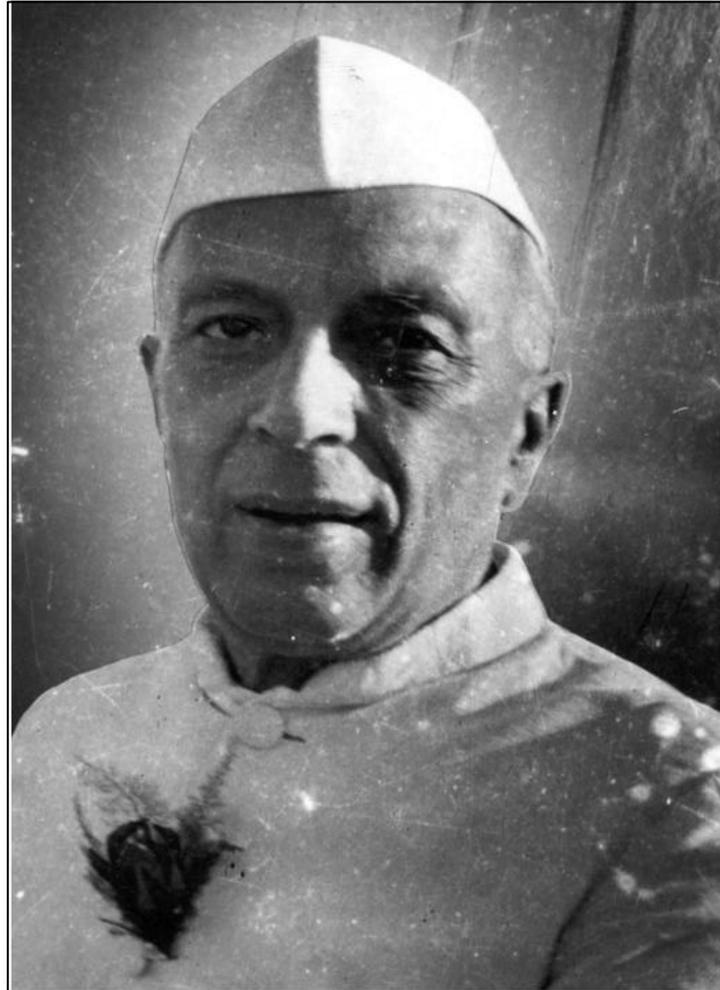
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CONTENTS

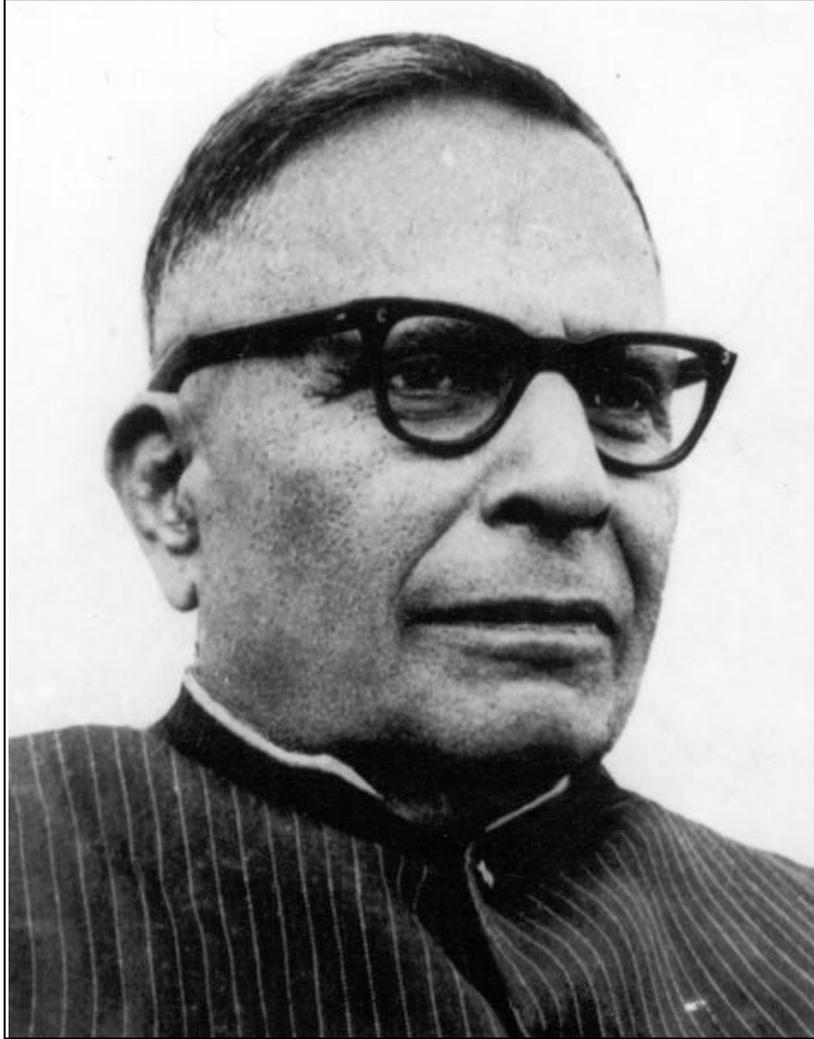
Radha - Damodar	<i>Er. Raghunath Patra</i>	...	1
Good Governance		...	3
Odisha : Determining Definitive Development		...	6
“Aa Kaa Maa Bai”	<i>Saileswar Sahoo</i>	...	15
Women Entrepreneurs in Odisha	<i>Subhrata Pattnaik</i>	...	18
The Everyday Woman Entrepreneur	<i>Sanghamitra Rath</i>	...	23
Scheduled Tribe Women of Odisha	<i>Asha Hans</i>	...	26
Padmashree Dr. Mayadhar Manasingha – A Brief Study	<i>Nirmala Kumari Mohapatra</i>	...	40
Hunt of the Hudhud	<i>Nikunja Bihari Sahu</i>	...	44
Women Politics in Odisha : Trends and Challenges	<i>Dr. Dasarathi Bhuiyan</i>	...	47
Empowering Women through Higher Education : Key Challenges and the Way Out	<i>Alok Kumar Ray</i>	...	56
Women Empowerment and Biju Babu	<i>Pabitra Mohan Barik</i>	...	61
Role of Rural Road Connectivity (PMGSY) in Improving Quality of Life in Odisha	<i>Abash Parida</i>	...	63
Analysing the Causes of Girls Dropout from the Schools in Odisha	<i>Biswarupa Dash</i>	...	69
“Culinary Art - An Art Beyond Imagination”	<i>P.P. Mohanty</i>	...	73
Participatory Administration of Justice : A Plea for Nagarpalika Nyayalaya	<i>Baishnab Charan Das</i>	...	76
Subaltern Studies : A New Trend in Writing History	<i>Abhijit Sahoo</i>	...	81
An Interaction with K.V. Ramani, A Sai Devotee	<i>Mohan Yadav</i>	...	87
OTELP in Tribal Women Empowerment	<i>Dr. Jyotirmati Samantaray</i>	...	93
Community Based Women Entrepreneurship-Reappraisal of Self Help Group	<i>Brajaballav Kar</i>	...	98
Situating Viraja Kshetra and Its Environs in the Odishan Historiography	<i>Dr. Atul Chandra Pradhan</i>	...	107
A Glimpse of Cultural Contact of Odisha with Bali	<i>Dr. Mohammed Yamin</i>	...	113
Ports in Ancient Odisha: Historical Perspective	<i>Dr. Benudhar Patra</i>	...	118
Odisha Update		...	125

BIRTHDAY TRIBUTES



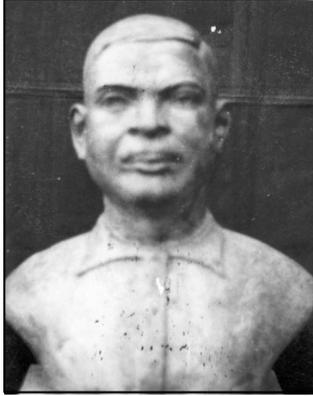
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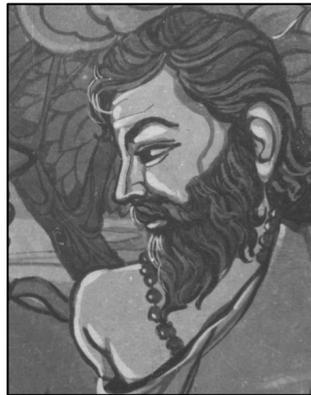
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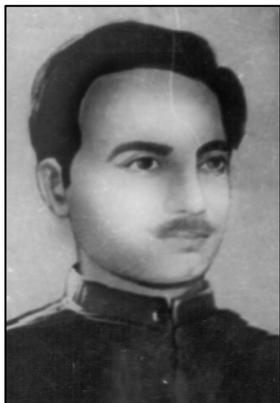
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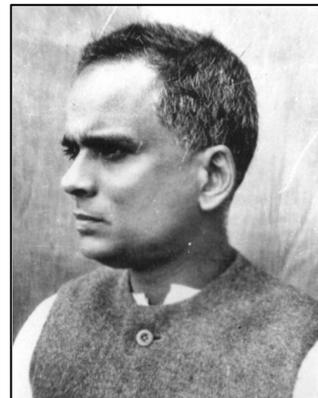
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Jayee Rajguru



Dibakara Parida



Nabakrushna Choudhuri

Our Sincere Obeisance



Late Harishchandra Baxipatra

Editor's Note



This is the time of the year when 'Baliyatra' is celebrated with great zeal and reverence, along the banks of the river Mahanadi near the historic Barabati Fort. Baliyatra is a maritime glory of ancient Kalinga and is celebrated for more than a week. This vast trade fair of national repute is being organised every year. "It is Odisha's brilliance and pocket-full of happiness in India." Baliyatra-the journey of Bali or Boita Bandana- the festivals of boats comes to life in the millennium city of Odisha where history resurrects as an ode to Kalingas opulent maritime glory and maritime legacy of our State in the bygone era. Over the years, this huge market with commodities and appliances signifies traditional crafts to modern amenities reflecting rural-urban continuum. Lakhs of visitors throng as the festive spirit soars high.

As I write my Editorial, the Aligarh Muslim University is at the centre of raising a controversy over the denial of access to women undergraduates to main library in the campus. In Chhattishgarh, mass sterilization programme has caused death of women in huge number. With each of them scheduled to get some financial assistance for getting their fallopian tubes blocked for birth control. However, in Odisha there is immense scope for women to become entrepreneurs. It is now home to many women who have turned out to be successful entrepreneurs in the last few years dealing with commodities starting from *Arisha Pitha* to cosmetics.

Under the leadership of our popular Chief Minister Shri Naveen Patnaik, Odisha Government strongly believes that promotion of women entrepreneurship contributes to economic well-being of family and communities, poverty reduction, social security and above all women's empowerment. Women entrepreneurship has been recognised as an important source of economic growth in our State. The employment of women in the organised sectors

is rising in the recent years. About 5.36 lakh Women Self Help Groups involving 70 lakh members have been organised with the support from Mission Shakti Programme, the MSME Development Organisation and Small Industries Development Corporations.

Synchronizing with the theme of IITF-2014 “Women Entrepreneurship”, Odisha Pavilion has been designed and decorated accordingly highlighting the rich heritage of traditional skill of women of Odisha along with the strategy in the State to empower women and develop their standard of living. Women entrepreneurs’ relentless zeal, incessant quest for success and willingness to walk the extra miles have resulted in bringing about a lot of change.

It is high time that the concept of equality should be imbibed into the minds of people of Odisha. However, unless women throw off the shackles which ignore their talent, their skill and their spirit, women can hardly be completely empowered. And unless they are empowered to take a decisive part in social, political and economic life of the country, the very development of the country may adversely be affected. It is time for all of us to join hands and treat each other as equals. The new “Odisha State Policy for Girls and Women” basically intends to create an enabling environment for girls and women that promotes equal opportunities, eliminates discrimination, ensures holistic development and empowerment and enhances capacities.



Editor, Odisha Review

Radha - Damodar

Er. Raghunath Patra

Homage to forefathers who initiated
Worship of divinities in festivals
to pacify restless, irksome minds
and fulfill desires and ambitions.

Among all months Karttika is best,
Rasleela is main aspect of the month
Amorous pastime between Gopi, Krishna
Imparts bliss and removes sloth.



Philosophy of Pancha Sakha, the great
Describes Srimandir as eternal Brindaban
Vast Mahodadhi beach, bank of the Jamuna
Kadam tree is "Ratna Simhasan'.

In Sarat Rasa Radha remains hidden
In Karttik, Jagannath looks descent
With sacred Radha Damodar attires,
"Radha Damodar Govind" devotees chant.

From eleventh bright day of Aswin
rituals of Karttik unfold in Srimandir
"Radha Damodar" attire continues till
Bright tenth day of Karttik, with glamour.

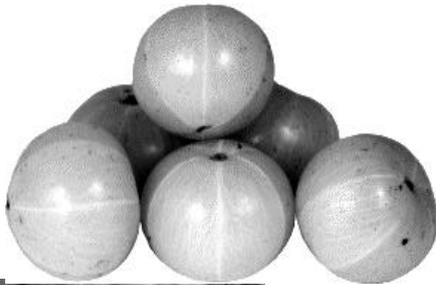
After Radha Damodar, on thirteenth
Sarat Rasa, fourteenth Gopi *tilak*,
On Rasa Purnima "Dolagovind" ritual
From nook and corner devotees park.



The widows worship Radha Damodar,
absence of worldly spouse and engross
With celestial spouse with devotion
Thus pain and disgrace of life, surpass.

Someone plays the role of Srikrishna
With plumage of peacock on her head
Other as Radha, encircled by Gopis
in joyous errand and Jovial trend.

With offering, waving of light and incense
to the portrait of Radha Damodar daily
placed under a holy Basil worship all
chanting divine songs merrily, gaily.



Morning bath, Habisanna, Tulsi & Amla
removes dyspepsia, cough and debility
slows process of aging of the devotees
Thanks to forefathers for hospitality.

Radha Damodar worship preserves health
removes contempts, disgrace and despair
shows the path of salvation, emancipation
How science and religion blended together !!

Due to grace of God, poet beholds rituals
both outside and inside the shrine
Sea-shore, precinct of temple throug
Radha Damodar, Radha Damodar, fine !!

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



GOOD GOVERNANCE

Odisha State Policy for Girls and Women-2014

The Odisha State Policy for Girls and Women has been formulated in order to provide a comprehensive and actionable framework for the overall development of girls and women. This is a document that is actionable and lays out specific issues that can be addressed comprehensively within a framework. The policy is inclusive of different opinions and has been framed subsequent to a desk review, review of national and other state policies on women & girls and series of consultations with various stakeholders which provided the insights for the formulation of this policy. The Policy considers a life cycle approach, covering concerns of girls and women at birth, infancy, childhood, adolescence, adulthood and during old age.

The Policy is divided into 7 key focus areas of survival, health and nutrition; education; livelihood (women in formal sector and informal sector); asset ownership; decision making, participation and political representation; safety, security and protection, and girls and women with special needs. Each focus area considers the situation analysis, followed by policy directives and further guiding principles and action points that translate the policy into action.

The Policy emphasises increased capacity building and strengthened institutional and legal framework for girls and women. The Policy will operate as an overarching guiding framework for planning and implementation by various state and non-state actors, so that the needs of girls and women are addressed affirmatively.

During the drafting, forty seven consultations were held: 19 at state and 28 at district levels, to draw inputs for the policy directives. The findings from these consultations along with desk review of schemes, programmes and initiatives for girls and women in the state and the gender gaps in health and social development indicators was the basis of the policy. The draft policy was shared with all the departments and meetings were held for feedback on specific policy directives with respect to each department. The members of civil society organisations, subject experts, academics, students, government field functionaries contributed in the policy formulation process.

Some key recommendations in the 7 focus areas

1. Survival, Health and Nutrition:

- i. Address adverse child sex ratio through area specific action plans; strengthen implementation of Pre Conception & Pre Natal Diagnostic Techniques (PCPNDT) Act, 1994 and organize community mobilization campaigns to promote value of girl child.
- ii. Promote the health of adolescent girls through facility and community based initiatives with specific interventions to address sexual and reproductive health issues, early marriage and pregnancy.

- iii. Broad base “*Mamata*” scheme to incentivize birth of girl child and remove the conditionality of two live births for the Particularly Vulnerable Tribal Groups (PVTG) for an initial period of five years.
- iv. Address maternal mortality by creating conditions for safe delivery, especially in high burden areas. Mandate the conduct of maternal death audits.
- v. Establish and expand interventions to create awareness, prevent and treat cancers of reproductive organs like cervix and breast.

2. Education:

- i. Create Kasturba Gandhi Balika Vidyalaya (KGBV) like hostels at each block, and upgrade existing KGBVs to secondary level by expanding capacity.
- ii. Provide incentives such as free text books, uniforms, safe transport and waiver of fees at secondary and higher secondary levels to all girls.
- iii. Provide scholarship to girls on merit cum means basis to continue education at higher secondary level and beyond.
- iv. Increase residential facilities for girls in junior colleges, degree colleges and universities, over a period of five years.
- v. Adopt a zero tolerance policy to ensure safety of girls and women in educational institutions through appropriate measures. Have adequate women staff at appropriate levels in educational institutions where girls reside in large numbers. Develop protocols and monitor standards of care to check and report any abuse.

3. Livelihood:

Formal sector

- i. Create a dedicated unit in Odisha State Employment Mission to promote and monitor women’s skill development and job linked training.
- ii. Work towards flexible work schedules, maternity benefits, childcare support, separate toilet and crèche facilities at work places.

Informal sector

- iii. Encourage and promote women farmers. Accord high priority to technical skill building in agriculture related activities for women farmers.
- iv. Set up single window systems to provide comprehensive support to women farmers on crops, financial services, technology, inputs and market linkage.
- v. Promote resource centres at village level focusing on community led livelihoods for women.
- vi. Establish migrant support services for girls and women at source and destinations to enable them secure their rights and entitlements.
- vii. Promote training and technological interventions in cottage industries, traditional handicrafts and handloom and occupations such as fisheries, dairy, poultry and animal husbandry.

4. Asset Ownership:

- i. Reduce stamp duty for registration of land and house purchased in a woman’s name and gift deeds of immovable property executed in favour of women.

ii. Allot Ac. 0.04 decimal of homestead land in rural areas to women belonging to low income group and not possessing any house/ flat or homestead land who are either (i) widowed, unmarried, divorced or separated from husband by a decree or order of a Court or under any custom or usage having the force of law, having attained 45 years of age or more, or (ii) women with more than 40 percent disability, who have attained 30 years of age or more.

iii. Extend land lease at nominal rates in favour of women's groups for productive activities. Allot cultivable/arable Government land on temporary lease basis to WSHGs for agriculture and horticulture purposes.

5. Decision Making, Participation and Political Representation:

i. Organise Mahila Sabhas at Gram Panchayat (GP) level, promote women participation in *palli* and Gram Sabha. Make issues relating to girls and women including violence, a specific agenda in the Palli Sabha and Gram Sabha.

ii. Move appropriate and suitable amendments in the Odisha Gram Panchayat (GP), Panchayat Samiti (PS) and Zilla Parisad (ZP) Rules and Acts to remove any discriminatory practices that prohibit or restrict women to participate effectively.

iii. Institute special recognitions and awards for women achievers in different fields.

6. Safety, Security and Protection:

i. Establish a designated unit in the Home Department to guide, monitor and support investigations pertaining to violence against girls and women.

ii. Establish one stop crisis centres for survivors/victims of violence. Adopt standard protocol for comprehensive medico-legal response to sexual violence against girls and women.

iii. Design and operationalise a survivor protection scheme for girls and women victims/survivors of violence encompassing counselling, safe accommodation, rehabilitation and reintegration.

iv. Create appropriate mechanisms for universal registration of marriage.

v. Involve WSHGs as para legal workers and promote community level fora to track, monitor and report instances of violence and trafficking of girls and women.

7. Girls and Women with Special Needs

i. Accord high priority to care, protection, education and overall development of young orphans and abandoned girls.

ii. Take up special drive and or design specific programmes for enrollment in job oriented and placement linked skill building and training courses and programmes to cover girls and women with special needs so as to facilitate their gainful employment. Initiate special efforts towards covering girls and women in distress, in institutions, in contact and in conflict with law.

iii. Promote women's collectives and SHGs of women with disability, women in urban slums, from minority communities, disaster and conflict affected, and in institutions.

ODISHA : DETERMINING DEFINITIVE DEVELOPMENT

Odisha, the land of Lord Jagannath, carves out a unique niche in the history of the mankind for its pristine glory of rich cultural heritage. Once considered as the commercial hub of the whole of South-East Asia, Odias in ancient days not only sailed to Java, Sumatra, Bali, Borneo and other countries for maritime trade but also left there the vestiges of great Indian Culture in general and the socio-cultural tradition of Odisha in particular. Bestowed with abundant natural resources, the state offers many opportunities for investors in all fields of trade and commerce.

Situated on the coast along the Bay of Bengal with a 482 kilometre stretch of coastline with virgin beaches, serpentine rivers, mighty waterfalls, forest-clad blue hills of Eastern Ghats with rich wild life, Odisha is dotted with exquisite temples, historic monuments as well as pieces of modern engineering feat. Its lush green countryside and fertile plains, tiny hamlets fringed with palm, coconut trees and mangroves offer the charm of rural beauty while the urban pockets with the splendour of modern technology provide all necessary amenities for visitors.

The history of India bears ample testimony to the courage, valour and conviction of Odias in yester days. The great Kalinga War in 261 B.C. changed the course of history of mankind as a result of which the messages of peace and universal brotherhood spread over the globe. The heroic deeds of the mighty King Kharavela still depict the saga of brave Odias as evident in the Hatigumpha inscriptions in Udaygiri. Rulers from the King Kharavela to Emperor Kapilendra Dev have been immortalised for their bravery and benevolent administration.

Chodaganga's construction of the monumental Jagannath temple knit the Odias further into cultural unit and a rich synthesis of Jagannath Cult-Sri Jagannath, the Supreme Lord of the land and the presiding deity of the Odias. Odisha from the time immemorial had virtually come to the zenith in the spheres of sculpture, art, architecture, painting and literature and has turned to a repository of cultural diversities. The sculptors and architects of the State amply exhibit consummate skills in the monuments of Bhubaneswar, Puri and Konark. The architectural design of the Mukteswar Gate, Lingaraj, Raja Rani and Konark temples stands as the testimonies of creative excellence.

Today's Odisha is experiencing structural transformation with sectoral shift towards industry and service sectors. These two sectors account for bulk of State Gross State Domestic Product (GSDP) with 25.40 per cent and 59.02 per cent share, respectively. Odisha, being a mineral-rich State, is the natural destination for investment in mineral based industries in the State. Similarly, the growth in the

share of services sector in GSDP is encouraging. The expansion of construction, trade, hotel, restaurants, transport, communications, banking sub sectors, hospitality etc within the broad services sector are responsible for making the State a services sector -led economy in terms of income and employment generation.

In recent years, there has been remarkable dent in fiscal correction and consolidation in Odisha. The reduction in fiscal deficit and strengthening of institutional measures for more efficient management of public finances have made it possible to achieve a successful turnaround in State finances.

While planning and implementing the development schemes, the State Government has adopted pragmatic approach and invested significant public resources in a numbers of programmes. The pace of development in Odisha has been faster than the national average and reflected in the reduction of proportion of population living below the poverty line. Initiatives of the State Government in recent past is focused on creating a conducive infrastructure base, enhancing productivity, more particularly of the agriculture sector, social mobilization on critical aspects of fulfilling basic rights.

Such socio-economic trajectory has only been emerged for the decade long political stability, hassle free environment in service delivery and complete accountability as well as transparency in the system of governance. These indices of growth are quite perceptible from the following initiatives and programmes undertaken by the Government of Odisha for ameliorating the living condition of the people and furthering the pace of development.

Boosting the Agriculture:

The State of Odisha is predominantly agrarian. The agriculture and allied sectors contribute about 17.49 per cent of the Gross State Domestic Product (GSDP) and continue to be the backbone of the State's rural economy. It provides employment, both direct and indirect, to about 60 per cent of the total workforce. Therefore, the economic advancement of the State depends to a large extent on the development of the agriculture and allied sectors. Accordingly, emphasis has been laid on increasing productivity per unit of land area and increasing cropping intensity by providing irrigation facilities. Schemes like "Biju Krushak Vikas Yojana" and "Jalanidhi" have been implemented as the irrigation is the key input for increasing agricultural production. In this direction subsidies are being extended to farmers so as to encourage them to sink shallow tube wells, dug wells, bore wells, river lift/surface lift on their own field. The State initiated a major programme to establish 1.26 lakhs Private Lift Irrigation Points (PLIPs) during the 12th Five Year Plan under the 'Jalanidhi' scheme, for creation of irrigation facilities for more than two lakh hectares. It is envisaged to create irrigation potential for additional 10 lakh hectares of agricultural land within the next 5 years. In order to provide free health insurance coverage of 1 Lakh for 5 members of a farmer/ agricultural labourer's family, the Government of Odisha has implemented "Biju Krushak Kalyan Yojana" bringing all farmer/ agricultural labourer families of the State in to its fold.

Women Empowerment and Entrepreneurship:

The women of Odisha have played a seminal role in the social, cultural, political and economic spheres in the State from the time immemorial. They continue to contribute substantially to the overall

growth and development of the State. Appreciating this fact, Biju Patnaik, the former Chief Minister of Odisha and a legendary figure laid stress on the empowerment of women as a pioneer in this field.

Government of Odisha reaffirms its commitment to the realisation of rights and gender equality of girls and women. Several affirmative initiatives have also been taken through numerous policies and programmes to ensure equitable access to resources and opportunities. Accordingly, the Odisha State Policy for Girls and Women has been framed as a novel and comprehensive policy. This policy is the overarching guiding framework towards the creation of an enabling environment for girls and women that promote equal opportunities, eliminate discrimination, ensure holistic development and empowerment through changes in social attitudes, building strong institutions and enhancing capacities. Survival, health and nutrition; education; livelihood (formal and informal sectors); asset ownership; decision making, participation and political representation; safety, security and protection; and girls and women with special needs are the focus areas of the policy. The action points of each of the focus areas follow a life cycle approach and are based on inclusive and participatory principles so as to address needs of all girls and women while taking care of specific needs of the marginalized.

Promotion of Women's Self-Help Groups (WSHGs) has been adopted as a key strategy for achieving women's empowerment. A Mission approach has been adopted for this purpose through launching of 'Mission Shakti' aimed at promotion of Women's Self-Help Groups covering 70 lakh women in the rural and urban areas in the State. This programme believes in empowerment through Women Self Help Groups (WSHGs) with thrift and credit as its backbone. Women, at large, have displayed great strength in the success of the mission for their positive contribution to group dynamics, inclination for savings, adoption of different gainful economic activities and creation of social capital for women empowerment. Further, the State sponsored scheme "Mamata" provides monetary support in the form of a conditional cash transfer to pregnant and nursing mothers to enable them to seek improved nutrition and promote health seeking behaviour. Similarly adolescent girls (11-18 years) in 9 selected districts viz. Koraput, Kalahandi, Cuttack, Sundargarh, Bargarh, Puri, Gajapati, Mayurbhanj and Bhadrak are covered under 'SABALA' which aims at reducing the dropout rate among adolescent girls by increasing their literacy rate and work participation.

Development of youth:

Young people (15-35 years) constitute about forty two percent of the State's population. Recognising the role of youth in the progress and development of the State, the Odisha State Youth Policy aims at responding effectively to the needs and aspirations of young people of Odisha and mainstreaming them in social, economic, cultural and political process.

Odisha has a distinctive cultural identity characterised by a long tradition of tolerance, peaceful co-existence, respect for diversity and pursuit of excellence. The Youth Policy seeks to build on the foundation of these values and create social capital essential for achieving a sustainable and humane social and economic order. Keeping this in view, skill up-gradation training programme for 1.5 lakh youth every year has been undertaken through State Employment Mission. Chief Minister's Employment Generation Scheme has been introduced to upgrade skills of at least 150 youth from every Panchayat in the State along with loan and subsidy linkages for self-employment. Local talents are to be given preference in all industries coming up in the State.

Strengthening infrastructure:

The strengthening of infrastructure plays pivotal role in the growth of an economy and facilitates the lives of the people. Power, transport, communication and science & technology are the major components of the infrastructure. These components are essential to facilitate the functioning and growth of the economy with better competitiveness. The fast rising demand for energy needs to be prioritised and made available in an equitable and affordable manner. Quality transport infrastructure is the basic condition for improved efficiency, productivity, inclusiveness, low transaction costs and better access to markets and source centers. The components like science and technology add to higher productivity, competitiveness, cost effectiveness and time saving. Besides, adequate infrastructural support to industry, agriculture, trade and commerce, the social infrastructure like water supply, sanitation, sewerage disposal, education, health and allied activities are also essential for improvement the quality and accelerated growth. The State Government continues its efforts to improve the spread and quality of infrastructure through several programmes and projects. These infrastructural components have contributed significantly, directly or indirectly, to State's economy with about 19.6 percent share of the GSDP of Odisha for the year 2013-14.

Encouraging Industrial Growth:

The State of Odisha is the most favourable destination for investment due to its vast resources. A number of companies abroad as well as inside the country have signed MoU with State Government for establishment of large industries and many have already implemented. The large industries provide ample scope for establishment of Micro, Small & Medium enterprises ancillary or downstream industries.

In order to facilitate smooth flow of investment in Odisha, Governments has enacted legal framework in the shape of Odisha Industries Facilitation Act-2004 to provide single window services at the State as well as at the District level with a timeline for grant of clearance and provision for deemed approval.

The State has tremendous potentiality for export in the sectors like Agriculture and horticulture, Marine, IT, Handloom and Handicraft, Engineering, Minerals, Metallurgical, Chemical and allied products. Recently, keeping in view the importance of export from the State and to provide incentives to the exporters of Odisha to grow their export business, the Government of Odisha have approved the Odisha Export Policy 2014.

Growth in Power Sector:

Power sector is vital for the economy since all the sectors depend on its further performance. The share of this sector in the broad Industry in real terms is about 13 percent in 2013-14. This sector has grown at an annual average rate of 7.16 percent during last ten years between 2004-05 and 2013-14. During first two years of the 12th Five Year Plan, this sector rebounded strongly with the annual average growth rate of 11.47 percent.

In order to make the State self-sufficient in Power generation, the Government of Odisha has signed 29 MoUs with Independent Power Producers (IPPs) to set up Power Plants with a total generating capacity of 40,620 Mega Watt, of which the state share is expected to be 7259 Mega Watt.

Out of these, two IPPs have already started generation of 2450 Mega Watt of power and supplied the State share.

With a view to ensure “Electricity to all”, the State Government has launched the “Biju Gram Jyoti Yojana” (BGJY) flagship scheme with a target for electrification of habitations having less than 100 population and the Below Poverty Line households in those habitations which are not covered under RGGVY. There is a target to cover 10,000 habitations, during the 11th Plan period, against which 10,778 habitations have been electrified and electrification works in 2,752 habitations is still in progress. For providing access to electricity to the people living in un-electrified areas of urban local bodies; the State Government has launched the “Biju Saharanchal Vidyutkaran Yojana” in 2010-11. Three Municipal Corporations, 37 Municipalities and 63 NACs of the State have been covered under the scheme. In all 1,968 habitations were taken-up under this programme, of which 1,121 habitations have been electrified and 10,186 BPL households were energized.

Improving communication facilities:

In Odisha, roads are crucial in providing connectivity to all habitations. The State has a total road length of 2, 50,836 km by the end of 2012-13. The road network of the State consists of national highways, state highways, major district roads and village rural roads.

State Highways play major role in economic development of the people as it connects major & important places of the State as well as neighbouring States. Also, development of these roads will improve tourism activities in the State as it connects major tourist places. The Left Wing Extremism activities in the State have become a threat for development. The improved roads in these areas are strategically significant since it would provide better connectivity, resulting in efficient handling of law and order situation and thereby reduce Left Wing Extremism activities. Moreover, due to increase in industries and mining activities, day by day increase in traffic intensity requires rehabilitation and augmentation of the State Highways in order to provide good roads. With a view to improve all State Highways in a time bound manner and considering its contribution in uplifting the socio-economic condition of the people of the State, this scheme has been envisaged with a target of improving and widening of all State Highways to 2-Lane corridors by the end of 12th Five Year Plan.

During the current year 2013-14, Government has introduced a new scheme “State Highways development Programme (SHDP)” for development of State Highways in the State. More particularly priority has been accorded to strengthen the road network in the Western Odisha. At an estimated cost of Rupees 3200 crore the scheme “Biju Express Way”, the lifeline of Western Odisha envisages to connect 8 backward districts of Western Odisha and KBK region by constructing more than 650 km. long State Highway with the provision of 4 lane . This initiative will pave the way for overall growth of the State because of better communication facility within Northern, Southern and Western parts of the State.

Ensuring Food Security:

Food security, in general, is the outcome of both production and distribution decisions and the Targeted Public Distribution System (TPDS) is a major state intervention in the country aimed at ensuring

food security to all the people, especially the poor. The TPDS operates through a large distribution network of Fair Price Shops (FPSs). In the context of Odisha, a combination of economic, social, ecological and institutional factors contribute to food insecurity.

The Government of Odisha initially started distribution of rice at Rupees 2 per kg, but launched the scheme on a massive scale by reducing the price to Rupees 1 per kg with effect from February 01, 2013. The rationale was to protect the poor and vulnerable against inflation and also to ensure food security. There has been consistent effort to provide subsidised rice to the targeted beneficiaries like families living below poverty line, poor families of undivided Koraput, Balangir and Kalahandi (KBK) districts, boarders of ST and SC hostels, differently abled persons and fishermen affected due to a ban on fishing for Olive Ridley Conservation.

Healthcare at Doorsteps:

Enhancement of the access of people living in inaccessible areas and more specifically to improved healthcare services has been considered to be one of the strategic interventions for all round development of a region. In Odisha, the health delivery system through Mobile Health Units has been designed as an alternative model of rural health-care delivery for specified interior areas of the State. It has an earmarked team of health professionals with supporting equipments and drugs. It is envisaged to provide preventive, promotive and curative health services in inaccessible areas and difficult terrains which are un-served/underserved under usual circumstances.

To attain aforementioned objective, the Government of Odisha has implemented universalisation of 108 free Emergency Ambulance Service with state-of-the-art equipments and medical staff and introduction of 102 Ambulance Service for pregnant mothers and newborn babies. Free distribution of medicine to citizens has been targeted through “Odisha State Medical Services Corporation”. Further, medical assistance up to Rupees 3 lakh under ‘Odisha State Treatment Fund’ for treatment of patients suffering from critical diseases and scaling up of assistance under ‘State Treatment Fund’ and ‘Chief Minister’s Relief Fund’ have also been ensured. BPL category patients are being provided with free outdoor and indoor health care service in all private hospitals.

Education for All:

Literacy and education are the pre-requisites for the improved quality of human resources. As a priority area of intervention, the Government of Odisha is committed to improve the educational status of Scheduled Caste and Scheduled Tribe communities in particular by a series of government sponsored measures like free education, award of scholarships, boarding facilities, free text books, to SC/ST students in the State.

Provision of free text-books, uniforms to students up to class-VIII and supply of free bi-cycles to the students of Class-X for empowerment of school education and retention of students in the educational curriculum have also been taken up along with educational assistance to the children of construction workers and fishermen. The number of students benefited out of the scheme is 4, 45,259 and the expenditure incurred for this purpose is Rupees 115.77 crore. Primary and upper primary education has been expanding in the State, especially in rural and backward areas. The State aims at

providing primary schools within 1 km and upper primary schools within 3 kms of habitations having population of more than 300 and 500 respectively.

Higher Education in Odisha comprises degree and post graduates level education including the higher secondary and +2 vocational education. In 2013, there were 97 Government colleges, 583 aided colleges, 200 block grant colleges, 1001 non- Government (unaided) colleges, 287 self-financing colleges and 14 other colleges in the State. At the time of independence, there was only one University in the State which has increased to 12 including 4 newly established University/ Institution viz. Central University at Koraput, National Law University at Cuttack, NISER and Sri Sri University at Bhubaneswar. Besides, there are 25 more proposals for establishment of Universities in private sector, which are under consideration of the State Government. In applying information technology in the front of higher education, the Student Academic Management System (SAMS) has been implemented as an extension of e-College Project to introduce e- Admission and e-Administration. This project has covered all 671 Degree Colleges and 1,334 Junior Colleges of the State.

Various scholarships are being awarded by the State Government to meritorious and poor students of Odisha for pursuing higher studies. In order to make the process easy, it has been made on line for application/ selection/ renewal and disbursement. The rate of scholarship for +2, +3 and P.G. students has been enhanced to Rs. 3,000, Rs.5, 000 and Rs.10, 000 per annum while the number of scholarship has been increased to 10,000, 3,000 and 1,500 respectively. In the meantime the income ceiling of parents has been enhanced to Rs.4.5 lakhs to Rs.6.00 lakh per annum. For girl students the qualifying percentage for applying scholarship has been reduced from 70percent to 60percent. It is expected that as many as 24,500 students will be benefited. Besides, rupees 10,000 per annum is being given to 10,000 brilliant students pursuing higher studies in the field of technical/ professional education.

The Industrial Policy of the State envisages a series of measures to improve technical education and enhance the quality of technical manpower. Technical education is imparted through engineering colleges, engineering schools, polytechnics, Industrial Training Institutes (ITIs), Industrial Training Centres (ITCs) and vocational educational institutions and universities.

Welfare of Scheduled Tribes and Scheduled Castes:

Odisha occupies a unique position among the Indian States and Union Territories for having a rich and colourful tribal scenario. Majority of Scheduled Tribes live in hilly and forest regions. Their economy is largely subsistence oriented, non stratified and non-specialized. Their social system is simple and aspirations and needs are limited. Though the Scheduled Tribes in Odisha have suffered from social, educational and economic backwardness due to geo-historical reasons, they have their own distinctiveness and social-cultural milieu. The process of socioeconomic development is going on after independence and has picked up momentum. 62 Scheduled Tribes in Odisha speak as many as 74 dialects. Their ethos, ideology, worldview, value-orientations and cultural heritage are rich and varied. At one end of the scale there are nomadic food gatherers and hunters and at the other end, skilled settled agriculturists and horticulturists. The tribal areas of Odisha, therefore, present an extremely diverse socioeconomic panorama.

The State Government has initiated a Programme for drawing up a five year perspective plan on the basis of an analysis of the potentials of the area, strengths and opportunities available for tribal population and the State of the existing economic and social infrastructure for supporting development. Critical infrastructure gaps are being identified in important sectors like health, education, communication and water harvesting, which are essential for growth.

Odisha is the number one State in the Country in implementing the Forest Rights Act and distributing as many as 311,686 individual and 972 community records of rights involving an area of 498473 acres and 57794 acres of forest land respectively. This includes distribution of 17290 individual titles with an area of 26900 acres of forest land to the Particularly Vulnerable Tribal Groups (PTG). Besides, subsidies are provided to Scheduled Caste and Scheduled Tribe beneficiaries for bankable Income Generating Schemes through lending banks.

Biju KBK Plan:

Removal of regional disparities has been one of the important development strategies adopted by the Government of Odisha during successive five year plans. Therefore, the Government of Odisha has adopted a special area development approach with an aim to focus attention on accelerated development for this region. The initiative, called the 'Biju KBK Plan', launched by the State Government under State Plan (State's own resources) is designed to maintain and strengthen the momentum gained by the Revised Long Term Action Plan (RLTAP) and up-scaling public investment in the KBK region.

Biju Kandhamal O' Gajapati Yojana : The districts of Kandhamal and Gajapati have a large population of ST and SC communities. Both Kandhamal and Gajapati districts require a holistic and long term development strategy coupled with continued and focused attention with greater fund flow, over and above normal development inputs so that special problems and genuine needs of the people of these districts are effectively addressed. With a view to accelerating the development process and expediting poverty reduction in these districts, the State Government has launched a Special Area Development Initiative called "Biju Kandhamal O'Gajapati Yojana (BKGY)" under the State Plan.

Gopabandhu Gramin Yojana:

The rural population of Odisha constitutes 83.32 per cent of the total population of the State as per 2011 Census. Keeping this in view, rural-based programmes continue to receive high priority in the development plans of the State. The objective is to allocate more funds for programmes/schemes benefitting the rural population, with a view to bridge the rural urban divide in development. Since development in rural areas is necessary for social justice, economic uplift and inclusive growth of the entire State, the Government has launched a state-funded scheme called the "Gopabandhu Gramin Yojana (GGY)" to ensure greater flow of funds to rural areas of coastal districts in social sectors, like housing, road development, water supply and electrification of villages/habitations.

Biju Pucca Ghara Yojana:

In a bid to change the rural scenario, the Government of Odisha has recently planned a new scheme called "Biju Pucca Ghara Yojana" to convert all mud/ thatched houses in to pucca houses in rural areas with the convergence of the ongoing scheme Mo Kudia at a targeted estimate of Rupees

3000 crore. With a view to empower the women in rural areas ownership of these houses will be allotted in their favour only.

Madhu Babu Pension Yojana:

Socio-economic vulnerability of the rural population in Odisha has been a major concern for the State Government. Different categories of the rural population are victims of socio-economic vulnerability - whether it is the labour working in the informal sector, constituting 93 per cent of the total labour force of the state, elderly parents of young migrants of rural areas, widows or persons affected with leprosy, Human Immunodeficiency Virus and Acquired Immunodeficiency Syndrome (HIV and AIDS) and physical disability – all are vulnerable to some or other kind of social stigma or economic exclusion or both. Many socio-economic factors accentuate the vulnerability of such people. In order to address their concern the state government has introduced the “Madhu Babu Pension Yojana (MBPY)” to provide social security to such people.

Indices of Development:

Government of Odisha is in the process of developing an international standard Convention-cum-Trade Zone (CTZ) in Bhubaneswar with facilities for holding international level conferences, workshops, seminars, exhibitions and trade fair within a period of 3 years with an investment of more than Rupees 380 Crore. The capital city of Bhubaneswar is gearing up to acquire the status of Silicon Valley in the next 5 years with the provisions of Infosity and Infovalley. In Electronic System Designing and Manufacturing segment, Odisha targets to achieve turnover of Rupees 18800 Crore in the next decade.

All these development initiatives have made perceptible progress in the socio-economic front of the State. Among all these initiatives the empowerment of women tops the agenda. Their endeavour and entrepreneurship have contributed substantially towards the continued progress of the State. Today's Odisha is steadily emerging as the main hub of investment, trade and commerce for its abundant potentials of natural and human resources upholding its glorious past of commercial and cultural excellence.

“Aa Kaa Maa Bai”

(“Time period of maritime trade in Ancient India”)

Saileswar Sahoo

This “Aa Kaa Maa Bai” represents the time of journey for ships to south-eastern island countries in ancient time. At that time, the ships were sailed with the help of wind and ocean current. “Aa” stands for the month ‘Aasadha’, “Kaa” stands for the month of ‘Kaarttika’, “Maa” stands for the month ‘Maargashira’ and “Bai” stands for the month of Baishakha in Hindu Calendar.

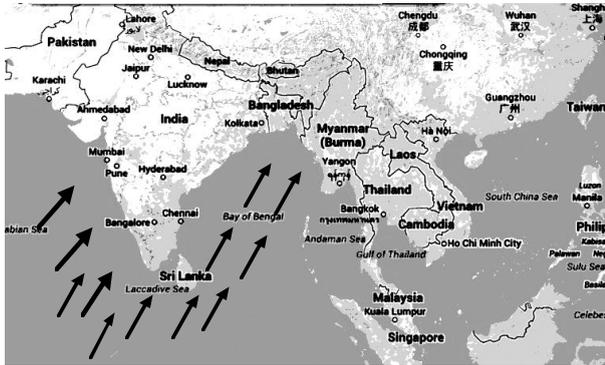
“Aa Kaa” represents the Hindu month *Aasadha*(mid June to mid July) and the month of *Kaarttika*(mid October to mid November). During this period, the south-west monsoon comes up and the wind direction is from south-west direction towards north-east direction. The direction of ocean current in Indian Ocean from south-west to south-east with a curved shape. With this help of wind and ocean current, the ships were sailed from Kalinga to south-eastern island countries like Brahmadesh(Myanmar), Melaka(Malaysia), Shyamadesh(Thailand), Champadesh(Cambodia), Java, Sumatra, Bali and Borneo(East Indies) etc. as up journey or from Simhala(Sri Lanka) to Kalinga as return journey. As the south-west monsoon is so active, the ships (Boita) normally take two to three months to reach south-eastern island countries from Kalinga.

“Maa Bai” represents the Hindu month *Maargashira*(mid November to mid

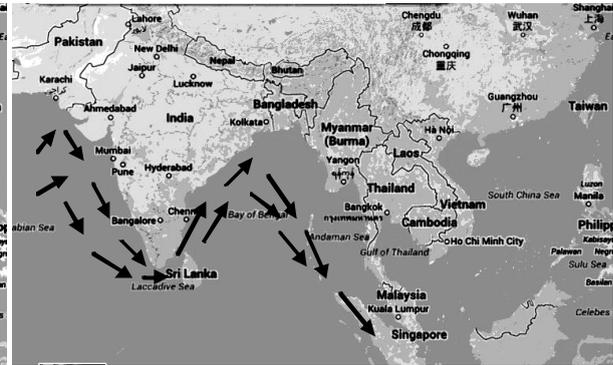
December) and the month of *Baishakha*(mid April to mid May). During this period, the north-east monsoon comes up and the wind direction is from north-east direction towards south-west direction. The direction of ocean current in Indian Ocean from south-east to south-west with a curved shape. With this help of the wind and ocean current, the ships were again sailed from south-eastern countries to Kalinga as return journey or from Kalinga to Simhala(Sri Lanka) as up journey. As the north-east monsoon or retreat monsoon is less active in comparison to south-west monsoon, the ships(Boita) take three to four months to reach Kalinga from south-eastern island countries.

If you combine the “Aa Kaa” and “Maa Bai”, it becomes the complete ship journey to south-eastern island countries in ancient time. “Aa Kaa” represents up journey of ships and “Maa Bai” is the down or return journey of ships from ancient Kalinga to South-eastern island countries and vice-versa for Simhala(Sri Lanka).

During ancient period, “Aa Kaa Maa Bai” indicates the time period of journey of country-made ships (Boita) in Indian Ocean. The ships (Boita) were sailed with the help of wind energy and current of the water in early time. So, the ships sailed with the help of wind as a definite



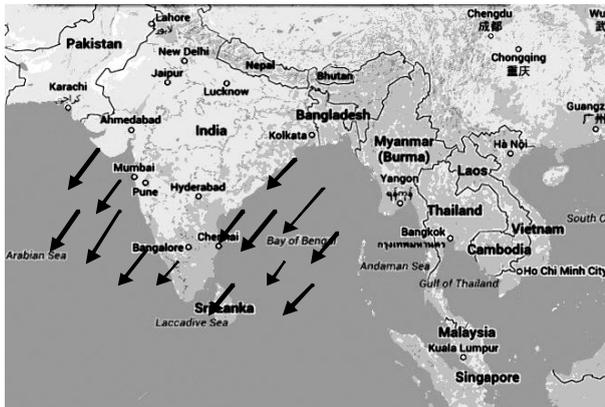
South-west monsoon or monsoon



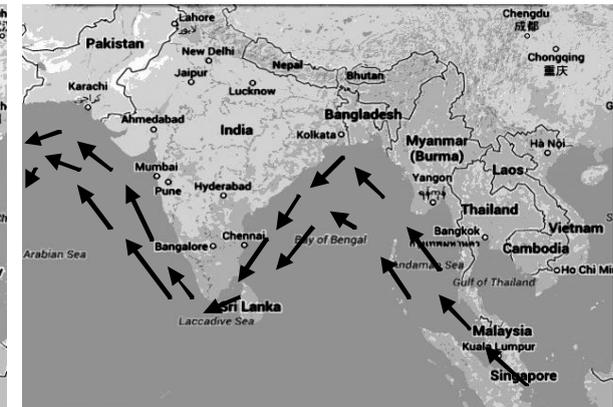
Current circulation during monsoon



Ancient country made ship(Boita)



North-east monsoon or retreat monsoon



Current circulation during retreat monsoon

(This direction of wind and ocean current is best illustrated by the above pictures.)

size of thick cotton attaching with ropes to the pillars (mastul) of the ships.

From very ancient civilization like Sindhu Valley civilization in India, there was another civilization of India developed in the south-eastern coastal part of India, that is Kalinga civilization. This civilization is the amalgamation of Aryans and Dravidians for which it became culturally richer civilization of the ancient India. Kalinga was most fertile land of south eastern coast of India in between the river "The Ganga" and the river "The Godavari". This patch of land extended its boundary more by different Kingdoms as we learned from Ancient History. Now-a-days Kalinga is consisted of three states namely West Bengal(Banga), Odisha(Utkal) and Andhra Pradesh(Kalinga). The people of Kalinga were bravest ("Kalingah Sahasikah" in Sanskrit language). The ocean along the coast of Kalinga was known as Kalinga Sagar (Kalinga Ocean). At that time, the only way of communication medium was through water and that were through rivers, lakes and oceans.

After observing the swans swimming across the river, the people of Kalinga got an idea and with the help of floating objects they were able to make a country-made ship like swan-

shaped and named it as "Boita". These ships were able to sail in water with the help of wind and current from one place to another part of land in water. By passing of time, they could able to develop big ships (Boita) and sailed the ships to a greater distances that are south eastern island countries adjacent to Kalinga.

The people of Kalinga were sailed their ships with the help of monsoon wind or trade wind and ocean current to south eastern island countries for trading & business and finally they established their business centres. They also spread their religion and culture like Hinduism and Buddhism. Finally, they settled there and started new number in business. They also built beautiful monuments thereat which were till now heritage sites of their respective countries.

Lastly, we feel proud of our ancestors who were doing maritime trade and business with a brave heart and full of honesty leaving four words i.e. "Aa Kaa Maa Bai" to memorizing their maritime trade forever in the auspicious day "Kartika Purnima" of every year.

Saileswar Sahoo, Bhubaneswar.

Women Entrepreneurs in Odisha

Subhrata Pattnaik

According to the National Knowledge Commission of India (2008), entrepreneurship is the “professional application of knowledge, skills and competencies or monetizing a new idea, by an individual or a set of people, by launching an enterprise de novo or diversifying from an existing one (distinct from seeking self-employment as in a profession or trade), thus to pursue growth while generating wealth, employment and social good”.

Normally, entrepreneurship is viewed as competency associated with innovation & growth which is distinctly different from self-employment, which is generally pursued for earning a livelihood and not necessarily focus on innovation and growth. Unfortunately, existing base of enterprises in Odisha is mostly (around 70%) self-employed units. Entrepreneurship is a creative and innovative response in any field of social, business, agriculture, education and others.”

Entrepreneurship is a concept, which attracts everyone towards it, it is the feeling of creating something new with or without any help. Innovation is the first criteria for entrepreneurship and as the economy changed so did the thought process of the people changed and this was seen more in the developed country. The development of entrepreneur is a old phenomenon for the developed countries. They are growing very fast in developed countries like the U.S, U.K and

Canada where 30 percent of all small companies are women-owned and it is being contemplated that if women continue to grow at the same pace then very soon their percentage will rise to 50 percent. (but in developing country like India it technically gained momentum since a decade or two).

Concept of Women Entrepreneur :

The woman or a group of women who initiate, organize, and operate a business enterprise is known as women entrepreneur. A women entrepreneur has to perform all the activities involved in establishing an enterprise. These include idea generation and screening, determination of objectives, project preparation, product analysis etc.

According to Government of India:

“A woman entrepreneur is defined as an enterprise owned and controlled by a woman and having a minimum financial interest of 51 percent of the capital and giving at least 51 percent of the employment generated in the enterprise to women”.

“Woman who innovates, imitates or adopts a business activity is called woman entrepreneur”. 21st century is the century of telecom, IT and financial institutions. Women’s

expertise in all these industries has made them emerge as a force to reckon with.

Many of these industries are headed and guided by women as pioneers and mavericks. They have ventured to build enterprises, to discover their relevance and meaning of life in themselves. But still in relation to the women population, the trend has not been spectacular.

As per 1991 census, only 185900 women accounting for only 4.5% of the total self employed persons in the country were recorded. Majority of them are engaged in the unorganized sectors like agriculture, agro based industries, handicrafts, handlooms, and cottage-based industries.

There were more than 295680 women entrepreneurs claiming 11.2% of the total 2.64 million entrepreneurs in India during 1995-96. This is almost double the % of women (5.2%) among the total population of self employed during 1981.

The present rate of 30% success of EDP training was likely to go up to 45% with growing experience and improved techniques of training and follow up. The women were to be given training in self employment/entrepreneurship of shorter duration as well as some training in trade and skill areas.

In order to mobilize such women entrepreneurs, a number of activities such as motivational drive; preparation of information materials; conducting training; creation of women industrial estates/areas/sheds; creation of common marketing exposition centres, training of trainers/promoters; use of mass media, etc are required. Combined effect of all these is bound to accelerate the process of women entrepreneurship development.

There is immense scope for women to become entrepreneurs... all they need is an

opportunity, said Arati Ahuja, Commissioner of Women & Child Development Department. Addressing women entrepreneurs at an event by the Google Business Group, Bhubaneswar, (GBG-Bhubaneswar), Smt. Ahuja said there are many women who have excelled in their chosen fields. "Women should use the right opportunity to make a difference," she said while speaking about the various schemes introduced by the Government of Odisha for welfare of women.

On the occasion, Founder-Director of Ortel Communication Jagi Mangat Panda shared her success story and the start-up problems she had to overcome using technology. "Web technologies like Google can help women entrepreneurs increase their productivity, both professionally and personally," she said.

Odisha is home to many women who have turned out to be successful entrepreneurs in the last few years, dealing with commodities starting from 'Arisha Pitha' to cosmetics.

The GBG-Bhubaneswar, a community of business professionals sharing knowledge about Google web technologies for business success, was launched in Bhubaneswar one year back. As a part of its various initiatives, GBG-Bhubaneswar has also launched its Women Entrepreneurs on the Web (WeOW) initiative to help women entrepreneurs connect, grow their online presence and utilise Google products to launch and scale their businesses.

Ananda Mishra, GBG-Bhubaneswar, said Google technologies will help the women entrepreneurs in getting them potential customers for their businesses sitting at home. "We are here to change their vision of how business operates. GBG-Bhubaneswar will continue to organize free events, workshops, discussions. The focus is how the internet can empower women, how these entrepreneurs can sell online, and how they can

connect with the customers. So, there is education, training and creating a community where they can support each other," he said.

Ms. Supreety Mishra is a young entrepreneur and an emerging leader. A Management Graduate from Cardiff University in the UK, Supreety left her job at the UK Government with a dream to contribute to the future of Odisha. She established North Odisha Farmers Multipurpose Cooperative Limited (NOFMCL) to uplift the socio-economic condition of the farmers through particular focus on agriculture, horticulture and animal husbandry. In last three years she has created higher level of awareness and has made significant impact on the minds of farmers by changing the way they do farming and how best they can earn their livelihood in a sustainable way.

This Odisha Inc Award acknowledges Ms. Mishra's dedication to add value to business and empower marginalized sections of the society through entrepreneurship.

Women entrepreneurship has been recognized as an important source of economic growth. Women entrepreneurs create new jobs for themselves and others and also provide society with different solutions to management, organization and business problems. However, they still represent a minority of all entrepreneurs. Women entrepreneurs often face gender-based barriers to starting and growing their businesses, like discriminatory property, matrimonial and inheritance laws and/or cultural practices; lack of access to formal finance mechanisms; limited mobility and access to information and networks, etc.

Women's entrepreneurship can make a particularly strong contribution to the economic well-being of the family and communities, poverty reduction and women's empowerment, thus

contributing to the Millennium Development Goals (MDGs). Thus, governments across the world as well as various developmental organizations are actively undertaking promotion of women entrepreneurs through various schemes, incentives and promotional measures.

Policies and Schemes for Women Entrepreneurs in India :

In India, the Micro, Small & Medium Enterprises development organizations, various State Small Industries Development Corporations, the Nationalised Banks and even NGOs are conducting various programmes including Entrepreneurship Development Programmes (EDPs) to cater to the needs of potential women entrepreneurs, who may not have adequate educational background and skills. The Office of DC (MSME) has also opened a Women Cell to provide coordination and assistance to women entrepreneurs facing specific problems.

There are also several other schemes of the government at central and state level, which provide assistance for setting up training-cum-income generating activities for needy women to make them economically independent. Small Industries Development Bank of India (SIDBI) has also been implementing special schemes for women entrepreneurs.

In addition to the special schemes for women entrepreneurs, various government schemes for MSMEs also provide certain special incentives and concessions for women entrepreneurs. For instance, under **Prime Minister's Rozgar Yojana (PMRY)**, preference is given to women beneficiaries. The government has also made several relaxations for women to facilitate the participation of women beneficiaries in this scheme. Similarly, under the **MSE Cluster Development Programme** by

Ministry of MSME, the contribution from the Ministry of MSME varies between 30-80% of the total project in case of hard intervention, but in the case of clusters owned and managed by women entrepreneurs, contribution of the M/o MSME could be upto 90% of the project cost. Similarly, under the **Credit Guarantee Fund Scheme for Micro and Small Enterprises**, the guarantee cover is generally available upto 75% of the loans extended; however the extent of guarantee cover is 80% for MSEs operated and/or owned by women.

In a country where women are discriminated treating them as the 'weaker sex', there are a few who have shown courage and zeal to go against the norms and make a place for themselves in the patriarchal Indian society.

Nalini Mohanty in Odisha is one such success story. A female entrepreneur from the rural milieu of Odisha, she runs a small business unit of her own providing employment to many poverty ridden women.

Coming from a conservative and rural background Nalini started her own incense sticks manufacturing unit at the age of 16 in Jagannathpur hamlet in Kendrapada district, when started as a domestic venture 14 years ago, with mere investment of 2500 rupees, is now employing over 2000 women and reaping a turnover of 25,00,000 (2.5 million) rupees.

"I am a woman. I think there are a lot of women who need to work and earn to improve their family condition. If I can work why can't they? I want to make other women also self reliant and independent," said Nalini Mohanty, woman entrepreneur.

Facing opposition and non-cooperation from every sphere, Nalini continued with her dream project.

It is her perseverance and persistence that has won her the coveted national award for 'Successful Micro-Entrepreneur' in 2006, instituted by New Delhi based City Foundation.

"When I received the award I was very happy. Since my childhood I had this dream of employing more and more women and making them self reliant," said Mohanty.

An inspiration for the other women Nalini dreams of women becoming self-reliant and feels perseverance can help gain the objective.

Women working with her are happy as they feel Mohanty has provided them a chance to be self reliant.

Today, more and more women entrepreneurs are starting businesses and they now account for a quarter to a third of all businesses in the formal economy worldwide. However, the great majority are very small or micro enterprises with little potential for growth. Otherwise, women entrepreneurs are under-represented in enterprises of all sizes, and the bigger the firm the less likely it is to be headed by a woman. Societal attitudes and social beliefs inhibit some women from even considering starting a business, while systemic barriers mean that many women entrepreneurs stay confined to very small businesses often operating in the informal economy. This not only limits their ability to earn an income for themselves and their families but restricts their full potential to contribute to socio-economic development and job creation. The World Bank's World Development Report 2011 suggests that productivity could increase by as much as 25% in some countries if discriminatory barriers against women were removed. Removing these barriers, such as discriminatory property and inheritance laws, cultural practices, lack of access to formal financial institutions, and time constraints due to family and household responsibilities, will

create greater opportunities for sustainable enterprises run by women. This in turn will contribute to women's economic empowerment and gender equality as well as helping to generate sustainable growth and jobs.

While removing barriers is essential, investment is equally vital. Investing in women is one of the most effective means of increasing equality and promoting inclusive and sustainable economic growth. Investments in women-specific programmes can have significant knock-on effects for development, since women generally spend more of their income on the health, education and well-being of their families and communities than men do. While targeted measures can bridge the gap for women, it is also essential to remove discriminatory aspects of economic and social policies and programmes that may impede women's full participation in the economy and society.

The economic progress of India depends on the productivity of both male and female workforce. In Odisha, in early period, women were confined within the four walls of their houses and were dominated by males. Of late, there has been tremendous progress in the social and

cultural environment in Odisha. With the concept of Self Help Groups (SHGs), the women are now participating in all productive activities and are at par with men. The monthly income of the women is in the rising trend properly matching with their monthly expenditure. Women, through this SHG movement have asserted a dignified position in the family as well as in the society. Their decision making power has immensely enhanced not only in their family but also in the society.

No doubt, the SHG movement in Odisha has been moving in the right direction, but still there is a long way to go. It is necessary to empower the women more and more in social, cultural, economic, political and legal matters, for the interest of the family in particular and the nation in general.

Subhrata Pattnaik, "Satya Niwas", Sutahat Christian Sahi, Cuttack, Email-subhratapattnaik@gmail.com.

The Everyday Woman Entrepreneur

Sanghamitra Rath

She gets up at dawn, makes breakfast for all, sees kids off to school and husband off to work. She then begins the arduous task of planning for the work day while planning for lunch at the same time. She is not the prototypical lady in designer suit and manicured nails who gets off from her car in front of a massive neo deco structure. She is the regular woman who runs house and finds jobs to do to fill up her spare time (?), supplement her husband's income and keep aside a small nest egg for the kids and for self. And being known as an entrepreneur could be the farthest from her mind.

You find her everywhere. Running a local boutique, running the beauty parlour, running the local school, coming to your house to sell spices, clothes, to teach your kids, running dance classes, hobby classes, tailoring classes, neighbourhood kiranas and the local beauty and cosmetics shop. Slightly higher up the scale – she is the interior designer, owner of a franchisee or provides Dabbas to offices. She may not have had professional training, but she is every bit a pro.

I am not talking about professionals like Doctors, Architects, CAs, Dentists. This is about the regular woman with just a regular education. She probably married early and was expected only to raise her children.

She is Cantillon's entrepreneur, the active and central participant of the business she runs and who motivates the entire economic system.

However unlike Cantillon's entrepreneur, her contribution to the GDP is the least acknowledged. She juggles her household, family, extended family responsibilities while working and the latter is swept aside as "passing away her time." And not accounted for officially.

What do these women work against?

Low productivity. High informality. Both of the above result from lack of formal hours, proper trained labour, formal training and the general informality of the atmosphere. They are not "counted". The hours they give to this shadow economy are not counted and the income is ignored in the M2 computation.

What Motivates the Everyday Woman?

Rita Behera is a graduate. Just about. She married at 20 years and her husband is a clerk at a local office. She realized early in her marriage that her husband's money was just enough for their food and housing and she needed to work if they were to have any kind of life and children. So Rita sells Sahara funds and gets money on each application. She also picks up sewing jobs from her clients and her friends. Since she works only part time on

her sewing she gets only the odd repair jobs which pay less but take lesser time. She has been doing this for many years. She also takes care of her in-laws, sends her two kids to school, reasonably dressed, stays at home when anyone in the family is sick, comes home to serve lunch. Her work is thus labeled part time. She approximates about Rs 100 a day, roughly one third of her husband's income. Two to three months a year she makes almost as much as her husband!

Money

Of course money. It is the gateway to a better standard of living.

What is the Money used for?

It is the money necessary just to provide decent food, shelter, clothing and education for the family and extended family. An English medium education for the kids, new clothes more than twice a year, some goodies may be once in a while, health care if needed.

Dreams

Many like Rita become entrepreneurs by necessity. However once they get going, they grow in confidence and start aspiring to become individuals in their own right, to have a voice at home and society. They dream big like any of us.

Capability

The case of Rita is forged by necessity. For some, being an entrepreneur is because they couldn't help being one. A good seamstress, a good hostess, a dancer, they start organizing their abilities once they have settled down in marriage. These people like to lead, organize, work efficiently towards fulfilling their potential. They are talented and have the capability. The ones who have no fear, big dreams and a coherent thought process – they are the ones who really move

ahead to the next level of achievement. The level where money becomes just a by-product and true success and fame comes calling.

Challenges

What kind of challenges do these ladies face?

The first challenge they face is something faced and recognized only by women. Decades of subordination, obedience and adherence to rules is ingrained in almost every Indian woman from birth.

The feeling of inferiority is fostered over the years. Let us be honest. Indian women, Odia women are born inferior to men in the eyes of most. The first mammoth effort is self belief, the belief that I am good, better than the rest and I can achieve something. To come out of that cocoon of judgment and inferiority complex, requires a lot of bravery.

Once that challenge is overcome, there are many particular challenges to be faced and borne only by women entrepreneurs.

Travelling

Travelling is risky business for young girls about town unless it is done in broad daylight. Some use the bicycles to commute, but that's not easily acceptable for a lower middle class woman. So they have to walk long distances, public transport being what it is in our cities and towns. Walk = Tiring = Low productivity. While their male counterparts can easily wheel away to their next destination, these ladies have to make do with work near home, mostly. So whether it is selling, delivering, marketing or meeting a prospective client – it is more difficult logistically for a woman, any day.

Meeting male clients

Running a business requires meeting vendors, suppliers, distributors, clients on a regular

basis. Unless the client is another woman, the meeting with male members of society always needs to be done under strict supervision and self and society imposed rules. So, no sitting at tables for a drink and deciding on the next big idea and project and finances. One has to be always careful that a wrong message is not conveyed. A client cannot be approached too hard or a distributor, vendor, owner has to be approached and dealt with just so much care. Many a times one will hear things like, “your husband must be managing this”, or “bring your husband along.” Only the very brave among the entrepreneurs will not be affected or disheartened by the condescending and dismissive attitude and move ahead to their goals. Management of finances is unfortunately seen as predominately a male activity – across classes. It doesn’t matter if the lady keeps her ledgers neat and pays her wages and dues on time.

Doggedness, determination and perseverance are qualities that overcome the above problems. These qualities set apart women entrepreneurs by making them stronger and resilient.

The rest of the challenges are those faced by every entrepreneur male or female. Belief, easy availability of finance, staying power, a strong model.

Women contributed 23.4 per cent of the GDP in the informal sector in 2004-05.¹ The overall contribution of women to the economy is about 19.8% by the same report. Does this include the hours put in by the unnamed faceless women who run these everyday businesses. How fair is an estimate of a contribution of 19.8% to the GDP?

There is a new form of dialogue on how women could save the world economy. That’s so condescending! Women form the World

Economy, they are the legs on which the World Economy stands on. Daily everyday women.

Just imagine the contribution to our economy if these high initiative, innovative people are provided the proper facilities like on the job training, easy access to finance, low cost childcare and schooling, and nurtured and guided properly. Once their contribution is recognized as an effective part of our economy, they will get the resources needed to do their businesses in a more conducive environment.

Economy has a way of guiding resources to sources where the contribution is more. So these everyday women get ignored. Facilities for them are undeveloped. Incubation centres to develop their skills, guide, educate and train them are not provided. They don’t come under the popular categories like Khadi and Village industry, tribal welfare or rural development. There are no acronyms to identify them. They are just faceless, nameless, going about in their quiet way, against all odds and contributing to the economy, family and local necessities.

Fate has a way of giving back what one receives. Its called Karma. Society will get back manifold in job creation, growth and stability on inclusion of this unrecognized and latent work force. It is called tapping the unrecognized “growth premium.” And creating wealth from it, not money.

1. ILO Asia Pacific Working Paper Series – “Contribution of Women to National Economy” – G Ravindran

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Scheduled Tribe Women of Odisha

Asha Hans

Scheduled Tribe women and girls are guaranteed Constitutional rights, as well as, rights under specific laws constituted by Parliament, especially for PESA areas. These are in accordance with the orders of the President of India, issued under paragraph six of the Fifth Schedule. About 44.70% of the area of the State has been notified as the Scheduled Area and comprises the entire seven districts of Mayurbhanj, Koraput, Malkangiri, Rayagada, Nabarangapur, Sundargarh, and Kandhamal.¹

These areas where the population is located in Odisha, is exposed to a complex socio-political environment. The Scheduled Areas are the mineral belt of the State, targeted for economic development. This has resulted in global capital moving in and displacing the tribal population from their homes². It has meant a delinking it from their age old culture, history and economy³.

This poorest part of the regional Indian economy has been affected by the inroads made by an unscrupulous global capital and an uncooperative socio-political structure compelling women to join protest movements in the State. The conflict situation is exacerbated with Maoist activities and an increasing violence affecting women the most. In an effort to protect land, livelihood and culture developed over centuries,

women's role has become very important. However standing up against the State, global capital and an intrusive national culture is not easy when the support system of literacy is missing and the environment is changing too rapidly, making it difficult to understand a new world where they have little space to call their own.

Demography

9.2% of the country's scheduled tribe population is found in Odisha, which is third highest in the country⁴. The other two States which have a higher tribal population are Madhya Pradesh (14.7%) and Maharashtra (10.1%) (Refer Figure1 & Map1)

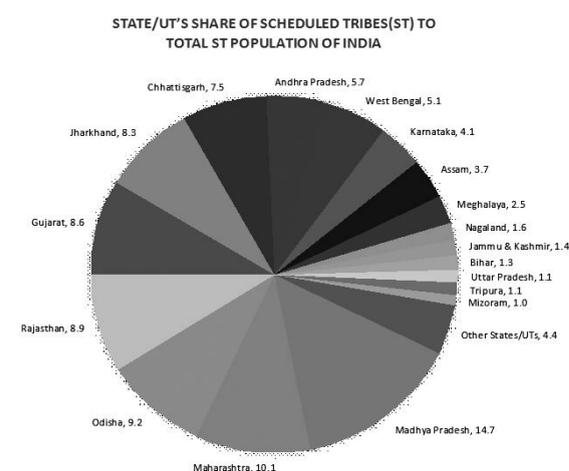
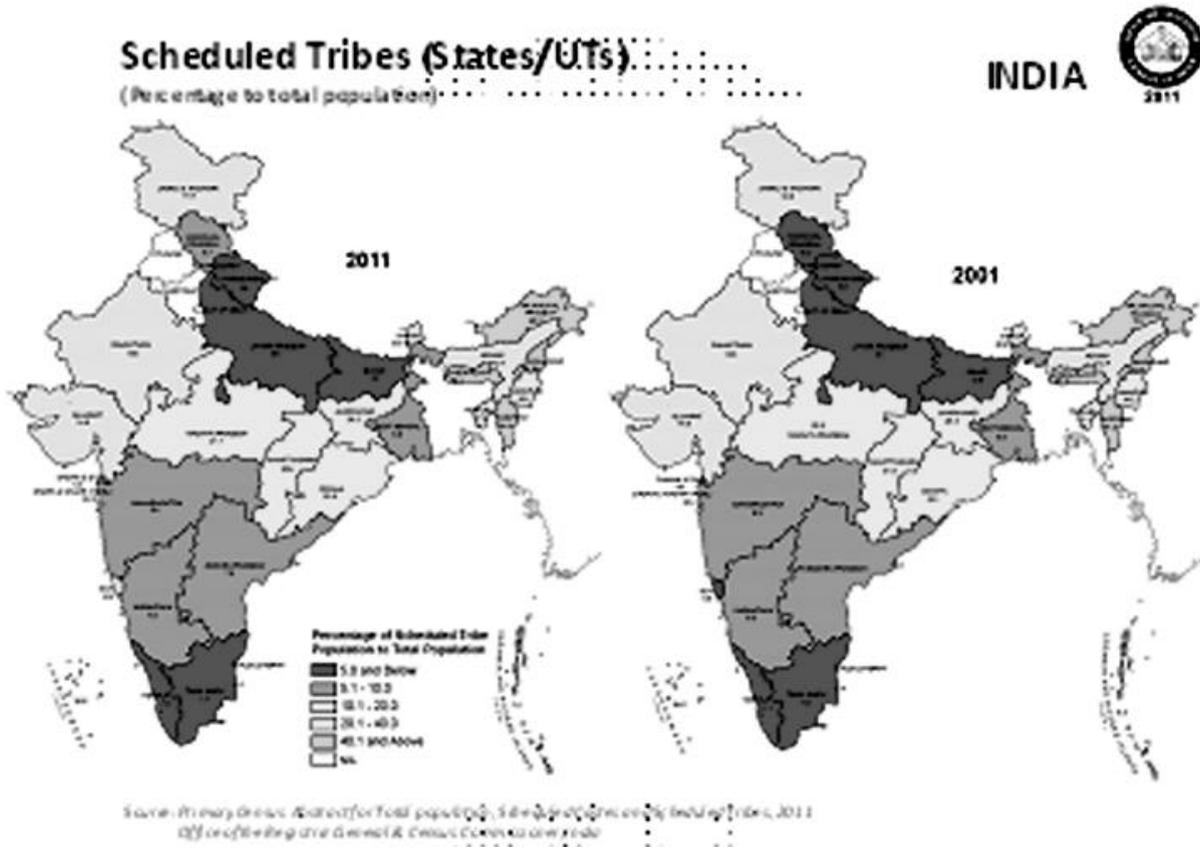


Figure 1: Share of ST population to the total population of India

Source: Primary Census Abstract for Total population, Scheduled Castes and Scheduled Tribes, 2011

Map1: ST percentage to total population



Source: India. Office of the Registrar General Orissa Data Highlights: The Scheduled Tribes Census of India 2011

The total population of Scheduled Tribe in Odisha is 22.8% as per Census 2011 and has increased marginally from 22.1% in 2001⁵. As per the 2011 census data 22.3% are male and 23.4% female (India. Office of the Registrar General Orissa Data Highlights: The Scheduled Tribes Census of India 2011)⁶.

Though it is generally assumed that tribal women do not face patriarchal pressures like other women in Odisha, the Gender Development Index (GDI) shows that of the seven districts with

majority tribal population only Sundergarh (at 2) and Mayurbhanj (at 6) are high ranking (Odisha Economic Survey, 2011-2012:262)

Sex Ratio and Equality

The tribal population sex ratio which has risen from 1003 in 2001 to 1029 in 2011. (India. Office of the Registrar General Orissa Data Highlights: The Scheduled Tribes Census of India 2001 & 2011).

The present proportion is better than the overall India sex ratio. (Table 1 & Map 2).

Table 1: Sex ratio of the Scheduled Tribe population

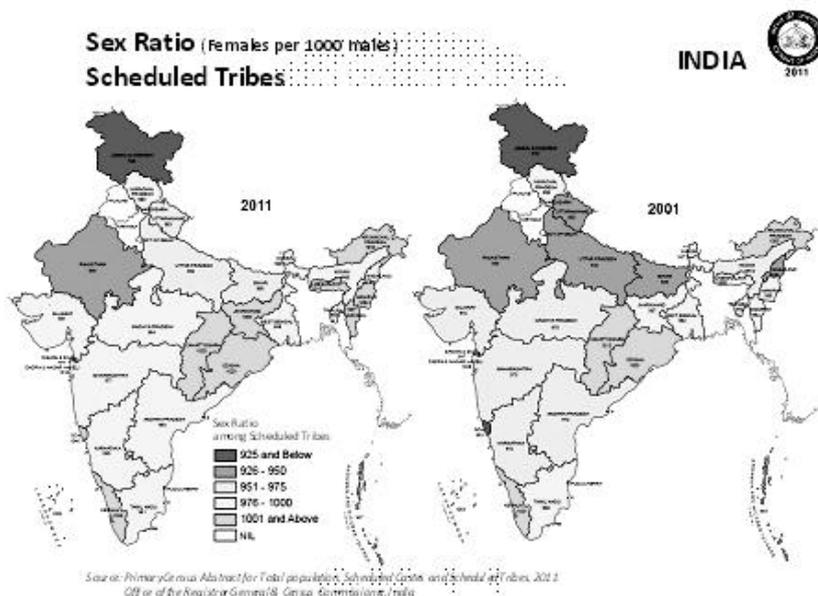
India/State	Sex Ratio 2001			Sex Ratio 2011		
	Total	Rural	Urban	Total	Rural	Urban
India	978	981	944	990	991	980
Odisha	1003	1006	948	1029	1031	991

Source: Primary Census Abstract for Total population, Scheduled Castes and Scheduled Tribes, 2011 Office of the Registrar General & Census Commissioner, India

The Child Sex Ratio (0-6 years) at the national level has decreased from 973 in 2001 to 957 in 2011 (Falling 16 points). Child Sex ratio of Odisha though second highest in the country (980) and second to Chhatisgarh (993) has seen a one point decline (979) from 2001.

As the gender disparity in tribal areas is lower the data hints at misuse of technology for sex selection determination and abortions. Thus the introduction of modern technology without

Map2: Sex ratio of the ST population



Source: India. Office of the Registrar General Orissa Data Highlights: The Scheduled Tribes Census of India 2011

control measures in place result in the worsening rate of survival of the girl child.

Literacy

Educational attainment is an important indicator of a country’s level of human development. In India, women’s education came to the forefront in the nineteenth century when in Punjab and Bengal men started to search for educated wives. In Odisha, the establishment of the First Girls High School by Commissioner of Cuttack, Ravenshaw in 1906 and the efforts of Reba Roy and Rani of Khallikote in spreading female education in the beginning of the 20th century indicate the emerging social awareness on the need for literacy among women. However in the Scheduled Tribe areas, female literacy remained abysmally low. This is not to say that it did not increase, as with state support tribal girls have recently begun to improve academically.

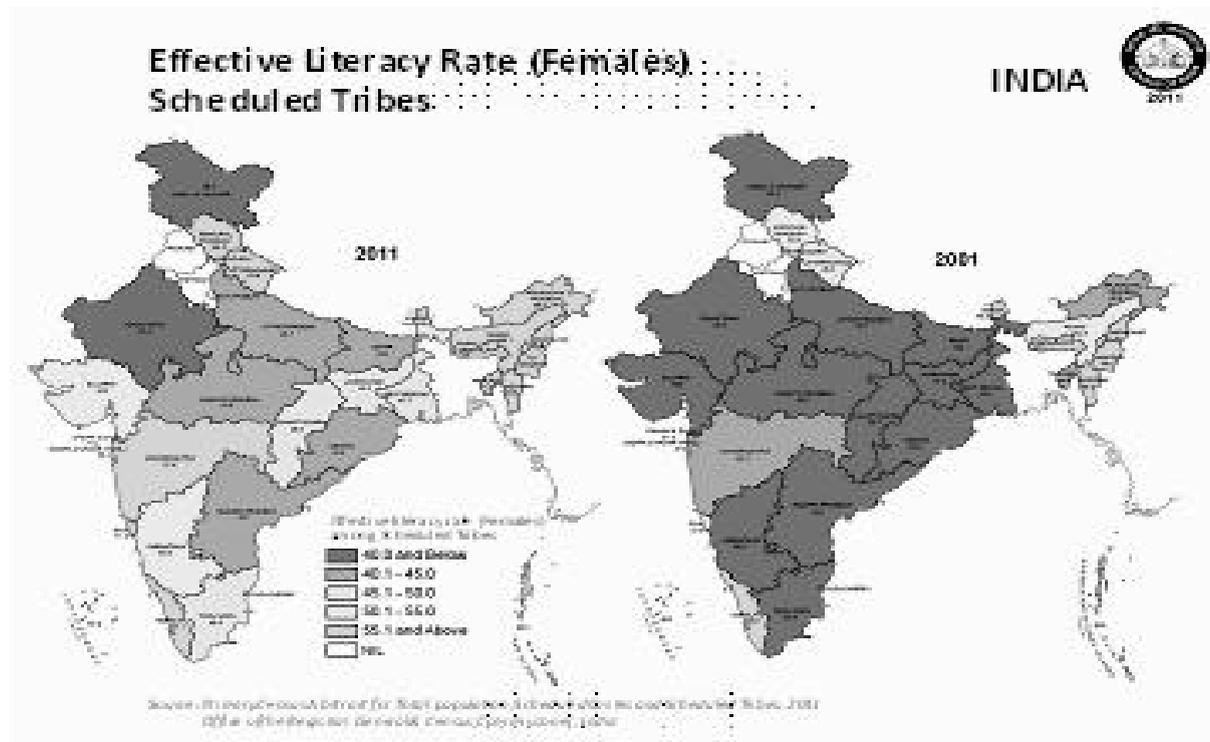
The overall literacy rate of the Schedule

Tribe in Odisha increased from 23.4% in 2001 to 41.2% in 2011. Despite this improvement it remained lower than the national average which stood at 47.1 per cent. (Refer map 3)

Female literacy though it doubled reflects first time in twenty years diversities in enrolment-retention and school-higher education (India. Office of the Registrar General Census,)

2001).

Map 3: Literacy rates of females of ST population



Source: India, Office of the Registrar General Orissa Data Highlights: The Scheduled Tribes Census of India 2011

Though girl’s enrolment has increased, the disparities continue due to high drop out at high school level. The school dropout rate has seen tremendous change at the primary school level where both a steep decline was observed in male and female drop out rate. The dropout rate amongst tribal students has reduced drastically in the last one decade (2000-2012) as below: (Table 2)

Table 2: Drop out trends of ST students

Drop out	Boys	Girls	Total
Primary Level 2000-2001	61.70	66.50	64.10
Primary Level 2011-2012	3.51	2.80	3.10
Upper Primary Level 2000-2001	70.90	77.10	74
Upper Primary Level 2011-2012	3.20	6.31	4.70
High School 2000-2001	79.0	77.0	78.0
High School 2011-2012	65.9	62.7	64.3

Source Odisha, Economic Survey 2012-2013: 320-321

The reasons for girls dropping out of schools have been varied. Major among these is the understanding of the need for education for a girl child by the parents. Her future is linked to marriage and child bearing and gaining of knowledge from a young age to manage both. Another important reason in the eyes of parents is the lack of security of the girl child while traveling to school, or within the school premises. About 27 per cent of the habitations with predominantly scheduled tribe population do not have a primary school within a radius of one kilometer (Sailabala Debi and Mahesh: 19). The distances and low density of population combined makes traveling unsafe and parents are less likely to send girls to school unless safer transportation is provided.

Sexual abuse of young tribal girls is featured in schools regularly by the media. These have been substantiated by the NHRC (Orissa Dairy, 2013)⁷. Unsafe transportation, lack of

security measures and poor infrastructure pose major barriers to young women in continuing education. Lack of female teachers can make female pupils feel less secure in the school environment.

A major reason for school drop out of girls is related to a large extent to lack of toilets in schools. A study of Scheduled Tribe dominated two districts (Koraput and Sundergarh) and two with slightly lower Scheduled Tribe population (Kalahandi and Keonjhar) showed lack of toilets as reason for low attendance of girls. Of the 157 schools surveyed in a study, 63 did not have separate toilets for girls. In Sundergarh no money was sanctioned for girls' toilets. The meager amount sanctioned for this purpose was shocking. In Koraput and Kalahandi (2009-2010) only Rs, 20,000 were sanctioned. In these districts only Rs. 12.80 lakh was required which unfortunately was not sanctioned (CYSD, 2011:21). As per the census, 91.5 tribal households have to go for open defecation.

The turn-around in literacy in recent years is remarkable and an important input has been the entitlements provided by the State. More girls than boys appeared for High Schools exam though 3% fewer girls passed⁸. Scholarships are provided both to boys and girls and to those residing in hostels. The main change maker has been the scholarships provided to young girls (and boys) especially at high school level. This input has contributed to retention and higher pass value.

Odisha has pioneered special type of Residential Educational Institutions for tribal girls. About 3000 hostels have been established, but the current status of the infrastructure created by the department is still not enough to meet the needs. There are Higher Secondary Schools (Science & Commerce), High Schools, Girls High Schools, Ashram Schools, Sevashram Schools

and Educational complex for PVTGs. An announcement has been made for construction of another 1000 new Girls Hostels at a cost of Rs.23000.00 lakhs. (Odisha http://www.stscodisha.gov.in/pdf/ST_Schemes.pdf).

Establishment of hostel for ST girls studying in primary schools in the KBK districts was initiated during 2000-01 and 400 hostels have since been established and put to operation⁹. Government of Odisha is also running, Kasturba Gandhi Balika Vidyalaya (KGBV) residential schools with boarding facilities at elementary level for girls belonging predominantly to the SC, ST, OBC and minorities in difficult areas (Odisha SC. ST Department).

Since 2007-2008 an Odisha Model Tribal Educational Society (OMTES) has been set up and entrusted the responsibility management of nineteen educational complexes meant for ST Girls providing accommodation to about 5000 girls. This is besides the 11 Ekalabya Model Residential Schools (EMRS) set up by the programme. This scheme by the Ministry of Tribal Affairs is for strengthening of education among Schedule Tribe (ST Girls') in low literacy districts. The programme aims at establishment of Educational complexes in villages' inhabited by primitive tribal groups (Odisha, OMTES, n.d.). In case of Primitive Tribe Groups of Odisha the scenario is very distressing. Among the Primitive Tribes are the Dongria Kondha's whose sex ratio of 1352 has been higher than the State ratio of 978, but literacy requires special attention¹⁰. The Dongria Kondhs, number only about 8,000, spread across 120 villages on the Niyamgiri hill region. Till date, only two Dongria Kondh girls have managed to complete school. The first, Kasturi Melaka, did so as recently as in 2010 (Jena, 2014). Literacy among the Dongria Kondh is less than ten per cent, with female literacy at

just three per cent. The situation of this group remains unchanged despite the introduction of schemes by the Government to encourage tribal girls to attend school. These schemes include provision of mid-day meals, bicycles and scholarships. The Dongria Kondh Development Authority (DKDA) manages exclusive schools for this tribe.

At the higher education level, a study of Bhubaneswar revealed that despite the quota reservation (12% for ST) at the University and Technical College level it has never been filled up. It has however been increasing over the years. In the context of results, their performance was lower than general category but near equal to ST boys. The problems have been identified as financial constraints and faculty and peer rudeness. One main reason for their problems in studying in a totally urban environment was the

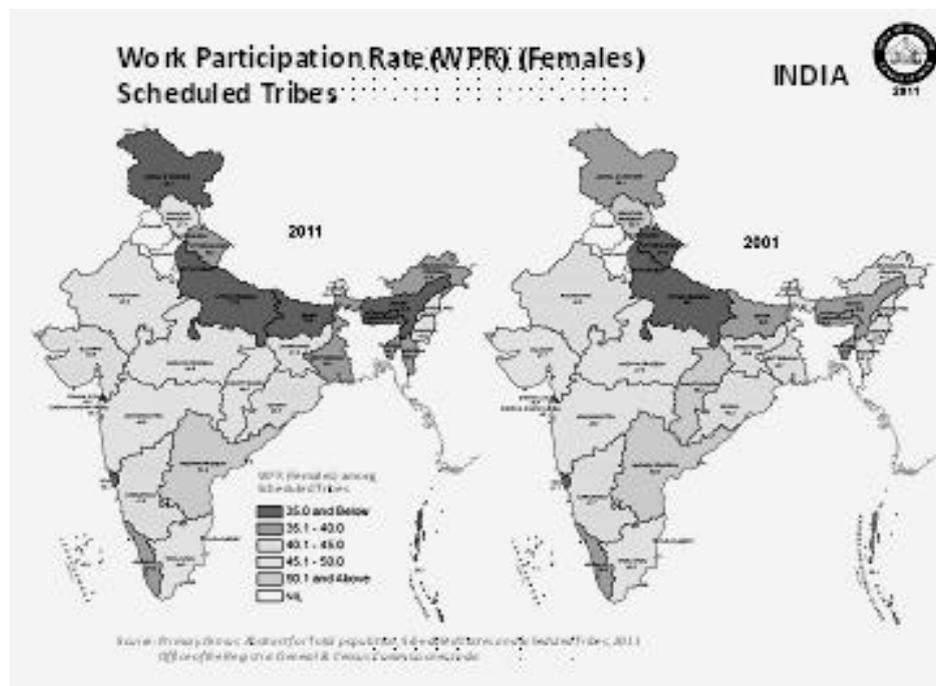
alienation and non-provision of methods of inclusion. Special hostels for Scheduled Tribe have contributed to exclusion from the mainstream. (Mishra, 2011: 232-234).

The critical phase after formal school education is the skill building/ vocational/ technical training aspect. Departments such as Employment and Technical Education and Training (ETET), do have a vital role but there exists gaps. Though a beginning has been made to promote Vocational Guidance Activities in the State by introducing 22 Model career Corners in Women's Colleges and Girl's High Schools in tribal dominated and backward districts it is not sufficient to meet needs required (Government of Odisha Annual Activity Report 2012-2013).

Work Participation Rate (WPR)

Female work participation is considered as an important indicator of women's participation in economic activities of the State. Women's contribution though not recognized in all spheres of activity is significant. Despite their overall input to the economy they have limited access and control over the resources and productive assets. Wage gaps and discrimination against women in labour markets lower their participation. Women's work participation among

Map 4: Work participation rate



Source: India. Office of the Registrar General Orissa Data Highlights: The Scheduled Tribes Census of India 2011

the Scheduled Tribe in India fell marginally from 44.8% in 2001 to 43.5% in 2011. In Odisha FWPR increased from 43.2% in 2001 to 43.9% in 2011. Women's work participation rate does not include the work of managing the house, child care, care of disabled within the home. (Refer map 4)

The economy of Schedule Tribe areas is primarily subsistence oriented and based upon a combination of agriculture, forestry and wage labour.

Agriculture and Land

Women in Odisha have always worked predominantly in the field of agriculture (about sixty per cent). However there has been a structural change in the state's economy. The service sector command 58.28% of the gross state domestic product, Industry's share stands at 24.23% and agriculture at only 17.49% (Odisha, Economic Survey 2011-2012:v). Agriculture production dependent on rainfall suffered due to severe drought in recent years which caused a negative growth in it as well as its allied sectors during 2011-12 (Odisha, Economic Survey 2012-2013:1). Though the State economy continues to be on a high growth trajectory, the diversification of the economy leading to structural shift from an agriculture based economy to an industry-service-led economy in Odisha has pushed women on the margins.

Subsequent to men starting to leave the agriculture sector for service and industry, women are being increasingly playing non-traditional roles. Tribal woman's role in decision making has extended into new fields of agriculture management. Their role in selection of seeds and their storage has always been important, but today they have to purchase implements, decide on land development and crop patterns and purchase of animals, though consent still lies with male authority

within the household. Despite the key role of farm women in crop husbandry, animal husbandry, fishery, forestry and post harvest activities and kitchen gardening in homestead land, inadequate attention both from scientific and administrative sides is given for the training of farm women (Hans, 1999). Women's participation needs to be acknowledged and meaning-fully incorporated in planning agricultural development. Providing skill training to the farm women in various agricultural operations, access to farm credit and other production inputs and involving them in planning and decision making at all levels can make them assume new roles and facilitate an increased productivity of the farm sector.

Agriculture and income from agricultural activity is linked to control over land. Land is the most productive asset, but evidence suggests that its ownership is heavily skewed in favour of men and large business. While India has legislations and regulations to prevent alienation of tribal land, it has not succeeded in checking it¹¹. Ownership and sale of land has become a major socio-political and economic issue and most mineral in the State lies under the tribal lands. To meet the demands of the changing situation new laws have been introduced such as the PESA Act¹². In the existing legal framework it is mandatory for the competent authority to inform the Gram Panchayat on approvals and all orders of rejection of restoration of land to the tribal. However visits to Gram Sabhas have shown that though women do attend the time provided for discussions is rare and whatever little is available is dominated by the male leadership¹³.

The major livelihood resource for Scheduled Tribe women are produce from forests. Increasing land alienation has created a critical impasse where displacement and migration of tribals from their homes has resulted in incalculable losses ranging from food insecurity to physical

security. Odisha is rich in forest cover and has recorded forest land of about 58,167 sq km. though it is unevenly distributed. The actual forest cover is highest in ST Districts of Kandhamal (68.37%), Rayagada (44.20%), and Sundargarh (41.83%). A new policy on Minor Forest Produce was notified by the Odisha State Forest and Environment Department vide their resolution No.5503/ F&E dt 31 March 2000 in which sixty-eight items had been specified as Minor Forest Produce. The ownership over these MFP items has been transferred to GPs¹⁴. In spite of the changes in legal structures and with the Gram Sabhas in place, fifty per cent Panchayat members being women, the defacto control over forests still remains with State authorities.

Displacement

A major complicating factor in land ownership in recent years has been policies which encourage change in land use from community to a new market economy. The skewed dualities of development represent a crisis where women especially tribal women lose control over both land and resources and continue to cope with basic needs for survival. In the face of depleting land and potential conflict arising from contestations between communities and the State land is becoming not only a negotiating point but also core reason for conflict. Renegotiating social arrangements is important within their households as they possess equal access by law but in reality little possession.

Large scale mining has become a major threat to women's livelihood in Scheduled areas. Displacement is a gendered process with women's minority status getting subdued further. In a study on gender impact of displacement by Sansristi it was observed that existing intra-household gender disparities become aggravated and increase the burden on women. With loss of

livelihood and natural environment their standard of living plunges (Patel, 2008: 25-26). Violence against women in tribal areas of Odisha has increased due to displacement, as the breakdown of the community and social networks increases women's vulnerabilities.

The land alienation resulting in tribal uprisings is found across the State. Women's involvement in Adivasi uprisings has been documented. The well known revolt by Birsa Munda in 1895 which included both Munda and Oraon tribals included Gaya Munda who physically tackled the Deputy Commissioner. The Chhotanagpur Tenancy Act forbidding transfer of tribal land to non-tribal was a result of this revolt. In recent years the involvement of Adivasi women in the protest at Kashipur and Niyamgiri by the Dongria Kondh's is well known (One World South Asia, 2009; Patel, 2008).

Today much of this protest in tribal dominated districts and Maoist ideology has resulted in extreme violence. Women's participation in Maoist attacks has been noted for a number of years. In 2013, Maoists including women blew up government buildings in Malkangiri (Indian Express, 2013). Earlier in Koraput town police station and armoury attacks in 2004, women were at the forefront. The Nayagarh operation in February 2008 also included women cadre. In 2012 in the abduction of a member of the legislative assembly Jhina Hikkaka, division commander Aruna led the attack. While women have played a crucial role in Maoist operations and organization, they as women in non-state groups have not attained the equality they search for. Budhuni who surrendered complained of sexually abuse and exploitation by senior leaders of the outfit (Sarada Lahangir, 2013).

Loss of livelihood is an indication of displacement, migration and human distress.

Scheduled tribe women in search of work in the last few years have been trafficked for work in different parts of the country. Women migrants especially from tribal areas to urban areas are highly traumatized. A study of migrants from Odisha to Delhi in a study of four states, stated economic exploitation (65%) as well as sexual abuse (33%) as a consequence of migration. In Kolkata all the women interviewed said they were exposed to sexual abuse (Society for Regional Research and Analysis 2010).

Tribal girls from Odisha who were victims of Kandhamal communal riots, were trafficked, tortured, sexually abused and sold in Delhi. A joint rescue drive launched by a civil society group All India Christian Council and Human Rights Law Network (HRLN) resulted in freeing one minor girl but could not trace the other two young women who had been trafficked. Complaints were made in this regard with the Delhi Police but seeing the insensitive attitude of police, HRLN brought this issue to the notice of Delhi High Court by filing a writ petition. The rescued girl narrated the horrific stories of being trafficked, sold, forced to drink alcohol, molested and attempted rape. She further said that she was being employed as a domestic help since January 2010 and was made to work

from dawn till midnight, with two chapattis for the whole day and leftover, if any, for dinner (Human Rights Law Network, 2010).

Health

Accessing health services has always been a major concern for women from Scheduled Tribe areas due to lack of communication and an intransigent medical system. There is a neglect of females (girls and women) with regard to access to health services, nutrition and education. Low health seeking behavior and social conditioning are manifested in the form of high female infant mortality rates, the practice of gender biased sex selection, sex ratio, high MMR, NMR.

The IMR and Maternal Mortality remains high but the range within the group is differentiated as per geographic region and tribe. Despite an increase in vaccination coverage and reduction in malnutrition, IMR remained high in districts with tribal concentration (Kapoor, 2011:6). In the Scheduled Tribe areas the highest gendered differentiation is between Kandhamal (23) and Rayagada (-9)¹⁵.

Maternal health indicators for ST women remain lowest amongst the ST, SC and OBC.

Table 3 : Maternal health indicators

	ST	SC	OBC	Others
Three or more ante-natal visits	46.0	58.6	66.3	74.4
First ante-natal visit during first trimester	39.9	47.5	46.6	58.8
Given or bought IFA	76.6	85.8	85.6	84.9
Women with post natal checkup	25.5	37.3	42.7	56.5
Currently use contraception	35.2	51.1	52.6	59.4
Location of last birth (health facility)	11.7	30.2	40.6	60.4
Birth assisted by health personnel	17.3	39.1	53.6	66.9

Source: Ministry of Health and Family Welfare 2005-2006. National Family Health Survey 3.

Note: all numbers are a percentage of population

Nutrition

Malnutrition is endemic among tribals in Orissa with 57 per cent of ST children showing signs of long-term malnutrition (stunting or deficit in height-for-age), 28 per cent of severe stunting and 54 per cent of being underweight placing it one of the highest malnutrition region globally (Mehta, 2011:7).¹⁶ Starting from childhood, malnutrition as remains a hindrance to quality of life of both the girl child and the women. According to a National Nutrition Monitoring Bureau (NNMB) report (2000-01), the state of Odisha continues to hold the 2nd highest position for under nutrition among the ten states of India. Among the tribal districts Malkangiri with highest percentage of girls severely malnourished (8.21%) and Nabarangpur with 7.73% remain highest in the State. The rest of the Scheduled Tribe dominated districts also fall in the high malnutrition category ranging from 5.12 to 3.67 (Odisha, ICDS, 2013)¹⁷ Sundergarh 3.67; Raygada 5.12; Kandhmal 3.54; Keonjhar 4.32; Mayurbhanja 4.05. Food security remains a problem and has a critical impact on women's health. Food production among marginal farm households is never sufficient to meet their needs. As most of the Scheduled Tribe area is subjected to drought and there is loss of cultivable land due to mining, industry and other development projects women face food insecurity. One innovative practice to overcome this, was quoted in a HID/ UNICEF Study (Mehta, 2011: 24)

In one ICDS centre in Raigada, Gajapati district for instance, ICDS functionaries had successfully overcome the constraint of unavailability of pulses on account of failure to increase the procurement price fixed by the central government. This had been achieved with a shift to a community-run nutrition programme using minor millets and pulses that were grown and

harvested locally. The proportion of nutrients was specified by the ICDS functionaries who organised women into self-help groups (SHGs) and then imparted them training on how to arrive at an adequate nutrient mix. The programme was therefore not dependent on a centralised supply of grains.

There is wide scale prevalence of Chronic Energy Deficiency (CED) among tribal population in Odisha. Amongst adult men CED was 38.6% as compared to the CED for adult women 46%. A study of four 'primitive tribes', namely, Bondo (16%), Didayi(19%) of Malkangiri, and Juang (25.1%) and Kutia Kondh (26.6%) of Keonjhar have illustrated severe malnutrition . This is also linked to severe anemia among women (Balgir: 169).

Specific Diseases in Tribal Areas

A major health problem among tribal women is genetic disorders. These included Sickle cell anemia and glucose-6-phosphate dehydrogenate (G-6-PD) enzyme Deficiency. These regions are Malaria affected region and the anti-Malarial drugs like primaquine and many other compounds such as phenacetin, furadantin, certain sulphonamides and acetyl salicylic acid (aspirin) can cause hemolytic crisis and, sometimes may even be fatal (Balgir, 170 - 171). There have been no substantial measures taken to meet this critical medical health issue.

Violence

In Odisha it has been observed that alcoholism, low literacy and poverty are all responsible for violence against women in ST areas. Alcoholism amongst men has affected the family's quality of life as more expenditure on alcohol means an increase in women's work load. Women's frustration and inability to cope with this situation is reflected in her status. Wife battering by

alcoholic men is never reported. The police data collected from these Districts was so low in comparison to the field situation that it was irrelevant for use in analysing the situation. It is obvious that the violence against women is hampering the empowerment process and women's coping capability remained low. The under reporting of crimes is also because some cases are also settled by the community, especially the caste panchayats with the settlement being chiefly economic compensation.

In Odisha the data on crime collected under the National Crime Records Bureau covering 95,91,000,00 tribal population (Odisha) the percentage share of rape as a crime was 9.6%. In case of arrests by police 1043 persons were arrested for rape, 938 charge sheeted and 9.8% were under investigation. The cases of rape disposed by the Courts (conviction) were a meager 4.9% while 16.4% were acquitted. Trial pending was 78.4%. Of the 3855 persons under trial (including those from previous years, 718 cases were completed while 3135 remained

pending. 174 persons were finally convicted (India, National Crime Record Bureau, 2012).

Data illustrates the fact that despite the innumerable principles of gender equality adopted by the State Scheduled Tribe women in Odisha are affected by increasing violence causing concern especially with socio-economic and cultural trends showing disquieting trends. Vulnerability due to violence and sexual abuse among the female population requires the implementation of laws but unfortunately impunity is not an issue paid attention by the administration or judicial structures.

Low female literacy and high female drop out in education, limits women's access to equality which is compounded by high rates of crimes against women in tribal areas of Odisha. The lack of toilets has been a major concern not only under WASH but also sexual violence as women sexually abused when they go out for defecation. Scheduled Tribe households with access to toilet facilities are as below (Table 4) :-

Table 4 : ST Households by Availability of Type of Latrine Facility

Total No. of Households	No. of Households having latrine facilities within the households	No. of Households not having latrine facilities within the premises	Public Latrine	Open	
22,40,142	1,59,708	20,80,434	28,896	20,51,538	Total
R;20,90,443	1,11,734	19,78,709	25,487	1953,222	Rural
U-1,49,699	47,974	1,01,725	3,409	98,316	Urban

Source : India, Census 2011 HH Series Table

Conclusion

Women's development requires support in educating community; enhancing self esteem and self confidence with proper/ sufficient budgetary provisions. This will ensure that policy is implemented suitably. Whilst universal programmes (mainstreaming) reduce gendered inequality, also in the long run requires the closing of the wide gap by specific targeted actions and a distinct women specific sensitive policy making taking into the needs of the tribal women.

1. No school without toilets policy - ensuring also accessible toilets for disabled.
2. Specific health problems such as Sickle cell anemia and impact of malaria on women has not been paid attention requires the establishing of a large scale programme.
3. Survival and health of women from tribal communities have to be taken up in a mission mode. Audits of maternal death, awareness on adolescent pregnancy linked to early marriage have to be taken up.
4. Representation of tribal women on Committees for fixation of Minimum Support Prices for Minor Forest Produce (MFP) and Management of Community Forest Resources should be ensured.
5. Inclusion of the women in agriculture extension trainings and new production technologies.
6. To create zero tolerance for crimes against women in tribal areas and increase conviction a cell must be set up in the Home Department.
7. Counseling facilities and availability of Protection Officers in every police stations/ Mahila Sishu Desk is required to combat domestic violence.
8. Designated help lines and SMS message designation for women threatened by violence would assist in providing a better quality of life.
9. Develop research and policy so that women's issues are not only highlighted in policy making of Ministries/ Departments such as Women and Child, Health and School Mass/ Higher Education but also Rural Development, Labour, Law, Environment, and Science and Technology.
10. Budget earmarked for research for designing women friendly farm implements is important and requires immediate recognition.
11. Data on technology for sex selection determination and abortions especially in tribal communities.
12. Ensure that State Coordination Committees have 50% representation of women. Establish Women resource centres across the tribal districts to enable women to coordinate education, employment and livelihood facilities.
13. Ensure the provision of support services for Scheduled Tribe women, like child care facilities, including crèches at work places (including NREGA), improved environment to create an enabling environment for women to ensure their full cooperation in social, political and economic life.
14. Emphasis on awareness building among tribal women about policies, programmes, schemes and legislations meant for them by using various print and electronic media.
15. Inclusion of all women in R&R policy for compensation.
16. Formal and informal education opportunities for both in school and out of school girls have

to be broadened in terms of choices, incentives and scholarships. The next step in higher education and/or vocational training has to be dovetailed.

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¹ Besides the States which are Tribal are those where tribal population is large and declared as PESA area R.Udayagiri Tahasil, Gumma & Rayagada Blocks, of Gajapati Soroda Tahasil, excluding Gazalbadi and Gochha Panchayats of Ganjam district, Kuchinda Tahasil of Sambalpur district, Telkoi, Keonjhar, Champua and Barbil Tahasils of Keonjhar district, Th. Rampur and Lanjigarh blocks of Kalahandi district and Nilagiri block of Balasore district.

² The word tribal is used instead of Adivasi as this is the word used in official documents.

³ For references see Economic and Political Weekly, 2014 which has multiple articles on Odisha.

⁴ There are sixty-two tribal communities Odisha, Khond is the most populous tribe followed by Gond. The other major tribals living in Odisha are Santal, Kolha, Munda, Saora, Shabar and Bhattada, Bhumij, Bhuiya, Oraon, Paroja and Kisan (India. Scheduled Tribe Census 2011).

⁵ The Scheduled Tribe (ST) population of the State of Odisha is 8,145,081. This constitutes 22.1 percent of the total population of the State and 9.7 per cent of the total tribal population of the country. Malkangiri district has the highest proportion of STs (57.4 per cent) followed by Mayurbhanj (56.6 percent), Rayagada (55.8 per cent) and Nabarangapur (55 per cent). Puri district has the lowest by proportion of STs (0.3 per cent) (India. Scheduled Tribe Census 2011).

⁶ Though in 2001 the sex ratio of some PTGs are above the state average, Mankidia (937) is found below the state average, still the case of Brihor (939), Lodha (971) and the sex ratio among 0-6 age group of Mankirdia, Lodha and Birhor, Didayi, Bondo, Poraja and Juang is

744, 920, 960, 989 and 1001 respectively (quoted in Nayak, 2011: 204).

⁷ Sexual abuse cases were reported in Gadiseiskhal Sevashram where NHRC found the teacher guilty in a similar case; a teacher was suspended in Ramanaguda block. Local media exposed the lackadaisical attitude of the staff of Ekalavya Model Residential school, which is in the vicinity of Rayagada town, in providing low quality food to its inmates (Orissa Diary 2013).

⁸ Data of ST and SC Department Schools provided by SC. ST, OBC & Minority Development Department, Govt of Odisha, 2013

⁹ ~~KBK or~~ *Kalahandi Balangir Koraput* Region is a region in Odisha, India. The districts of Southern and Western Odisha are regarded as the most backward region.

¹⁰ The sex ratio among Dongria Kondhs is 1,352 females per 1,000 males against the state average of 978 females for 1000 males. Girls are highly valued in economic terms, as they gather forest products and help with household chores, and command a bride price on marriage.

¹¹ In Odisha the Orissa Regulation No. 2 of 1956 is important and been amended over time.

¹² Most tribal land is supposed to come under the rubric of government land but which has been in practice community land but 'community land and ownership' is used in generic terms. For instance the Dongria Kondhs follow a patrilineal pattern and property passes to the eldest son. Daughters are not entitled a share. The widow is entitled to an equal portion.

¹³ Field visits to Koraput and Rayagada before Panchayat elections in 2013 .

¹⁴ Except MFPs growing in Reserve Forests, Sanctuaries and National Parks.

¹⁵ The IMR in four primitive tribes is, namely, Bondo (139.5), Didayi (131.6), Juang (132.4) and in Kutia Kondh (128.7).

¹⁶ A HID/UNICEF study (Mehta, 7) quoting the 2007 World Development Indicators, finds these levels of malnutrition were much higher than in Burundi, Niger or Afghanistan (World Bank 2007). The Global Hunger Index report on Indian states called the situation in Orissa alarming, ranking the state behind Rwanda and Malawi.

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Padmashree Dr. Mayadhar Manasingha – A Brief Study

Nirmala Kumari Mohapatra

The Mahanadi looks like a piece of the sky
The water scintillating with the Moon's stary kisses
Or is it a mirror placed
For the damsels of Heaven to view their faces in ?

xx xx xx

My boat sails below the historic fort of Barabati,
Stop, O boatman, stop punting a while
That I might kiss the stones of its ramparts
And learn of new values in this worthless existence
of mine.

*-Boating up the Moonlit Mahanadi / Dr. Mayadhar
Manasingh*

Padmashree Mayadhar Manasingha (13 Nov. 1905 to 11 Oct. 1973), an excellent poet – essayist – dramatist – educationist – and above all a very big compassionate figure was from a small village called Nandala in the island of Parikuda inside the lake of famous Chilika. As he became orphan at the age of four, he was brought up by his grand-parents and uncle-aunt in a joint family. His early education was in schools of Parikudagarh and Banpur. He studied in Khurda High English School (now it is BJB High School, Khurda), where he could draw much care and caution for creative writings, because the Headmaster Mr. Bankanidhi Pattanayak himself was a reputed writer. Being a school graduate from the aforesaid high school with scholarship in



1926, he joined in Ravenshaw College, Cuttack where his young poetic talent blossomed over emitting sweet divine fragrance to all. He completed B.A. degree with English honours from Ravenshaw College, Cuttack in 1930. Before that there were publications to his credit in terms of Odia play and poetic plays; they are- Barabati (ବାରବାଟୀ) (1926), Rajakabi Upendra (ରାଜକବି ଉପେନ୍ଦ୍ର) (1928) and Puspita (ପୁଷ୍ପିତା) (1930).

During that college period he also composed a number of poems which are contained in poem anthologies later on.

On sad demise of Utkalmani Gopabandhu Das, (17th June, 1928) poet Manasingha wrote three poems in Odia language and an Essay in English language which was published in Ravenshaw College magazine. In pre-independence period, especially during the time span 1909-28, Gopabandhu Das was considered as an opponent and anti-personage to the then Govt. as he was an active social reformer, journalist, member of legislative council (Bihar-Orissa in Patna Assembly). Moreover he was the Chief leader to assail the Non-Co-operation Movement (1920-21) as per the wish of Mahatma Gandhi. Young poet Mayadhar's writings conveys his deep reverence for Utkalmani Gopabandhu. This sort of great admiration for a freedom fighter was taken as a minus point in Mayadhar's career. The Principal, Ravenshaw College Mr. Orgil Sahib sent a confidential report in the matter of applicant Mayadhar Manasingha for the post of a Deputy Magistrate that he wants to be in both the campus. So Mayadhar could not become the Deputy Collector whereas people of less calibre could hold that alluring job.

What happened then ? The young poet Mayadhar Manasingha studied M.A in English in the University College of Patna. After obtaining MA (1932) and B.Ed. Degree (1933) he served as High School Teacher. In the meantime on 8th May, 1932 he married Hemalata sister of Dr. Basanta Kumar Beura, the famous Zoologist.

As high school teacher Mr. Manasingha served at places like Banpur, Nimapara and Bhawanipatna. Thousands of bubbling enthusiasm with him to be unique made him a Ph.D. scholar in Durham University, London in 1937. With scanty money he could manage himself in a foreign land like London and got Ph.D. degree in 1939. His studies on the literature of Kalidasa and

Shakespeare opened a new way of comparison between two illuminaries from East (Kalidasa) and West (Shakespeare). He was the first Ph.D. degree holder in English in the State of Odisha, that too from London. Yet he could not get nice job here in Odisha as per his wish. So he again engaged himself in teachership. Some time he was the Headmaster of Athagarh High School. As he had liking for teaching he refused the post of National Savings Adviser; rather joined as an Adult Education Officer, (1947). He also worked as Educational Advisor of Eastern States of Odisha, School Inspector (1947-49). Then he became the Principal of Gangadhar Meher College, Sambalpur (1949-56) where he could get job satisfaction. He was also the Principal of Khallikote College, Berhampur for sometime (1965).

Dr. Mansingha was the Chief Editor of Oriya Encyclopaedia (Published in four volumes) in 1957. His auto-biography *Sikshabitara Gatha* (ଶିକ୍ଷାବିତର ଗାଥା) (1965) is a work of monument and document of the then Odisha as well as abroad.

Dr. Manasingha's poem collections – Dhupa (1931), Hemasasya (1933), Hemapuspa (1935), Matibani (1947), Jibanchita (1947), Baputarpana (1948), Sindhu O Bindu (1962) etc. do sing the glory of the poet. He created sonnets, fantasies in blank verse, lyric plays and social dramas. His episodic poems (Kavyas) like Upekhita (1928), Nikwana (1927), Sadhbajhia (1929), Subhadristi (1930), Jema (1942) and Epic (Mahakavya) Kamalayan (1946 1st edn / 1962 enlarged edition) are unique in the history of the Odia literature. The afore-said Mahakavya – Kamalayan is the masterpiece of poet's creation as per his own statement. Therein he described the state of Odisha, India and abroad, especially

U.K., USA and Hungary. His own ideologies are reflected through the main character “Kamala” who rose from a humble family and at last became the world-famous social activist. This is about Part-I of the Mahakabya. The part-II of the same epic deals with post-Independence India, Hungarian Revolution 1956 and so-called state of the world in late 1956.

Dr. Manasingha’s travel experience is titled as “Paschima Pathika” (ପଶ୍ଚିମ ପଥକ) (1947). His essay on many poets and writers is published under the title – “Kabi O Kabita”. It contains the life sketch of poet – Sarala Das, Vyasakabi Fakirmohan Senapati, Rabindranath Tagore etc. His special homage towards Goutam Buddha is recognized from his several compositions and plays. As an educationist he contributed innumerable articles, reports, schemes for reformation / re-organisation work of prevailing education system of his time. His notable works in Education are

- (a) Citizen’s Education
- (b) Siksha – Sikshaka O Sikshayatana
(ଶିକ୍ଷା, ଶିକ୍ଷକ ଓ ଶିକ୍ଷାୟତନ)
- (c) Sikshara Ki Kaan O Kahinki ? (ଶିକ୍ଷାର
କି କ’ଣ ଓ କାହିଁକି ?)

Dr. Manasingha was a remarkable orator. Always he was fearless to express his views. The logo on his books was pen crossed with a sword. So it is observed that he was warrior armed with a pen. It symbolizes his independent spirit.

Dr. Manasingha’s work in English is vast and memorable. Some of the titles are given here i.e.- History of Oriya Literature (1962), Dreams in Education (1968), Kalidas and Shakespeare

(1969/his Ph.D. thesis work), The Saga of the Lord Jagannath (1971), Ripples of Mahanadi (1971), Fakir Mohan Senapati (1976). He translated a lot of texts. Out of those some are as such (1) Dhammapada (Buddhist text), (2) Srimad Bhagabat Geeta, (3) Sayings of Guru Nanaka, Exciting stories of Development of villages etc. He also composed lyrics for the film Jayadev (1962). He was Editor of journals like Urmi (1929), Arati (1940), Sankha (1945) Mehera Pradeep (1955), Jhankara (1961-62) Aloka (Odia-digest), Utkal Sahityara Nutan Prastha (ଉତ୍କଳ ସାହିତ୍ୟର ନୂତନ ପ୍ରସ୍ଥା). He was also member of Orissa Sahitya Academy and National Sahitya Akademy, New Delhi

Dr. Manasingha’s Will and Testament speaks of his human values. A portion of the same is noted below.

.... (5) *It is my last desire that all my children, sons and daughters, shall strive hard and remain alert for remaining deeply patriotic towards both Orissa’s and India’s interest, for radiating all round a reputation for fair play, justice, and truthfulness, as well as being fully sensitive to human or any other suffering they might come across. While avoiding all unnecessary luxuries and scrupulously avoiding also any ostentation of wealth in jewellery, habiliments or expensive feasts, they shall all, I hope, maintain the spirit of cheerful hospitality in all their homes, to the needy as well as to their small circles of carefully selected friends. And I hope that they shall all live knit together in a cheerful spirit of give and take, each solicitous about the other, accepting the advice and leadership of the eldest in the family, always guarding the family’s reputation for culture, education and basic human virtues.*

Dr. Manasingha was awarded with Padmashree in 1967. His deep reverence towards the teachings of Goutam Buddha is apparently seen in his writings. He was the pioneer of establishing the Maha Bodi Society in the capital city of Bhubaneswar. He breathed his last on 11, October 1973 leaving his wife Hemalata and five children. His son Lalit Manasingh says in foreword of the book – *Ripples of the Mahanadi* (2005 edition) as such – “xx Mayadhar’s life was based on two realities. One, that he was a poet and that was his chosen calling in life, and two, that he would express his views without fear or favour, and no authority on earth could deny him his fundamental right. xxx If Mayadhar Manasingha was proud to be an Indian, he was passionate about being an Oriya. He felt this ardour for the

rich heritage of Orissa in every drop of blood in his veins : a heritage derived from its glorious past, its unique blend of Aryan, Dravidian and Tribal Cultures, its maritime traditions, its magnificent temples and its vibrant living arts”.

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Hunt of the Hudhud

Nikunja Bihari Sahu

History repeats itself ! While on October 12, 2013 the Sapphire shone brightly on the Odisha crest, exactly a year later the Hoopoe flapped its wings vigorously in its hunt for the neighboring state of Andhra. The irony was that: although the Phailin (meaning Sapphire in Thai language) spared Odisha, the Hudhud stared Andhra. Named according to the beautiful bird Hoopoe (having a spectacularly colourful crest like appendage) that featured in the story of the king Solomon, the Hudhud (Name suggested by Oman) was the strongest and the fiercest tropical cyclone in the North Indian Ocean of 2014 to have ever hit India. Hudhud mainly pounded the coastal districts of Andhra Pradesh with heavy rain and winds of almost 200 km/h leaving a trail of devastation with the port city Visakhapatnam bearing the brunt of the storm's aggression. Thousands of people were evacuated from towns and villages on the cyclone's path amid massive rain and wind. The Cyclone has flattened thousands of mud and thatched houses and tore down road and communication links.

The cyclone had an interesting course of development ever since its origin in the far seas that acquired immense popularity amongst people like never before as it unfolded over the Andhra and Odisha coast. Hudhud not only emerged as the first high intensity cyclonic storm of 2014 to make landfall at wind speeds of 206 km/h, but also the third highest intensity cyclonic storm out of the 515 cyclonic storms recorded in the whole of Bay of Bengal and the Arabian Sea together since 1891.

ORIGIN AND DEVELOPMENT

Under the influence of an upper air cyclonic circulation, a Low Pressure area was formed over the Andaman Sea on October 6. It slowly consolidated and was upgraded to a Depression status by the Indian Meteorological Department (IMD) on October 7. While over open waters, the Depression continued to encounter favorable conditions and consolidated further as IMD upgraded the system to a state of Deep Depression. The IMD later reported that the Deep Depression made its first landfall over the Long Island in Andaman and had reached Cyclonic intensity and eventually named it as Hudhud. After entering into the Bay of Bengal, Hudhud continued to intensify and was upgraded to a Severe Cyclonic storm status. Consequently, the IMD upgraded Hudhud to a Very Severe Cyclonic storm on October 10. On October 11, Hudhud underwent rapid intensification and developed an Eye at its centre. Eventually, the Cyclone reached its peak intensity with 3 minutes sustained average wind speed of 175 km/h. It has also been reported that the wind speeds have reached as high as 250 km/h as recorded by the Indian Navy ships off coast. Maintaining the awesome intensity, the storm made its landfall near Visakhapatnam, Andhra Pradesh in the early hours of October 12.

Bringing extensive havoc to the coastal districts of Andhra Pradesh, Hudhud gradually weakened as it curved northwards over land. The

Cyclone continued its weakening trend and was last observed as a well-marked low pressure area over east Uttar Pradesh on October 14.

DAMAGE AND DESTRUCTION

The storm caused enormous damage to the coastal states of Andhra Pradesh and Odisha with the former bearing the major brunt of the aggression. Damages are estimated to be between Rupees 60,000 to 70,000 Crores. At least 94 deaths have been confirmed with a majority of them happening in Andhra Pradesh. The Cyclone directly struck the port city Visakhapatnam and caused extensive damage to its infrastructure and, in this respect, Visakhapatnam became the first city in the country to be directly hit by a Cyclone since 1891 as per the records of the IMD.

In light of the Cyclone, the [National Disaster Response Force \(NDRF\)](#) mobilized 35 units in [Andhra Pradesh](#) and [Odisha](#). The [East Coast Railway](#) cancelled services of 38 trains on October 12 during the Cyclone's landfall. The Andaman authorities shut down roads, closed schools and cancelled ferry services in and around [the Islands](#). An alert was sounded in 9 out of 13 districts of Andhra Pradesh where standing crops like Paddy, Groundnut, Sugarcane, Pulses were yet to be harvested. Over 7,00,000 people, including 5,00,000 people in Andhra Pradesh alone, were evacuated and put up in relief camps.

The Odisha Government also placed 16 districts under high alert. At the time of the Cyclone's landfall, strong wind gusts and heavy rainfall incessantly battered many Southern districts of the state leading to disruption in power and communication network. Hudhud also reportedly caused sudden weather changes in the neighboring country of [Nepal](#) that have been said to have resulted in an [avalanche on Mount Dhaulagiri](#).

SCIENCE BEHIND CYCLONE

Given the vast devastation as described above, the huge strength of the Cyclone can be easily understood. The secret to its enormous prowess lies on a very basic property of Water. Water, unlike all other liquids, has a high Latent Heat of Vaporization which is essentially the heat released when Water in gaseous state changes its form to liquid state as a result of Condensation. This value for Water is 2.5×10^6 J/kg in contrast to other liquids like Ammonia: 1.2×10^6 J/kg, Propane: 4.2×10^5 J/kg, Ether: 3.9×10^5 J/kg, Carbon Tetrachloride: 2.2×10^5 J/kg.

The Cyclone has its humble beginning as a small twister over the far seas as the sunrays heat up water surface producing copious mass of warm and moist air. Sometimes, the moist air mass lays stationary as a huge cloud over the sea surface without dispersing out. This mass is highly unstable in nature that eventually becomes the cradle for the Cyclone. Further heating causes streams of air rising up within the moist air cloud creating a low pressure region there. Surrounding mass of moist air rushes towards the region that curves around due to the Earth's spin. On reaching the Low pressure centre, the mass of moist air rises upward and expands suddenly at the higher atmosphere eventually getting cooled. The cooling triggers condensation of millions of water vapours present in the moist air releasing a large quantity of heat to the surrounding due to the high Latent heat of Water. The heat that was released evaporates more amount of moist air from the sea surface that further feeds and fuels the storm and keeps it raging for weeks with wind speeds reaching as high as 300 km/h. Although the common name for such typical storms is Hurricanes, these are named differently in different local regions such as Typhoons in the Pacific and Cyclones in the Bay of Bengal. The word Cyclone is actually a Greek word that means coil of a Snake which was first used by a British meteorologist to refer to small depressions created over the Bay of Bengal.

Eventually, the storm of the far seas heads towards the land and appears as a killer to be reckoned with. But on reaching the land, it quickly subsides as no moist air is available to keep its cyclic process going. Before that, it had caused widespread damage to life and property.

PHAILIN AND HUDHUD: SIMILAR YET DIFFERENT

Hudhud is almost similar to the last year's storm Phailin that crossed the Odisha coast leaving behind a trail of destruction. Although Phailin and Hudhud were Very Severe Cyclonic storms to have hit the eastern coast of India, yet they are different in many respects. Phailin's landfall site was Gopalpur in Ganjam district while Hudhud made landfall near the port city of Visakhapatnam in the neighboring state of Andhra Pradesh. Phailin had hit the Odisha coast with a wind speed of nearly 210 to 220 km/h severely impacting 14 southerly districts. Hudhud, however, arrived in the same region with much lesser velocity of about 70-80 km/h.

WEATHER FORECASTING HAS COME OF AGE

Of the 23 cyclones in the last 300 years that have each resulted in loss of more than 10,000 lives, 20 have been formed over the Bay of Bengal and affected India. Almost 75 % of the cyclones that have killed more than 5,000 people during this time have been originated in this region. This, despite the fact that only 7 % of the World's cyclones in a year are generated in this part of the globe and also the fact that cyclones in the Bay of Bengal and the Arabian Sea are of moderate intensity as compared to the hurricanes raged in the Western Atlantic and Typhoons in the Western Pacific regions.

One reason for the heavy casualty in the past is that the Indian coastline is densely populated. During the Super cyclone of 1999, a total of 10,000 people in Odisha perished. But situation has been drastically changed over the

years, because the number of death toll has been considerably reduced as evident from the Phailin and the Hudhud incidents. Phailin left only 38 people dead while for Hudhud the death toll was estimated around 100. The less number of death toll for Phailin and Hudhud is probably due a very crucial factor of accurate Weather forecasting, and hence, it needs special mention. Weather forecasting, now-a-days, has come of age and the science has developed considerably enabling nearly reliable prediction of cyclones over the far seas ensuring post cyclone rescue and relief operations in efficient manner. Modern Meteorology (or Weather forecasting) is a vast, complex and interdisciplinary subject that requires collection of various weather parameter variables (like Temperature, Air Pressure, Humidity, Wind Velocity etc.) from various sources like weather stations, ships, buoys, aircrafts, radars, weather balloons, and satellites; high speed analysis of the data and predicting the weather with the help of computer Models. With the advent of the Space Age, it has now become possible to directly see the storm with geo-stationary remote-sensing satellites and monitor its progress by satellite imagery as it heads towards the land. The advent of Super Computers also allows handling of a vast amount of data for processing in a quick span of time. All these factors enable an Early Warning to be issued reasonably before the assault and thanks to the modern age of media and ICT connectivity that the message is made accessible to the people in no time.

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Women Politics in Odisha : Trends and Challenges

Dr. Dasarathi Bhuiyan

There was a big gap between men and women in Odisha in electoral field during the pre - independence era. This can be inferred from the fact that none of the three ministry of Odisha during the Pre-Independence Assembly period, i.e., from 1936 to 1947 included any women, although Sarala Devi and Punya Prabha Devi were elected from the Cuttack town constituency, A. Laxmi Bai was elected from the Brahamapur constituency. But in the link assembly from 1947 to 1952 among the women legislators Smt. A. Laxmi Bai was the Deputy Speaker of the Odisha Legislative Assembly from 29.05.1946 to 20.02.1952 and Smt. Basant Manjari Devi was the Deputy Minister of Health in the Harekrushna Mahatab Ministry, who assumed the charge of office on 23rd April, 1946.

After the Independence of India there had been a spectacular increasing in the political participation of women in Odisha. Many of them contested in the elections to the Assembly and Lok Sabha. A few of them were also appointed as the ministers both at the centre and in the states. But except Basant Manjari Devi, others were not very influential. The real powers continued to lay with the male politicians. Although Basant Manjari Devi, (queen mother or Rajmata of Ranpur) was a prominent women political personality during the post-Independence era, she lacked statewide

influence. Despite the fact that Basant Manjari Devi had been the Deputy Minister she was at best a “decorative piece” of the cabinet of H.K. Mahatab and Nabakrishna Chaudhury from 1946 to 1959. Up to the end of 1960’s the political scene of Odisha was dominated by male leaders like Harekrishna Mahatab, Biju Patnaik, Rajendra Narayan Singh Deo, Nabakrishna Choudhary and Biren Mitra.

The mid-term election to the Odisha Assembly was held in 1961. Smt. Saraswati Pradhan, a Congress Party candidate was elected from Bhatali constituency of Sambalpur district. She was inducted into Biju Patnaik’s Cabinet as a Deputy Minister of Education.^[3] Smt Saraswati Pradhan was again inducted as a Deputy Minister of Education in the Biren Mitra’s government on 2nd October, 1963. She also served in the Ministry of Sadasiv Tripathy as the Deputy Minister of Education as before. Smt. Saraswati Pradhan served as a Deputy Minister in the three Ministries of Biju Patnaik, Biren Mitra and Sadasiv Mishra from 1961 to 1967, but she was not promoted to the Minister of state or Cabinet rank. The fact is that Smt. Saraswati Pradhan was appointed only to fill up the women quota in the ministry.

Smt. Anang Manjari Devi, a Jana Congress candidate from Sukinda constituency,

Smt. Swaraswati Pradhan of the Congress party from Bhatli constituency and Smt. Ratna Prabha Devi, a Swatantra candidate from Dhenkanal constituency were elected in the elections of 1967 to the Odisha Assembly. The Swatantra–Jana Congress, Swatantra–Jana Congress Ministry did not include any women from the elected women legislators from their respective parties.

In the mid-term elections to the Odisha Assembly of 1971 although 12 women candidates contested, none of them were elected to the Odisha Legislative Assembly. But Smt. Nandini Satpathy, then a Union Minister of state became the Chief Minister of Odisha though she was not a Member of Assembly.^[4] Smt. Nandini Satpathy was the first woman Chief Minister of Odisha. Later on she was elected to the Assembly from Cuttack Constituency on 26.11.1972 in a bye election.^[5]

In the 1974 mid-term elections Nandini Satpathy formed her second ministry on March 6, 1974. Other women candidates such as Sairindri Nayak, Subhansu Malini Ray of Congress and V. Sugyan Kumari Deo of Utkal Congress were elected to the Assembly. But none of them were included in the ministry of Smt. Satpathy. The Binayak Acharya Ministry that assumed charge of office on 29th December 1976 also did not induct any woman minister. Nilamani Routray, took over the administration of the state on June 26, 1977. Eventhough, out of seven women legislators five were elected from Janata party, Routray Ministry did not include any woman minister.

In the 1980 elections to the Odisha Legislative Assembly 5 women members were elected. Sri J.B Patnaik inducted Smt. Saraswati Hembram, as a Deputy Minister of Child Development and Rural Reconstruction. Smt. Hembram continued as a deputy minister till the

end of the J. B. Patnaik's first tenure of Chief Minister. In the 1985 Assembly elections 7 women members were elected to the Odisha Assembly. Never before such large number of women candidates were elected to the House. Miss Frida Topno was inducted as the Minister of State for Fisheries and Animal Husbandry in the second Ministry of J.B. Patnaik in 1985. J.B.Patnaik reshuffled his Ministry on 22nd July 1986. He inducted Smt. Parama Pujari and Smt Saraswati Hembram as Deputy Ministers. Smt Pujari was given the portfolio of Child Development and Rural Reconstruction while Smt Parama Pujari was given the portfolio of Harijan & Tribal Welfare. Shri Hemananda Biswal became the leader of the Congress Legislature Party and he took over as Odisha's Chief Minister on 5th December, 1989. He included all the women ministers of J.B.Patnaik's Cabinet.

In the March 1990 elections seven women members were elected to the Odisha Assembly. Except Congress legislator, Smt. Nandini Satpathy, all others were elected from Janata Dal Dal ticket. But Biju Patnaik inducted only Dr. Kamala Das as a Minister of state for Education and Youth Services (Primary and Adult Education) into his Cabinet. In the 1995 elections to the Odisha Assembly eight women members were elected. Among them Smt. Nandini Satpathy, Parama Pujari, Usha Rani Panda, Bijayalaxmi Sahu, and Saraswati Hembram were the prominent and high-flying members having previous political experience. But Shri J.B. Patnaik inducted only one woman member, Smt. Bijayalaxmi Sahoo, in his Cabinet, and was given the portfolio of Women and Child Development. On 9th February, 1999 J.B.Patnaik resigned from his office and he was succeeded by Giridhar Gamango. He inducted Smt. Usha Rani Panda, Smt. Parama Pujari, Smt. Swaraswati Hembram and Smt. Bijayalaxmi Sahoo in his cabinet in

February, 1999. But after super cyclone of October 1999 he was removed from his post and Shri Hemananda Biswal succeeded him. He retained all the women ministers of the Gomango Ministry without leaving any one of them.

Shri Naveen Patnaik assumed the charge of office of the BJD-BJP coalition government on 5th March, 2000. Fourteen women members were elected to the Assembly for the first time. This was the highest number of women members ever elected to the Assembly. Shri Naveen Patnaik inducted two women ministers in his cabinet. Dr. Kamala Das was included in the ministry as the Cabinet Minister of Health, Family Welfare, Women & Child Development and Smt. Draupadi Murmu as a Minister of state for Commerce and Transport. But in 2002 he dismissed Dr Kamala Das from his Ministry on the charges of corruption and after the reshuffle of the Ministry on 6th August 2002 he included Bishnupriya Behera in his Ministry as the Minister of state for Women and Child Development. He also suspended Smt. Kumudini Patnaik, Member of Parliament from Aska constituency, in April, 2002 to avert a possible split in the Parliamentary party. In order to prevent a formal split in the Parliamentary Party, Bishnu Priya Behera, Shri Padmanav Behera were accommodated in the ministry. The suspension of Kumudini Patnaik assumed significant, as she was the wife of senior B.J.D leader and former Finance Minister, Shri Ramkrishna Patnaik. Angry with the Chief Ministers' decision to shift him from Finance to Agriculture Minister, Shri Ramakrishna Patnaik had resigned from the BJD-BJP ministry. In a mark of revolt the Patnaik couple resigned from the BJD and joined the opposition Congress Party.

The 2004 election elected 11 women members Shri Naveen Patnaik inducted Smt.

Pramila Mallik,(BJD) as the Cabinet Minister of Women & Child Development and Smt. Surama Padhy,(BJP) as the Minister of state for Cooperation. ^[7] The trend of the 2009 Assembly Election in Odisha was the poor representation of women candidates. This election saw just six women candidates making it to the State Assembly and none to Lok Sabha. The women members elected to Assembly were Pramila Mallik from Binjharpur, Anjali Behera from Hindol, Sipra Mallik from Kendrapada, V.Sugyana Kumari Deo from Kabisuryanagar, Usha Devi from Chikiti and Mamata Madhi from Chitrakonda. There were just 118 women candidates in the fray for 147 seats, the major culprits being the principal parties. The Biju Janata Dal had nominated just eight, while the Congress gave tickets to 14 women aspirants. The BJP nominated 14 too. Parties like CPI and CPI (M) did not nominate any women candidate at all. It is ominous for the cause of women empowerment in Odisha. Talking about the issue does not make any sense if political parties do not practice what they say. Not nominating adequate number of women candidates is an indicator in itself. ^[8] But after a couple of days of her induction into the ministry as the Minister of Women and Child Development Smt Pramila Mallik was asked to resign from the State Cabinet for her alleged involvement in *dal* scam. In the last week of May, 2012. Shri Naveen Patnaik recommended dismissal of Women and Child Development Minister Anjali Behera from the Ministry for her alleged support to Shri Pyarimohan Mahapatra.

Table -1

Number of Women Legislators with Percentage of Representation (1952-2009)

	1952	1957	1961	1967	1971
1974	1977	1980	1985	1990	1995
2000	2004	2009			

Total Assembly Seats	140	140	140	140	140	147	147	147	147	147	147	147	147	147
Women Representation	3	5	4	5	1	4	7	5	8	9	10	14	11	6
Percentage	2.14%	3.57%	2.85%	3.57%	0.71%	2.72%	4.76%	3.40%	5.44%	6.12%	6.80%	9.52%	7.48%	4.08%

Table-2

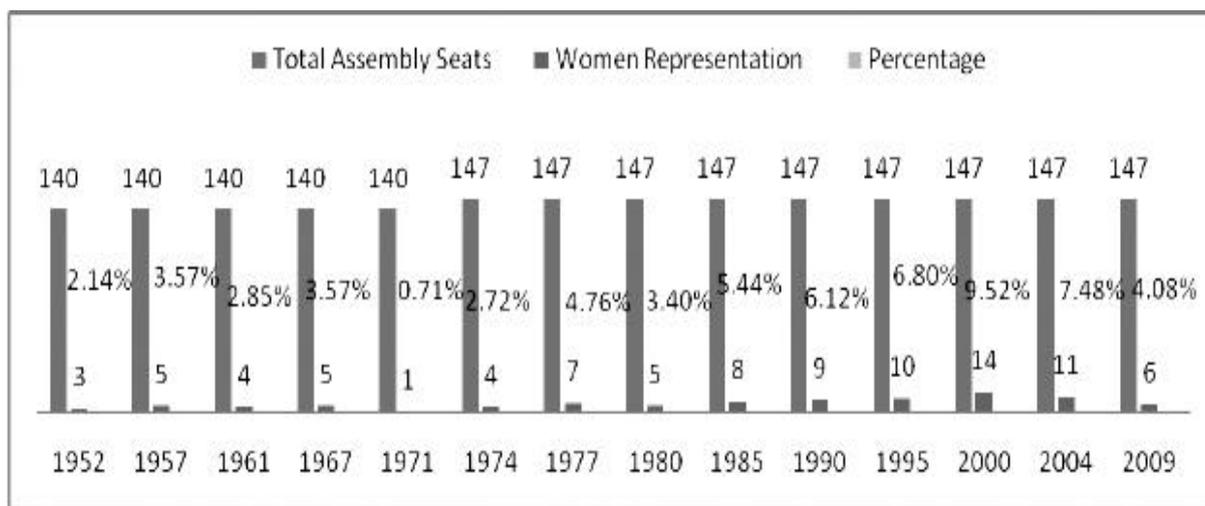


Chart-1

DISPLAY OF WOMEN REPRESENTATION IN PIE CHART

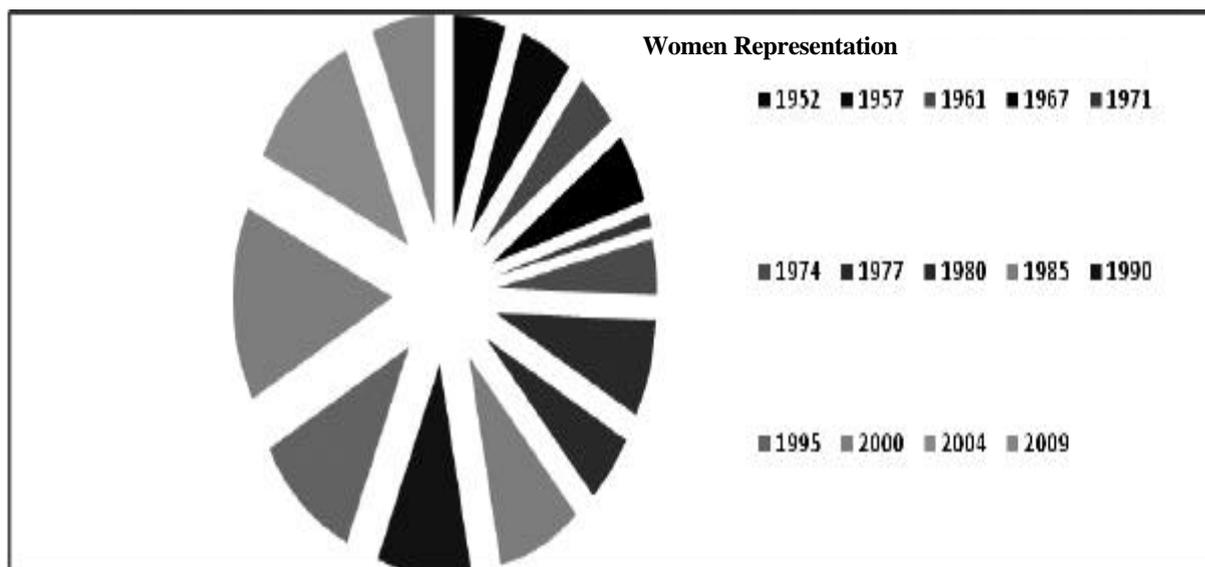
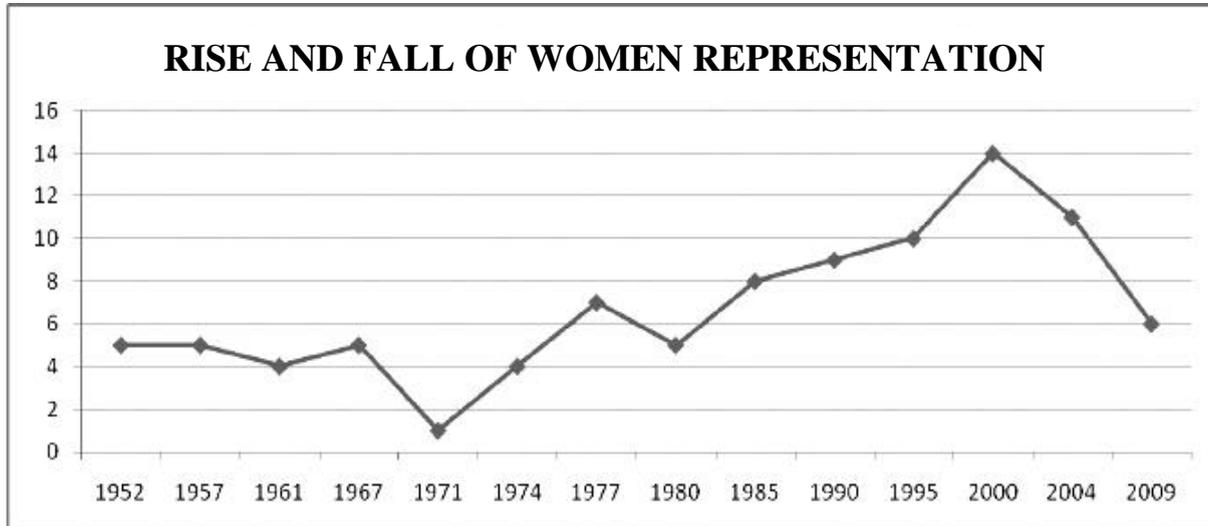


Chart-2



Trends of Women Politics in Odisha:

1. Parties hesitate to field women candidates:

Almost all parties hesitate to field women candidates. Hence the number of women candidates fielded by various political parties has always been very low as compared to their numbers in the population. Among women who manage to rise in the political echelons, in spite of their ability in administration and the art of political articulation, very few women reach the level of cabinet ministers.

2. Less Important Portfolios:

Mostly they remain deputy ministers or ministers of state. When women reach the few ministerial positions, they are generally assigned portfolios in the social service sectors of Health, Education, Social Welfare, Women and Child Development etc.

3. Most parties resorted to tokenism and symbolism:

Another trend of women representation in Odisha reveals that most parties resorted to

tokenism and symbolism when it came to representation of women. Women issues were not taken up by parties in a serious manner nor translated into programmes, policies and legislation nor were they mandated specifically to address issues of women.

4. Women Cells working as ancillary bodies:

Almost all political parties set up a women's cell or wing but they worked as ancillary bodies. Very few women were able to capture seats of power. The number of women in the legislatures remained very small. Very few women reached the position of party president or leader of legislative party.

5. Legacy of the Past :

The political mobilization and participation of women has been impressive in the Indian National Movement. They belonged to the elitist groups. It is worth-noting that the political mobilization of women and their participation in elections has steadily increased since the first General Elections of 1952. Women like A.Laxmibai, Subhadra Mahtab, Kiran Lekha Mohanty, Sarala Devi, Saraswati Devi joined real politics during this period.

6. The elite and high castes groups:

Women legislators elected from Odisha to State Assembly and Parliament so far, mostly belonged to the elite and high caste groups.

The Kshatriyas (rulers of ex- princely states) have contributed the largest number of women legislators. The noticeable supremacy of Kshayatriya women over other women in the field of politics is mainly due to the feudal ruling backdrop and influential temperament. It is imperative to note that up to 1971 not a single Brahmin woman could be elected as an MLA despite the fact that it as one of the “Dominant Castes” of the state. It was after only in 1972 the Brahmins, Karans and Khandayats entered into politics. The fate of OBC women representatives is also miserable.

7. Representation through Reservation:

Due to the introduction of reservation in representation, some scheduled caste women and scheduled tribe women are getting involved in politics. Some of them are elected MLAs and MPs as a result of the reservation policy of the government. It is important to note that the election success of scheduled caste or scheduled tribe women is merely symbolic. They are just “token elites” without exercising any power. Most parties resorted to tokenism and symbolism when it came to representation of women. It is clear

visible in case of scheduled caste and scheduled tribe representation.

8. Mostly through family dynasties or through male political patronage :

Another trend can be easily noticed that it is the elite and politicized families from which there is a smooth entry for women in politics. Women playing supportive roles to males in the family and emerging from their shadows have also found easy entry.

9. Widows’ succession-Entry of widows of prominent political figures :

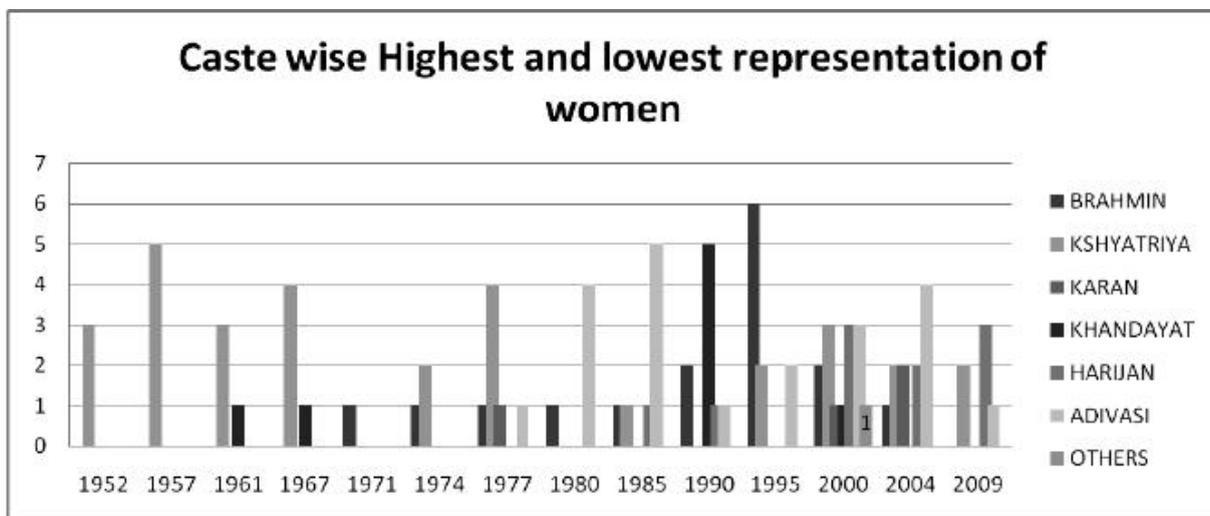
Another trend has been the entry of widows of prominent political figures into politics and positions of power. Some widows of the departed MLAs have also got the party tickets in order to contest in the bye-elections. Smt. Patta Nayak wife of ex-Minister Sri Trinath Nayak and their daughter Anjali Behera, Smt. Ratna Manjari Devi wife of Raja Sisir Kumar Narendra Deb, Shanti Devi, wife of Shri Ananta Narayan Singh Deo, Usha Devi, wife of Shri Trigunateeta Deb of Chikiti, V. Sugnana Kumari Deo, wife of Purna Chandra Mardaraj Deo and daughter in law of Ramchandra Mardaraj of Khallikote royal family, Mandakini Behera, wife of ex MLA Sri Bhagabat Behera, Usharani Panda, wife of ex-Minister Sri Sarat Chandra Panda etc have entered politics through this family legacy.

Table-3 : Caste-wise representation of Women Legislators

YEAR	Brahmin	Kshyatriya	Karan	Khandayat	Scheduled Caste	Scheduled Tribe	Others	Total
1952		3						03
1957		5						05
1961		3		1				04
1967		4		1				05
1971	1							01
1974	1	2		1				04
1977	1	4	1			1		07

1980	1					04		05
1985	1	1			1	5		08
1990	2			5	1	1		09
1995	6	2				2		10
2000	02	3	1	1	3	3	1	14
2004	01	2	2		2	4		11
2009		2			3	1		06
TOTAL	16	31	04	09	10	21	01	92

Chart-3



9. No tribal representation outside reservation:

Odisha has 33 seats out of the 147 in the legislative assembly reserved for tribals. At the parliament level, five of the total 21 seats are reserved for ST candidates. Historically, political parties have never fielded more than an insignificant number of women from these seats. But when women candidates have been given a chance, they have won - not just once, but twice and thrice - proving that they too can master the 'winnability factor'. Saraswati Hembrum, Frida Topno, Sushila Tiriya, Hema Gamang, Draupadi Murmu were examples in this regard.

10. Poor Representation in Parliament:

The representation of Odia women in the Parliament election is very miserable. It is pertinent

to note that till 1980 not a single women from Odisha was elected to the Lok Sabha. It was only in 1980 Smt. Jayanti Patnaik, wife of former Chief Minister; Shri J. B. Patnaik was elected to the Lok Sabha. Since 1980 only ten women so far have been elected to the Lok Sabha and since 1952 ten women have been elected to the Rajya Sabha.

11. Frequency is very low:

The total number of women MLAs elected to the Legislative Assembly between 1936 and 2009 was 56. Among them 36 women MLAs were elected for one time, 10 women MLAs were elected twice, 5 women MLAs were elected thrice, 3 women MLAs were elected four times, 1 women MLAs was elected for seven times and 1 women MLAs was elected for 9

times. Among them V.Sugyan Kumari Devi had been elected for 9 times and this is the highest number of frequency in Odisha legislative

Assembly in terms of winning the election and representing the state legislature by a women. Next to her Nandini Satpathy had won 7 times.

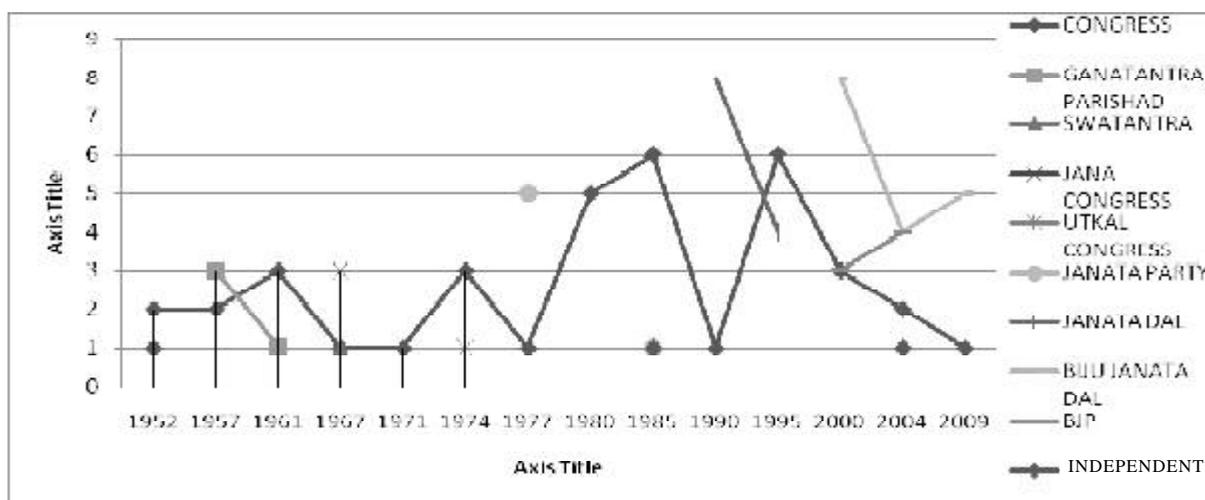
Table-4

Party wise representation of women

YEAR	Congress	Ganatantra	Swatantra Parishad	Jana Congress	Utkal Congress	Janata Party	Janata Dal	BJD	BJP	Others total /Ind	
1952	2									1	03
1957	2	3									05
1961	3	1									04
1967	1		1	3							05
1971	1										01
1974	3				1						04
1977	1					5				1	07
1980	5										05
1985	06					01				01	08
1990	01						08				09
1995	06						04				10
2000	03							08	03		14
2004	02							04	04	01	11
2009	1							5			06
Total	37	04	01	03	01	06	12	17	07	04	92

Chart-4

Party-wise representation of women to Odisha Legislative Assembly



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Empowering Women through Higher Education : Key Challenges and the Way Out

Alok Kumar Ray

Empowerment actually is a process that addresses all sources and structures of power. An important means of women's empowerment is economic independence through information, knowledge and necessary skills. The UNESCO's World Conference on Higher Education (1998) and the World Education Forum (2000) made a commitment to the attainment of many goals for women's education and empowerment. Education is the tool that can help break the pattern of gender discrimination and bring drastic change for women in developing countries. Educated women are essential to end gender bias. Higher education can open up better paying jobs for women in a country like India. The longer the girl is able to stay in the field of higher education, the greater her chances to pursue worthwhile employment. Higher educated girls can play proactive roles for women empowerment which is the challenge for 21st century. Education is one of the most important means of empowering women with the knowledge, skills, and self confidence necessary to participate fully in the development process. The National Policy for the Empowerment of Women, 2001 suggested the following measures for the education of the girl child.

- i. Equal access to women for women and girls will be ensured,

- ii. Special measures will be taken to eliminate discrimination,
- iii. Universalize education,
- iv. Eradicate illiteracy,
- v. Create a gender sensitive educational system,
- vi. Increase enrolment and retention rates of girls,
- vii. And improve the quality of education to facilitate lifelong learning as well as development of occupation/vocation/technical skills by women.
- viii. Reducing the gender gap in secondary and higher secondary education would be a focus area.

Higher education constitutes the backbone of any programme of human resource development. It does not include liberal education only, but it also includes professional, technical and scientific education. Higher education is considered essential for any nation's cultural, social and economic development. The effective participation of women is very vital at all levels of development. Educating women is not a charity. It is a good economics and if developing nations are to abolish poverty, they should educate their women. The landmark in the history of women's education was laid when the first woman was

admitted at the University of Calcutta in 1877, the second in the University of Chennai in 1881 and the third in the University of Mumbai in 1883, while Gujarat came up its first woman graduates, Shardaben Sumant Mehta and Vidyagouri Neelkanth in the beginning of the 20th century i.e 1901.

It seems that woman is better in term of morality, loyalty and ethics. Women are more respected in terms of self restraint and balanced personality. In present time we can see many woman personalities who are doing excellent in almost all fields of human endeavour. Today, the country's largest private sector bank ICICI is being headed by Chanda Kochhar. Upcoming contender Axis Bank, which has the largest ATM network, is being headed by Shikha Sharma. Naina Lal Kidwai heads HSBC India. Zia Mody is a partner at AZB Partners, one of India's prominent corporate law firms. Ekta Kapoor heads Balaji Telefilms and has played a pivotal role in virtually changing the face of Indian television in the last decade. One of India's leading Biopharmaceutical Company Biocon is headed by Kiran M Shaw. Apollo Hospitals is being headed by its founder Pratap C Reddy's four daughters with eldest, Preetha Reddy at the helm of one of India's and Asia's largest healthcare groups. Reshma Shetty, Managing Director, Matrix India Entertainment Consultants heads one of the best talent management agencies in the country. The first woman to head National Stock Exchange is Chitra Ramakrishnan. Vinita Bali, MD, Britannia Industries is the only Indian on the 27-member UN committee set up to lead the scalling up Nutrition Movement globally. Such examples are now becoming common place. Women are courageous and daring. They are having patience, tolerance and professional passion. They have perseverance, understanding, sacrifice, empathy, sweetness, love and caring.

Woman understands the ground level and understands human need better. Woman has better judgment power and understanding than man. Woman is creative, organised and innovative. Woman is economical and skeptic regarding the wastages and unnecessary expenses. They are generally cool, calm, quiet and silent. Women play role as mother, sister, and wife besides woman is the first teacher. **Women** may have smaller **brains** than men, but they are more **efficient** at completing a task, a new study has claimed. It has been a mystery for scientists why women show no difference in intelligence, although their brains are eight per cent smaller than men's. Neuroscientists at the Los Angeles, and universities in Madrid, Spain found that women's brains are more efficient, needing fewer neurons and less energy to complete a task. The study, published in the journal *Intelligence*, found that women outperformed men in inductive reasoning and some numerical skills. They were also better at keeping track of a changing situation, while men did better on spatial intelligence. "The smaller size could represent more intense packing of nerve cells or more active signalling between them. Meaning they are operating more efficiently," said Trevor Robbins, professor of Cognitive Neuroscience at Cambridge University. "The research suggests that, in women, the smaller the hippocampus, the better it works. The size of a structure doesn't necessarily bear any relation to how well it performs," he said. Recently, Dell Women's Global Entrepreneurship Study interviewed 450 women entrepreneurs in US, UK and India. It reported that India was one of the most favourable places for women entrepreneurs to set up shop. The study pegged businesses owned by women entrepreneurs to grow up to 90% in the next 5 years. In comparison, similar businesses in US and UK were expected to grow by 50% and 24% in US

and UK in the same time period. Adding echo to this positive sentiment, the Dell study noted that 8 out of 10 of the women entrepreneur respondents from India were in hiring mode, which is generally considered as a sign of expansion and growth. Findings of a study commissioned by Times of India to global recruitment firm, Randstad reveals that the number of women in senior management positions in India grew to 14% in 2012 in comparison to 9% in 2011. 23% of women hold senior positions in the HR function in Indian companies followed by 16% in finance and 10% in sales job. There is a growing trend of more women appearing CAT exams and business schools admitting more female students. The percentage of Indian women has correspondingly increased from 22.6% to 25.9% of test takers according to GMAC research based on testing year 2012. Driven by passion to see the world, a 26 year old woman Bidhusita Biswal has emerged as Odisha's first woman marine engineer. It is psychological adjustment that is necessary to do something path breaking. Indomitable spirit to overcome conventional opposition and the ability to break the shackles of physical disadvantage will pave the way forward for women in particular. The attitude of women towards the hospitality sector has seen a sea change in Odisha over the last couple of years. Women employees constitute around 20% of the total workforce in about 550 hotels in Puri and Bhubaneswar. The number was barely 5% three years ago, tourism industry sources said. The mindset has seen a sea change and now the women shoulder major responsibility in the hotel management sector. According to World Economic Forum where men and women are closer to enjoy equal rights are far more economically competitive than those where the gender gap left women and girls with limited or no access to medical care, education, elected

office and the market place. Similarly the UN Food and Agriculture Organisation estimates that if women farmers had the same access to seeds, fertilizer, and technology as men do, they could reduce the number of undernourished people in the world by 100 million to 150 million. Women convince better. Young, educated girls with fresh ideas have become elected members of gram panchayats at Siswa in Gujarat's Anand district setting an example in gram swaraj which would have made the Mahatma smile. Women all around the world are having access to high quality education and freedom of choice in their career aspirations. With an increasingly educated India women are finally getting the recognition they deserve. The glass ceiling has been broken. There has been a growing trend of having women at the helm, which demonstrates the increasing acceptance of women as leaders. This is the power of womanhood which all of us have to realize, acknowledge and spearhead.

However many young energetic, enthusiastic women entered into profession than leave the profession in between because of family obligation. When the point of sacrifice comes regarding career and income, woman has to be axed. One of the key drivers of women's empowerment-employment –remains neglected and forgotten by policy makers. The recent findings of National Sample Survey Organisation (NSSO) say more women are remaining homebound duties than a decade ago, though a large number of them are willing to work. Age wise trends show that in 30 to 40 years age group, share of women doing house work increased from 55% to 63% in rural areas and in the 45-59 years age group, this increased from 55% to 59%. In urban areas, the trends are similar though muted. But the proportion is still staggering-nearly two-thirds of urban women, mostly educated, are out of the visible economy. While job opportunities

are shrinking for both men and women, because of changes in Indian economy, Indian women are hit for worse because they tend to be concentrated in the sectors of the economy that are simply not growing. Economists Steven Kapsos of the International Labour Organisation's Employment Trends Unit says in India's 10 fastest growing occupations during 1994 and 2010; women accounted for less than 40% of the employment growth in 9 out of 10 companies. The ILO's study shows that while high female enrolment in higher education and problems with date explain some of the decline, the exclusion of women from fast growing sectors of economy is a real problem. Female Labour Force Participation Rate (LFPR) fell from an already low 33.3% for rural women in 2004-05 to 26.5% in 2009-10, and from 17.8% to 14.6% for urban women over the same period. The latest GDP data reveals educational expenses in Indian families has remained constant in 2011-12 and 2010-11 at 1.3%, down from 1.4% in 2009-10. In 2004-05, expenses towards education stood at 1.7% of total consumption expenditure. We all know in our patriarchal set up the worst sufferers are women in this case. A survey by the World Economic Forum in 2009 not only pointed out wage gaps between men and women, but also showed that most women employees were present only at entry and middle levels of management. It was difficult for them to break the glass ceiling. India's rank was a poor 127 out of 134 countries in relation to the Economic Participation and Opportunity Gender Gap Sub Index. In 2012 there has not been much improvement with India's ranking standing at 123 out of 135 countries, in respect to this particular parameter. Women representation in Lok Sabha never reached more than 10%. Their share in the state assemblies is less than 5%. Indian women in national legislature are about 8.3% which is less than world average of 16.8%. According to the

data of the HRD ministry the enrolment of girl students in higher education is increasing continuously but notion of drop out is sustained nearly about 3.7% within enrolled girls in Class IX to XII. It is clear that our education system fails to retain girls in Indian higher education which is an obstacle to human development. Data provided by HRD is clear about the picture of the in negligible dropout of the girls at XII Class level in India. Those girls are coming near to higher education but cannot reach at this. According to the HRD Deptt. of India, total enrolment in higher education was 1, 43, 23,566 students and only 5491818 girl students were enrolled in year 2008.

Chetan Bhagat opines that women need to change five things to make things better for their own kind i.e. desist constant desire to judge other women, end quick adaptation to feed male ego, stand up for property rights, be ambitious and dream bigger and do not be too trapped in the drama of relationships. At the personal level they need to be built up to herald a new beacon light for their emancipation at first and creating a new dawn for them at all of the stratum of the nation at the end. A woman is a woman. She has to realize her freedom keeping all that beauty nature has bestowed on her. Feminism movement derailed because it wanted women to behave and look like men. Women must be given due respect, inclusion and decision making authority. Women must be included in high level committees of the govt. and policy-making. No country can get ahead if it leaves half of its people behind. Investment in girl's education can escape forced early marriage, break the cycle of poverty and develop into community leaders and engaged citizens. Increasing girl's and women's education and their access to resources also improve the health and education of the next generation said John Kerry, US Secretary of State. Organisations have to invest in the

development of skills like negotiation, networking and public speaking in the early careers of their female employees. Self-reliance should be the *mantra* for every girl in this country says Kiran Bedi, the first women IPS officer. Independence has to be sown and not dependence in the mind and heart of young girls. In order to empower women we need not only to give them more economic power but also bring changes in the entire social, political and legal systems of the country because these are responsible for women's lower status in the society and act as hindrances in their progress. In order to achieve the target of women empowerment, universities and institutes of higher learning should play vital role. Empowering women indirectly leads to a growing demand for education for girls and enhancing their participation in informal and alternative system of education. There is need to evolve educational institutions which cater exclusively to marginalized girls. Innovative approaches and efforts by both governmental and corporate agencies will pave way for progress in education in terms of access, enrolment, retention and quality in women's education. Our colleges, particularly women colleges, higher learning institutions have to be part of such activities.

Globalization has presented new challenges for the realization of the goal of women's equality in all spheres including higher education. There is need to reframe policies for access to education, employment and quality of employment by women. Benefits of the growing economy have been unevenly distributed leading to wider economic disparities, the feminization of poverty, increased gender inequality through often deteriorating working conditions and unsafe working environment especially in the informal economy and rural areas. Strategies should be designed to enhance the capacity of women and empower them to meet the negative social and

economic impacts which may flow from the globalization process.

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Women Empowerment and Biju Babu

Pabitra Mohan Barik

Biju Patnaik is not only very well known in Odisha or India but also in international level. Former Chief Minister of Odisha Biju Patnaik is remembered forever for his outstanding contribution in various fields. He was man of courage, an eminent freedom fighter, a great nationalist, a successful industrialist, brave pilot, renowned politician and also a leader of mass. He was a legendary hero and living history during his life time. Biju babu was born on 5th March, 1916 in the city of Cuttack at Ananda Niwas, Tulsipur. Laxmi Narayan Patnaik and Ashalata Ray was his parent. Biju babu was educated from Cuttack Collegiate School and Ravenshaw College. In his school days he was famous for his love for Games, Sports and adventure. He was a great football player. Collegiate School Football Team won the Inter School Championship for three years when Biju babu was a key player of the team. Biju babu with his two friends had started a heroic adventure that covered 4000 K.M. from Cuttack to Peshwar by cycling. Biju babu joined as a trainee pilot in Royal Air Force of British Empire. After completion of training Biju babu joined in the Royal Air Force as pilot in 1937. That event changed entire life of Biju babu. He was inspired by the mass movement from the very beginning. Biju babu played very prominent role at the time of Quit India Movement of 1942.

Eminent freedom fighters like Jaya Prakash Narayan, Aruna Asaf Ali were secretly carried one place to other place under his care. Lastly British authority knew about the patriotic activities of Biju babu and arrested him on 13th January 1943. After two years of Jail he was released on parole. After independence Biju babu participated in politics for the overall development of the common people. On 1961 23rd June Biju babu became Chief Minister of Odisha. In the year 1990 in Assembly election Biju babu won 123 seats out of 147. It was a glorious victory for him. It was March 5th 1990 on his birth day Biju babu took oath as Chief Minister for second time.

During his second term as Chief Minister Biju babu had started a number of programmes for the uplift of women. Biju babu not only fought against women oppression but also advocated for equal right for men and women. Biju babu had given more emphasis on women education. He constructed number of Girls High Schools, Women's Colleges, Women's Polytechnic and Women B.Ed. Colleges throughout Odisha. Biju babu also provided Scholarship to S.C. and S.T. Girl students. Biju babu also took decision to raise upper age limit by five years for women candidates for State Government Service in 1994. Biju babu took a decision to setup Sabai Grass Development Corporation. This corporation provided Sabai

seeds and technical support to rural base S.C. and S.T. women. The corporation also took the charge of marketing of household product including ropes and rope product which are made by rural women. In the year 1991 Biju babu established Odisha Women's Development Corporation (Odisha Mahila Vikas Nigam). It's main aim was to providing income generation schemes for women group. Social training programmes, marketing assistance to women organization of women self help group and other activities of this corporation were meant for empowering women in politically, socially and economically, Another notable set-up had been taken by Biju babu that is establishment of State Commission for women. The commission is functioning to ensure right and privilege of women. The commission receives complaints of atrocities against women. The commission also creates mass awareness against all types of atrocities, dowry torture and dowry death. During his second term Chief Ministership Biju babu had taken some steps for eradication of dowry system. He also issued instructions that a Government Servant against whom dowry offence is proved, shall be dismissed from service. To eradicate this social evil anti dowry awareness programme were held in several areas to eradicate this system. Biju babu appointed five tribal ladies as his advisors. Biju babu was receiving their advice in case of sustainable development and poverty eradication programme. These ladies were given police power. Among them two brave lady were Sumani Jhadiani.

Another welfare step started during the year 1993 with the objectives of promoting self reliance and economic development among the rural women. Biju babu took another bold step in regard to reserve 33% of seats for women in Panchayati Raj System. It was the first time in the history of independent India. So for the first time more than 28 thousand women were elected to the various Gram Panchayats, Panchayat Samitis and Zilla Parishads. Elected women representatives were given political and administrative training by State Institute of Rural Development, the Odisha Development Cooperative Corporation and many other NGOs. Biju babu made it compulsory to mention mother's name with father at the time of children's admission in School. To maintain mother's name in Board Certificate Biju babu gave direction during his administration. Biju babu had opened women police station and women bank in Odisha to empower women. Biju babu took revolutionary step to reserve 30% of seats in government and corporation service for women. Biju babu played a greater role for women empowerment and development which will be remembered forever.

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Role of Rural Road Connectivity (PMGSY) in Improving Quality of Life in Odisha

Abash Parida

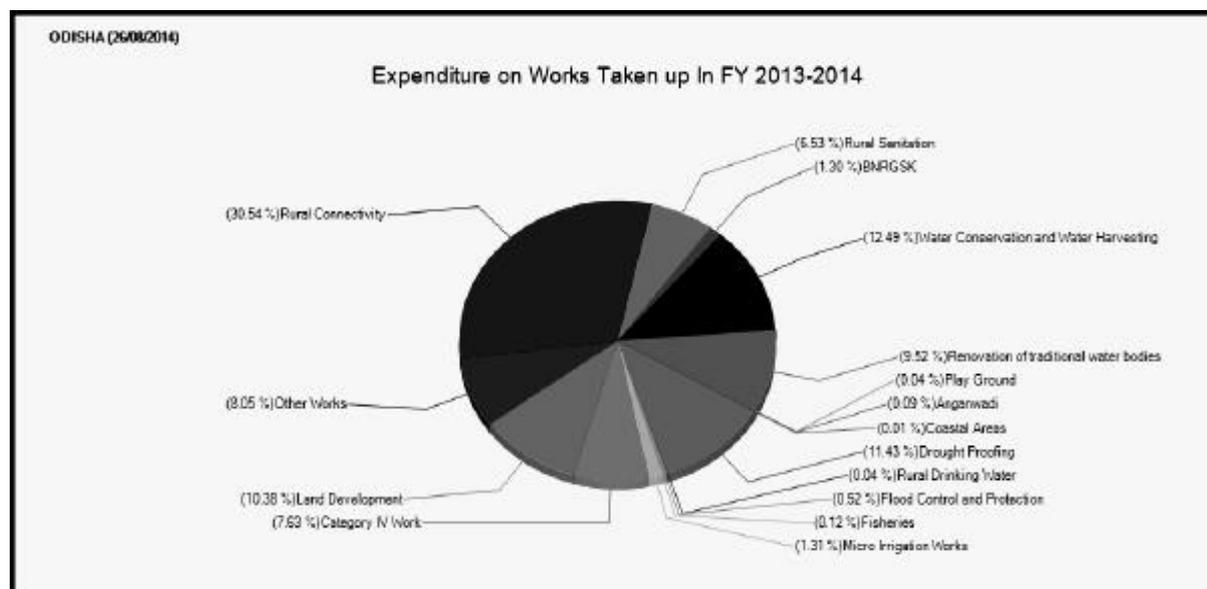
Introduction

India now has more than a billion people. It has, however, only 40 million telephones and three million Internet connections. Further, as these are mostly concentrated in the urban areas, the rural areas are getting left behind as the world races towards an information-led global economy. Rural Connectivity is a key component of Rural Development in India. Rural roads contribute significantly to generating increased agricultural incomes and productive employment opportunities, alongside promoting access to economic and social services. Rural Roads are the virtual lifelines for the vast multitude residing in rural areas. However, even today, only about 60% of villages/ habitations in the country are connected by roads. Keeping in view the socio-economic benefits accruing from providing road connectivity to the villages, there is a need to impart greater thrust to providing road connectivity. Government of India have launched the Pradhan Mantri Gram Sadak Yojana (PMGSY) on 25th December, 2000, with the objective of providing Road Connectivity through good All-weather roads to all unconnected habitations having a population of more than 1000 persons by the year 2003 and those with a population of more than 500 persons by the end of the Tenth Plan Period (2007).

Pradhan Mantri Gram Sadak Yojana (PMGSY) was launched as a fully funded Centrally Sponsored Scheme to provide all weather road connectivity in rural areas of the country. The programme envisages connecting all habitations with a population of 500 persons and above in the plain areas and 250 persons and above in hilly States, the tribal and the desert areas.² According to latest figures made available by the State Governments under a survey to identify Core Network as part of the PMGSY programme, about 1.67 lakh Unconnected Habitations are eligible for coverage under the programme. This involves construction of about 3.71 lakh km. of roads for New Connectivity and 3.68 lakh km. under up gradation.

Growth with social justice have been basic objective of planning in India. The Government views Rural Development as critical to India's economic and Social Development. The policy objective is to achieve "Samagra Gramin Vikas" addressing all the issue of basic needs of the people in the rural areas. In this direction the PMGSY aims at improving the life-both individuals and community of the rural people. Besides the construction and maintenance of rural roads the PMGSY have some specific objectives on which this study focuses :

- It can help provide the basic services to the habitations and benefit the people as a result



of construction and up-gradation of the existing roads.

- It can help the villagers for easy transportation of their products to markets and can get them a higher price.
- It can help commute transport throughout the year to the habitations.
- It can also appreciate the land price of the locality.
- It will help the investors to set up large number of industries in the locality thereby generating employment opportunities for the villagers.
- To assess and measure the socio-economic impact of PMGSY roads on the lives of rural people in selected habitations/villages.
- To find out the changes and improvement brought about by PMGSY roads at individual, family and village level.
- To narrate the incidents and anecdotes related to the aforesaid impact.

CAG REPORT & PMGSY

CAG recommended that before taking up a programme like PMGSY with all India

coverage requiring huge funding and full participation by the states, the targets to be achieved need to be firmed up and the funding requirements assessed realistically in order to give the programme a realistic chance of succeeding and delivering the expected outcome. The Ministry may now firm up the targets to be achieved on the basis of funds that can actually be provided and utilized for the remaining years besides striving to mobilise the required funds through all possible means. The Ministry may in coordination with the state governments ensure that all instances of diversion, idling of funds, short or delayed releases are reviewed critically and the programme monitored closely so that these did not recur. The states should be advised to support the project proposals with the correct and relevant documents in support of the availability of land and clearance from the forest and the railway authorities instead on relying merely on certificates which were only general in nature. The states should be advised to take prompt action against the contractors where the work was behind schedule and also in cases of inadmissible payment of lead charges and tender premiums so as to improve the pace of implementation of the works in progress and ensure efficient fund utilization. The system of

independent quality assurance should be reinforced by involving independent research and educational institutes which have adequate testing facilities to act as state quality monitors and national quality monitors instead of entrusting the work to individuals so as to enhance the quality of the delivery system and ensure the accountability of the agencies. In the meantime, quality inspection by national level monitors could include some percentage of laboratory testing of material. The ministry may issue suitable directives/guidelines to state agencies to pay greater attention to the preparation of detailed project report and ensure compliance with the directives already issued. The Ministry should periodically review the extent of checks exercised by the National Rural Road.

PMGSY & CAPITALIZATION

Those who own land in a new road's catchment area will benefit from it in various ways, and if the markets for this land and credit function well, the willingness to pay for such benefits will be fully reflected in the resulting changes in land prices. This so called 'capitalization' approach to estimating the benefits (net of any costs entailed by ownership, such as land taxes) is well-established in the regional and urban economics literature; but there are drawbacks when applying it to poor rural regions. First, credit markets are very imperfect and the land market is usually thin. When respondents are asked what particular plots are worth, their answers are therefore bound to be rather speculative, especially if a road has been built only recently. Second, the new road may affect other factor markets. The ensuing effects on landowners are fully captured in the values of their plots, in the textbook version at least. Yet whilst households that depend mostly on agricultural labor almost invariably own a small house-plot and garden, any changes in their welfare stemming from changes in wage rates and employment possibilities will not be captured by summing up the changes in the values of individual landholdings in their communities. Third, of all the

wider effects, only the chance that new non-farm activities will arise in the catchment area will be covered in such an accounting. Fourth, as a purely practical matter, mapping all the land in a catchment and assigning it a rental gradient before and after the advent of a road is likely to be a burdensome affair, more so than identifying the communities and sampling their inhabitants.

Reports that land prices begin to rise sharply as soon as there is a credible announcement that construction has been sanctioned are commonplace. The subject came up almost always in Bell's (2009a) discussions with villagers in Assam, Himachal Pradesh and Orissa, in which quite startling claims, often of many-fold increases, were usually followed by remarks to the effect that there had been very few, if any, actual sales. Quite some time must elapse after construction before settled valuations based on transactions displace speculative guessing. One hopes that enough panel surveys will be carried out to reveal how things actually develop over the whole course of events, from before any announcement to full maturity many years afterwards. For such evidence would provide an invaluable check on the estimates derived from the approach pursued in this paper.

The three big questions posed in the Introduction are addressed seriatim preserving and enhancing current benefits.

The benefits generated by past investments will continue undiminished only if the PMGSY roads are properly maintained. The associated outlays will be very modest in comparison, and the consequences of neglecting to make them can be readily experienced by taking a ride at random on the district and state highways to which the PMGSY roads are connected. The technical capacity to keep this extension of the network up to scratch appears to be adequate, but the outlook for actually financing the work is poor. Although the five-year provision in the contracts is helpful, it is seen to

be just a stop-gap measure when viewed against the roads' economic lifetime. Many engineers claimed that the funds allocated to the maintenance of the P.W.D. network are but a fraction of the amount needed to keep it in good order one-third at best, often a quarter or less. The villagers in Assam, H.P. and Orissa with whom I spoke on my field-trip had not only a firm opinion of where the responsibility lies, but also a blithely optimistic assessment of the states' finances. In fact, each link is an almost ideal local public good, whose beneficiaries are readily identifiable and ought to contribute to its management and upkeep, supported by a matching grant from the state government that is suitably calibrated to their community's economic condition. All the classic problems of provision and collective action arise: the villagers will (and did) protest their poverty, the burden must be distributed among them, and that hardy perennial, 'the lack of political will', will smother efforts to take real action at higher levels of government. Yet India's constitution provides for communities to raise taxes as part of its design to further local democracy. Since a start must be made sometime, why not now? Enhancing the benefits generated by past investments requires exploiting certain opportunities that arise within public infrastructure as a whole. In the wider road network, for example, the miserable state of most district roads limits the gains from PMGSY, since most trips involve a stretch of travel on both. Rural roads complement certain other forms of investment, in the sense that the joint returns are larger than the sum of those yielded by the separate components. Intuition suggests that this is especially so for irrigation, but it is likely to hold also for electricity and drinking water. Rural roads are, in contrast, good substitutes for local health facilities and schools. There is no need to have a primary health centre in every cluster of villages when a taxi or ambulance can be quickly summoned by telephone, nor a middle and high school when adolescents can easily cycle up to 8 km in little more than half an hour – and all of them would

benefit from such daily exercise. A planned system of hubs will produce big savings, even if the bikes are provided free from the public purse.

IS A CONTINUATION OF PMGSY SOCIALLY PROFITABLE ?

This question must be posed, even if a stop is politically unthinkable. For there are always alternative uses of public funds, and scrutinising any given proposal using a common procedure imposes a measure of discipline on the thinking that leads up to decisions, if not on the decisions themselves. It indicates that providing roads to villages in the hilly states is probably not socially profitable at the discount rate of 10 per cent. Yet the net returns in the other participating states easily make good these shortfalls, even without an appeal to 'growth effects' generated by the larger economy, or to the existence of net, positive external effects produced by rural roads on the larger economy. On balance, there are such effects, but the magnitude of the net benefit is shrouded in uncertainty. The formal estimates of the benefits generated in the spheres of education and health are substantial in size, though the method used to arrive at them has its weaknesses. The respondents in the Orissa survey ranked these benefits roughly on a par with the commercial ones, as did many of the villagers with whom I spoke on my field-trip. When a passable road may well be decisive in life-and-death emergencies, people will indeed value it highly. At all events, it is reassuring that two such radically different approaches to estimating a vital magnitude yield broadly similar results.

PRIVATIZATION UNDER PMGSY

The State Government under the dynamic leadership of Shri Naveen Partnaik has decided to entrust construction of roads under the Pradhan Mantri Gram Sadak Yojana (PMGSY) in the Naxal-affected areas to interested private companies. Though crores of rupees are being spent under the PMGSY in laying road network in rural Orissa, communication facilities were

found to be in a shambles in Rayagada and other backward tribal districts. The State Government has so far provided roads to 6,514 habitations out of the total 9,948 which did not have connectivity. The slow progress of construction of roads in these districts is attributed to Maoist threats. As the ultras have killed a number of contractors in Malkangiri, Rayagada and other districts, there are few takers for contracts under the PMGSY. It has been found that there is no participation in the tender process of the PMGSY roads in Malkangiri, Gajapati, Rayagada, Sundargarh, Mayurbhanj, Keonjhar and Kandhamal districts due to the 'Red' threat. As central public sector undertakings (PSUs) are also not interested to take up construction work in these areas, it was decided that private companies and Orissa Construction Corporation (OCC) will be entrusted to do roadwork in these regions. It was decided that as 3,204.86 km length of roads have been completed in five years, their maintenance will be handed over to Panchayati Raj and other departments concerned. Besides roads under the Rural Development, roads under Panchayati Raj, Water Resources, Works and Forest & Environment departments are being constructed under PMGSY.

Temporary wooden bridges will be constructed on small nullahs in interior districts as people find it difficult to communicate during the rainy season when these overflow. The Centre has so far sanctioned Rs.9958.74 crore for construction of 29,289.43 km of roads under the PMGSY. Out of this, Centre has released Rs.5,751.82 crore. The State Government has constructed 16,666.64 km roads with an expenditure of Rs.6,132.95 crore. It has been decided that 4,500 km of roads will be laid with an expenditure of Rs.2,200 crore during 2010-11.

FINDING & CONCLUSION:

Where already roads have been developed to varying degrees, the social impacts

are not as massive as from opening a new road, but still significant. A recent study in India (where road connections and connectivity of some kind exist in most regions) showed that the socio-economic development of areas, considering education, health, family planning, employment, income and other variables, were generally positively correlated with the type and condition of the roads. In other words, areas with poor accessibility were worse off compared to areas with better road access, the highest social and economic progress occurring in areas with established paved roads for a long time.

(a) When to measure social benefits: I believe that since measuring social benefits is difficult, this needs to be done only if transport cost savings and time savings approach (the traditional methodology for transport projects) does not provide enough justification in terms of ERR (economic rate of return) estimates. Where such traditional ERR is high enough to satisfy the threshold, references can be made to the nature and extent of social benefits from the project, without measuring them. Efforts in measuring them may not be essential in such cases. If relevant case studies are available, and if norms or correction factors are already available and allowed by the funding agency, these can be applied as a correction to the basic estimate. However, for low volume roads, the standard ERR estimates will not be able to justify investments in most cases. If international funding agencies will initiate scientifically designed case studies in different countries and geographical areas, covering a variety of situations, a sufficient body of evidence can be built up in the next 4-5 years, to argue successfully for using a correction factor for social benefits based on these studies. This strategy will give a rational basis for future use in many countries and situations, without repeating studies to justify each project.

(b) Nature of social benefits: Social and economic benefits are mixed to a large extent. As mentioned, many of the social benefits can be

quantified as they express themselves through economic impacts/parameters. In addition to economic benefits such as increased profitability of currently marketed goods, incentives for larger production and greater diversity of farm and non-farm production, better access will promote: (1) labor mobility and larger employment opportunities; (2) improved access to health, more work days available due to reduced morbidity and sick days per person; (3) better access to schools and higher percentage of people with basic education and literacy, which has been associated with better productivity and acceptance of change in farm and other production methods; (4) more girls receiving education with attendant benefits of improved, and healthier home management and better bringing up of children; greater acceptance of family planning which will subsequently reduce overpopulation; (5) greater personal transport and increased social mobility with transfer of knowledge, more opportunity for new businesses and entrepreneurship etc. Above all, better access increases income and employment and also helps alleviate poverty in many ways. Raising people above the threshold of poverty is a major social impact. The Study in India referred below calls these multiple sectoral benefits from improved rural access as increase in the level of KAP (Knowledge, Attitude, and Practices) of a community. This study makes a detailed analysis of these impacts through education, health etc., using survey data of several villages and households under different levels of road connectivity.

(c) Not necessarily causal relationship: Two aspects are important to note: Road connectivity is often only one of many factors that influence change in the state of development, social and economic, of a community. There are several other factors which are at work simultaneously (including resource endowment, political factors etc). Moreover, it is often not possible to establish

a causal relationship between the road and the social and economic changes in its area of influence. Very often what a study can establish is simply that the road connectivity, along with other factors, are positively correlated with a given change. Multivariate analysis can be designed to indicate the extent of change due to road connectivity alone. However to conclude, PMGSY programme is a huge success in Odisha.

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Analysing the Causes of Girls Dropout from the Schools in Odisha

Biswarupa Dash

Educating girls is one of the most important investments that any country can make in its own future ¹. Better educational status of girls and women is an enabling factor to achieve progress and development of the State ². In ancient time, the female education was entirely domestic and vocational, they being prepared for the duties of household. Towards the end of the ancient period, the Hindu system of education evolved one type of Schools, the *Tol* or *Pathasala* which was the Hindu school of higher learning. Growth and spread of women's Education during the British rule in Orissa (1803-1947) contributed in a major way towards their greater role in the history of making the modern Orissa. Female education made a beginning in Orissa under the guidance and supervision of the Baptist Missionaries. It is quite well known that India has made progress in education, but not enough and definitely not at a pace we would have like to see. It is unanimously accepted by many that schooling has innumerable benefits for the child. But the irony of the fact is that even after 67 years of independence, a vast majority of Indians especially girls are deprived of these benefits. The education of girls is lagging

behind the boys at all level of school education. Their enrolment is low and dropout rate is higher than boys at all levels of education. As the statistics shows that 60% of all children from rural areas in the age group 6-14 years do not enroll themselves in schools, and dropout rate at the elementary level is found as high as 60% (Sixth All India Education Survey). S Devi and Mahesh E highlights that one of the persistent problems which has held back universalization of primary education is the early dropping out of children from the schools. This represents enormous wastage of resources and contributes directly to the number of illiterates. The dropout rate is one of the negative indicators of educational development. It is found to be very high among the backward population. ³ Children belonging to the socially disadvantaged groups like Scheduled Caste and Scheduled Tribes are found to showing little interest for studies due to socio-economic constraints.

Dropout rates in primary and upper primary level for ST population in Odisha is shown yearwise since 1973 below in the following table⁴.

Year	Primary Level (%)			Upper Primary level (%)		
	BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL
1973	90.6	96.1	92	-	-	-
1995-96	67.8	74.7	70.2	79	84.6	81.2
1996-97	67.1	74.1	69.9	28.7	84.2	80.9
1997-98	63.4	71.3	68.7	73.5	79.7	76
1998-99	63.1	68.3	65	72	78.1	74.5
1999-2000	63	67.9	64.7	71.7	78	74
2000-01	61.7	66.5	64.1	70.9	77.1	74
2001-02	61	65	63	70	76	73
2002-03	49.3	57.4	53.3	75	80.3	77.7
2003-04	48.2	56.6	52.4	73	78.5	75.8
2004-05	48	56	52	67	72	69.5
2005-06	12.44	24.34	23.32	35.89	38.46	37.07
2006-07	18.7	27.05	22.88	29.91	34.97	32.44
2007-08	14.03	19.75	16.89	22.13	25.53	23.83
2008-09	9.05	12.34	10.69	14.28	15.96	15.12

The enrolment ratio among girls in primary schools has substantially increased from 58.2 (2000-01) to 99.57% (2011-12). The dropout rate among girls at the primary level has declined sharply from 41.4 per cent in 2000-01 to 0-62 per cent in 2011-12 and at upper primary level from 61.1 per cent in 2000-01 to 2.23 per cent in 2011-12. But the dropout rate of girls at the high school level is 51.8 percent and even in case of SC and ST communities, these rate is even higher at 61.8 and 62.7 per cent respectively.⁵ There are many socio-cultural, economic and educational barriers which hinder their participation in education. Multiple factors are responsible for children dropping out of school.

Reasons for Dropout in Schools in Odisha 2003.04 %

Reasons	Dropout
1. Crowded Classroom	0.8
2. Problems with teacher	7.2

3. Difficulties in reaching school	5.8
4. Difficulties in learning	6.2
5. Sibling care	0.3
6. Household work	12.3
7. Migration	0.8
8. Earning member of family	14.5
9. Financially weak	15.3
10. Completed the desire level	0.5
11. Community/Social taboo	0.0
12. Could not interested in studies	10.2
13. Parents not interested in studies	4.5
14. Awaiting admission to the next level	0.0
15. Others	21.6
Total	100

The traditional belief that education for women is unprofitable as an investment either for the society or for the individual, is arresting the

spread of women education among the masses in the society. The high cost of education is the biggest deterrent to families educating their daughters⁷. Poor families are also more likely to keep girls at home to care for younger siblings or to work in family enterprises. If a family has to choose between educating a son or a daughter because of financial restrictions, typically the son will be chosen.

According to the Economic survey of 2011-12 at the primary level, the dropout rate declined from 41.80 per cent in 2000-01 to 2.60 per cent in 2010-11. The dropout rate of boys fell from 42.30 per cent to 2.35 per cent and those for girls from 41.40 per cent to 2.86 per cent over this period. The dropout rates still remain high for SC and ST at 3.38 percent and 4.85 per cent respectively. It is highest (7.07%) in Cuttack District and lowest (0.00%) in Sambalpur District. Infrastructure facilities in schools have a direct bearing on enrolment and dropout rates. By the end of 2010-11 about 6.53 per cent of schools did not have drinking water facility, it may be one of the reasons for lower participation rates of girls in education. According to the Odisha Primary Education Programme Authority (OPEPA) the over all dropout rate at the upper primary level is highest in Koraput district (16.98%) and lowest in Nayagarh district (1.11%). The dropout rate is highest among ST (16.42%) in Jagatsinghpur district and among SC (20.16%) in Koraput district.

A girl is always considered as the property of the others. As this age old notion has been injected into the minds of Indian parents, so they could not easily free themselves of this ideology. Also a daughter with higher degree of education might have faced higher dowry problems as they want a comparably educated husband⁸. Usually, the parents are not becoming willing to provide higher studies to their daughters for the existing system of the dowry.

Early marriage and frequent child birth are the associated reasons for the girls discontinuing their education. The accepted notion is that a son's education is urgent for a job where as a girl's destiny is to get married⁹. Orthodox attitude of the parents are also the reasons of the dropout of the girls. Girls are also more likely to be dropped out of school because of their domestic responsibilities¹⁰. Another disincentive for sending daughters to school is a concern for their protection. When schools are located at a distance, when teachers are male, and when girls are expected to study with boys, parents are often unwilling to send their daughters to the schools¹¹. One of the causes for dropout of girls may be the location of schools which are far away from their homes, particularly in rural areas. It will be more convenient for them if school buses take responsibility for pick up and drop facility for the girl children.

The major reason for school dropouts among tribal communities has been non-availability of books and teachers in their own language. Girls are more interested in going to schools if female teachers are there in the schools. They feel more comfortable with female teacher. As per 7th All India Educational Survey 2002-03, the percentage of schools without female teachers in the state was 58.99 of which 62.02 in rural area and 10.11. in urban area.

The National Policy on Education (NPE, 1986) recommended the need for having a female teacher in every primary school. Many parents to certain communities do not send their daughters to schools when they attain puberty. After puberty parents do not think it proper to send their girls to schools in anticipation to prepare them for an early marriage, which is largely prevalent among them¹². Many parents do not want to send their daughters to co-educational schools. There is an urgent need to open separate schools for girl's especially at upper primary level. One of the

obstacles in girls education is that schools are away from their homes.

Recently, a discussion was carried on the mass education in the State Assembly of the Government of Odisha regarding the causes of the dropout of two per cent children from the education. It is stated that the ratio of the students leaving education from the middle of their career is less than the national level in Odisha. It is 1.97% in Odisha whereas it is 4.67% in the national level. It shows that the dropout ratio is gradually decreasing since 2000 (36.2%) and in the recent year 2014 (1.97%). The discussion also highlighted that, mostly the higher number of students of SC & ST were leaving the educational institutions in spite of implementation of different programmes for the promotion of education among the masses like Sarva Siksha Abhijan, Rastriya Madhyamik Siksha Abhijan and other programmes by the state government. Odisha's dropout rate in primary level was much better than neighboring states like Andhra Pradesh (3.18 per cent) and West Bengal (6.3 per cent)¹³.

To encourage girls participation in education, state government has provided scholarships to students both at pre-matric and post matric levels, boarding and hostel facilities for girls', bicycles for girls to improve mobility and exclusive schools for girls from the marginalized communities.

There is also reservation for girls in technical institutions in the state¹⁴. The State Government has taken initiatives not only for quantitative expansion but also for qualitative improvement in education at all levels. The Government has given special focus on development of educational infrastructure in tribal and backward areas through various schemes to improve retention rate and to check dropout among underprivileged students.

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“Culinary Art - An Art Beyond Imagination”

P.P. Mohanty

Food is one of the fewest things in whole world that almost everyone becomes satisfied with it. When people eat, a kind of satisfaction and pleasure make them happy. And whatever can make a person happy could be considered as an art. The way the dishes are adapted and arranged in a table and the way a food is tasted make the food as an art work. From the philosophical point of view, the joy and sadness a food can cause by its taste. The taste gives us the greatest joy because eating is the only thing which is not followed by regret.

A culinary art is the art of cooking. Cooking is the process of preparing food and meals that will be eaten or the food served to other people. Culinary is one of the finest and most important arts given to humanity. Through the art of cooking we sustain the activity of life, body, soul and spirit, in order for us to fulfill our life's purpose and destiny. Culinary art is one of the oldest and pristine art since the dawn of fire, and fire or heat is one of the most prominent part of the culinary art to be performed. In simple and briefly, culinary is connected with cooking and kitchen. The art of culinary is best performed when the food is prepared skillfully and that will please everyone through its flavour, aroma, and taste. So the cooking and food is the finest art that has had the most influence on humans' civilization.

There are many forms of arts performed by the human beings in this world, but the culinary art is such an art which is unique because it sustains and a means of survival for the living soul in order for existence to carry out the rest of the arts in this universe. In the context of different arts, culinary art is very similar to the art of painting. A painter manifests his creativity and imagination and creates a masterpiece of art which is appreciated and applauded by the people. Similarly a cook or a culinarian apply his creativity and imagination by heart and soul on a recipe and creates a sumptuous and luscious dish which quench the desire of soul of people. So culinary or cooking is surely a living art closely linked to the health of humanity by enlivening, enriching, and transforming the food.

Both the art of painting and art of culinary correlated with each other because in both the cases an idea of imagination comes to the mind and that ends in creating a wonderful product to be relished by all. Though concept and theory of science is not so much executed in other forms of arts, but in culinary art, assumptions of science play a pivotal role which considers the diet and nutrition of the mankind. So culinary is both an art and science that is perfectly blended with each other. The prerequisite index for the culinary art is fire or heat, if there is no fire then this art can never be performed. And the outcome of this art

is food which is intertwined with the culture. The culinary art has a philosophical background that is interlinked with the cultural insignia of a place. The diversity of the culinary arts around the world reflects many considerations such as economic, aesthetic, nutritional, religious and cultural.

Every culture has a unique food philosophy and that is best derived by the art of culinary, and the culinary art evokes the way we cook our food tells a lot about who we are and what our culture and tradition is. The best purposes of culinary art are food, and food may be cooked by the socio cultural influences, or individualistic or modernistic influences, but act of culinary art itself is a spiritual pursuit. Whether one is cooking daily for loved ones or preparing *langar* for thousands in a Gurdwara or occasionally over weekends, cooking can elevate the soul to the greater heights. Food is a universal necessity. But it is only human beings who endeavour to transform food into something more through the perseverance of culinary art. An ingredient can be transferred to a food by the act of culinary art with the help of tools, methods, and combination of spices and more often an ordinary imagination which makes it an extraordinary dish by imparting an aura of flavour, aroma, and taste. The archaeologists and evolutionary biologists proclaimed that cooking was, and still is, crucial to our evolution. Not only it stimulates the mastery over fire and ushers to use the innovation and imagination for cooking of food but also able to increase the energy output for other creative pursuits in this world. The activity of culinary art is not confined to the individual concerned rather it is also a social activity. The preparing and sharing of food came to define relationships within families as well as in the larger community. Food is inextricably linked to occasions and memories, and the food is the exuberance of the culinary art. A simple imagination by the dint of culinary art

mesmerized to the reality which gives a clandestine happiness. Food has an incredible quality to push a person's happy buttons. Culinary is such an art by which the frame of mind gets reflected on the platter of a person. The culinary has immense power that can transform the anger, melancholy, into ecstasy, serenity, lust and pride.

All this makes cooking the most versatile art form and in a way, a spiritual activity. Unlike other artistic mediums, it has the capacity to engage all the senses. Culinary art is not only the mere preparation of food but also the aesthetic presentation and embellishment of the food which tinkles the sixth sense of a person. The aroma, flavour, and taste of a dish is only intensified by the virtue of culinary techniques and practices. From the time immemorial, the art of culinary is practicing till today, only the age old tradition has been changed by the influence of innovative techniques and styles and approaches, but still the same spirit of imagination is inculcated in this art which makes it astute and intact form of art. However, recent research shows that sound, too, is a critical element in creating the right dining experience. [Hesston Blumenthal](#) of the three-Michelin-starred Fat Duck restaurant in Berkshire, England, has a curious dish on his menu called 'Sound of the Sea'. It features a collection of seafood served on a bed of sand-like tapioca resembling the seashore. But what makes the dish really unique is that diners are encouraged to listen to the sound of waves playing on an iPod while savoring this culinary treat. So that sound can influence and enhance the taste of sense.

The dimension and context of culinary art is up to a greater extent. It is the chef whose many years of experience and practice that has made it a tremendous creative canvas which knows no bounds. The chef has imbibed and inculcated this art in his mind and soul that he has the means to play with senses, serenade them and often lead

them gently to higher plane. A sensitive and imaginative or innovative chef's culinary preparation can become a conduit to blissful *tabula rasa*, a state of blankness where the mind leaves behind the known and is open to the will of one's creative muses; a state that enables a journey towards the rediscovery of the self and creation of new perspectives. It is recognition of this power that makes culinary a truly spiritual and devotional experience. Just as prayers transmit our spiritual energy to the cosmos to be rejuvenated, a part of us gets involved in the food we prepare - our personality, our wishes and joys - in continuance of the cycle of life. Cooking or culinary is perhaps the highest form of meditation, a divine ritual that is key to nourishing the soul and balancing the cosmic forces of yin and yang. Culinary art is even treated as inspired art of cooking. It's viewing as cooking, not as an obligation, but as an inspired, creative art form. It involves in taking a few ingredients and creating a masterpiece. The masterpiece doesn't mean that a fancy, elaborate, gourmet dish, the masterpiece may be a small or big, all it requires a heart and imagination to perform the art of culinary. It teaches inspired happiness, experience, fun and creativity also. It also creates the recipes by creatively mixing the favourite foods and flavours together or by recreating a special dish shared in a memorable places or moments with someone special.

It is called an art beyond imagination because it is inspired; it is experimental and continuous learning from the mistakes. Anybody without the proper technical skills can perform this art, but only thing that is requisite is a little practice, perseverance, and creativity. Moreover it is imaginative form of art, not only it provides a dainty dish but also it brings the joy and smiling faces to others. It is the art which creates the sense of belongingness and togetherness. Like music

and visual arts, *a culinary art is* not static, and has never ceased to evolve. It takes into account the past in the light of current knowledge to consider new trends. Its history and culture is an integral part of its art and a source of inspiration. Cooking reflects the customs of its age as well as present day habits and preferences.

Cooking is no longer just a means of survival, it is a form of self expression as well. It has the ability to add a little spice to everyone's life. Cooking is an art that seems mysterious at first, but its elements are easy to define. It is possible to classify culinary art into three stages, inspiration, creativity and presentation. First one needs to be inspired, to imagine the final product, and to have a passion for what is being created. *Culinary art* is synonymous with chefs, cooks, lovers of good food and all those associated with the business of cooking and eating. It encompasses the availability of food and the art and science of cooking. Authenticity and an uncompromising approach to quality are the foundations of this art form. *Culinary Art* highlights the diversity of the world of food and cooking. It is the study of product, ingredients, techniques and methods, traditions and innovations. Definitions and facts supported by practical information are also part of it. Recipes take an overview of the past and present and provide a platform for creating and exploring the culinary future. By concluding this, the culinary art in Indian aesthetics point of view is the state of mind 'Bhava' and the emotional flavour or essence crafted into the work "Rasa".

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Participatory Administration of Justice : A Plea for Nagarpalika Nyayalaya

Baishnab Charan Das

Introduction :-

Time is now ripe for consideration of and appreciation for an alternative of the present system of “Professionalized Model of Justice Delivery”. Many scholars feel that the alternative lies in the “De-professionalized Model of Justice Delivery” which shall ensure “people’s participation in administration of justice” at the grass root level.

This concept is not new and several such instructions are found today in other countries, like U.S.A., England, erstwhile USSR, China, Burma, Srilanka, to name a few.

India, too had in the past an “indigenous system of resolution of disputes”, called NYAYA PANCHAYAT (or, popularly known as PANCHA PARAMESWAR). Much before the induction of the British judicial system, this ancient Indian model was no doubt, “more simple and less formal”, compared to the “clumsy and cumbersome” procedure of the present system *of “dispersion of justice”.

Arguments and counter-arguments have been aired in the context of the “revitalization” of the “Nyaya Panchayat” as a “mechanism for resolution of disputes” at the village level.

One argument is that justice should be dispensed by “those who know laws” and not by

the ‘laymen’ comprising the NYAYA PANCHAYAT.

But, the other argument, more strong and valid, suggests that :Knowledge of local customs and traditional and awareness of local interest” (and not necessarily “knowledge of law”) would help better in making justice people-friendly, cheaper, more people-participating, more effective and more acceptable. The second view illustrate the “system of jury”, which was in practice in India for a quite long time past.

Constitutional Justification :

Art 39.A of our Constitution substantiates the goals and ideals of our Constitution in favour of a FORUM with peoples’ participation for speedy, effective and inexpensive mechanism for resolution of disputes through a simple procedure of mediation at the grass-root level.

The Law Commission’s View : -

After a prolonged deliberation, the Law Commission of India has recommended for the setting up of a “Statutory Village Level Court”, renamed as “GRAMYA NYAYALAYA, replacing “Nyaya Panchayat”.

However, the Law Commission’s Report is silent on setting up of a similar “People-participatory-Statutory Court”, for dispensing at the level of Urban Local Bodies (ULB).

What Does this Paper Intend to Suggest ?

This small paper is an academic exercise to suggest setting up of a “**Nagarpalika Nyayalaya**”, (nearly similar to the ‘*Gramya Nyayalaya*’) covering the area Municipal Corporations, Municipalities and NACs, taken together, which spread over within a District.

The Blueprint of the proposed Nagarpalika Nyayalaya is briefly stated in the paragraphs to follow.

Its Structure :

a) There shall be constituted one Nagarpalika Nyayalaya at the district level to cover all Municipal Corporations, Municipalities and NACs, which spread over within the said District boundary.

b) The Nyayalaya shall have jurisdiction extending to the geographical limits of each Municipal Corporation, Municipality and of each NAC existing within the district.

c) The Nyayalaya shall be manned by “men of sound conscience” with no “bias” and free from “all political compulsions”, but “legally trained” with “adequate social and customary orientations”.

d) The setting up of Nagarpalika Nyayalaya will need suitable amendments in the 4th Constitution Amendment Act of 1993 (including XII Schedule), the Municipality Act., the C.P.C. and the Cr. P.C., the M.V. Act and the like.

e) The *Nagarpalika Nyayalaya* shall have a panel of three Judges, including a Presiding Judge, who shall be drawn from the State Judicial Service in the rank of a Munsif-Magistrate (J.M.F.C.). The other two shall be “Assisting Judges”, chosen from among the residents of the locality. Of the two Assisting Judges, one shall be a person with “legal training” and having

knowledge of law, while, the other one shall be drawn from among ‘social activists, social elites, men/women of repute with a broad outlook’ and they shall be within the age-limit of 60 years.

f) The Assisting Judges, once selected, shall hold office for a term of five years or till age of 60 years, whichever is earlier. There shall be no bar to their re-selection. They shall be citizens of India and shall not be below age of 35 years.

g) The Assisting Judgeship shall be honorary. They can resign on their own, in writing to the District Judge, who shall bring it to the notice of the Chief Justice of the State High Court for acceptance. They shall be entitled to sitting fees.

h) The Assisting Judges shall hold office during their ‘good behavior’, Physical fitness and mental stability.

i) The Assisting Judges can be removed from office, on an inquiry conducted by the District Judge at the behest of the Chief Justice of the State High Court on grounds of proved misbehavior and moral turpitude.

j) The Presiding Judge and the Assisting Judges shall be free from all “Political compulsions and Executive interferences”.

SELECTION OF JUDGES AND THEIR APPOINTMENT AND TRAINING.

a) The Presiding Judges shall be drawn from the State Judicial Service in the cadre of Munsif-Magistrate (J.M.F.C.) with at least three years of service experience, through a process of selection to be made by a panel of selectors comprising the District Sessions Judge and the District Collector of the concerned District, subject to the approval of the Chief Justice of the State High Court.

b) The Assisting Judges shall be selected (not elected) by a panel of selectors, consisting of the

District Sessions Judge and the District Collector of the concerned District so as to keep the process of selection “free from all Political compulsions”. The panel of names (so selected) shall be subject to the final approval of the Chief Justice of the State High Court.

c) The selection of Assisting Judges shall be made from among the residents of the locality in the concerned district.

d) The Assisting Judges shall be “men of integrity, good character and responsibility”. They must be graduates in their educational qualification.

e) Preference shall be given to women, Dalits, Social workers, Social activists and to the active members of the Voluntary Organisations and N.G.Os, and also of Civil Society Groups.

f) The Judges shall be appointed by the Governor of the State.

g) The Judges shall be administered Oath of Office by the Chief Justice of the State High Court before assuming office.

h) The Assisting Judges shall undergo a “short-term Judicial training” (for at least two months) to get acquainted with procedure of disposal of disputes and such other niceties of legal procedure at the State Judicial Academy.

i) During their short-stay at the State Judicial Academy, the Assisting Judges shall be trained in the areas of relevant points of law, social justice, gender justice, customs and traditions and non-professional techniques of disposal of cases within an atmosphere of amicable settlement of disputes preferably through conciliation and mediation.

Principle of Unanimity in Arriving at a Decision :

As far as practicable, the ‘Principle of Unanimity’ shall have precedence over majority

decision only after each judge’s view is considered, deliberated and appreciated soon after the hearing of the dispute is over. They may also consider the view of the contesting parties, if it is partial to the ‘Principle of Unanimity’. However, the Presiding Judge shall give guidance “in the matter of law” only.

But, there has to be an interaction between : “Legally trained minds” and “People of sound Commonsense”, who are well-conversant with : “Local Conditions, customs, tradition, beliefs and approach to local disputes”.

The Nyayalayas’ Jurisdictions :

a) The geographical or territorial jurisdiction of the Nyayalaya shall be confined to the district within which the Municipal Corporations, Municipality and the N.A.C’s operational area spreads.

b) **Civil Jurisdiction** : The Nyayalaya’s Civil Jurisdiction shall over all disputes relating to movable and immovable properties involving a value not exceeding one lakh rupees, “without the nature of the subject matter of the dispute being ignored”.

The Civil jurisdiction of the Nyayalaya shall also cover the following three types of disputes, such as :

- i. Civil disputes.
- ii. Family or Matrimonial disputes
- iii. Other disputes.

j) Civil disputes may include the following :

1. Disputes arising out of urban land ceiling law, boundary and encroachment disputes.
2. Purchase and Sale of property related disputes.

3. Entry of name in Record – of – Rights related disputes,

4. Cases related to Municipality Holding Tax, Property Tax, Octroi etc.

ii) Matrimonial and Family disputes shall related to :

a) Marriage, b) Divorce c) Maintenance
d) Custody of Children e) Inheritance and succession – share in property, f) Such other disputes under the Family Courts Act, 1984 so diverted to it by the Family Court.

iii) Other Disputes shall Relate to :

a) Non-payment of wages and Violation of Minimum Wages Act,

b) Suits arising out of Money- laundering, Money lending, Chit Funds and lotteries.

c) Complaints of harassment against local officials, belonging to Police, Revenue, Medical, Transport and such other Public Service providing departments of Government.

d) Violation of prevention of Child Labour Law.

e) Domestic violence and torture on women and children, sexual harassment and ragging in Educational Institutions.

f) Disputes arising out of Bonded Labour(Abolition), Act,1976 and Civil Protection of Rights Act., 1955

g) Disputes relating to illegal eviction of slum dwellers and their rehabilitation.

Penal Offences Jurisdiction :

In the past minimal criminal jurisdiction was conferred on *Nyaya Panchayats*, which could impose a fine of Rs.50/- only.

The Law Commission was of the opinion that the *Gramya Nyayalaya* shall have criminal

jurisdiction to try all cases of criminal or penal offences under the Cr.P.C of 1973. In that consideration, the proposed *Nagarpalika Nyayalaya* being headed by a Judicial Magistrate First Class (JMFC) shall be conferred with similar penal offences jurisdiction and the *Nyayalaya* shall have the power to impose punishment as a JMFC is entitled to impose under the Cr.P.C 1973. In respect of penal offences relating to Civil Bodies and Traffic Rules etc. the *Nyayalaya* shall follow a fair and simple procedure as far as practicable, without violating constitutional protection given under Arts 21 and 22.

Non-Application of Certain Laws:

To eliminate the complexities of certain laws, like the Civil Procedure Code (1908), Cr.P.C. (1973), The Indian Evidence Act, 1872, The Limitation Act, 1963 and to simplify the round about procedures involved therein, these laws may be liberally used to the advantages of the disputing parties only when required and found proper.

Procedure in civil proceedings:

A simplified procedure in civil proceedings before the *Nyayalaya* has to be followed to keep away the procedural complexities. It is, therefore, suggested that a simple format stating the name and address of respondent (opposite party), a brief statement of the dispute's nature has to be filed by the appellant before the Presiding Judge, who, along with the Assisting Judges shall visit the dispute-site, briefly hear the parties, witnesses and the lawyers (if present) and allow a brief cross-examination. If possible, the decision may be handed over then and there. As far as practicable, the decision shall be governed by the principle of natural justice, fairness of Judgment and good conscience.

Appearance of Lawyers Before the Nyayalaya:

It may not be rigidly insisted upon but it should be minimal. Parties may engage lawyers of their choice both in civil and penal proceedings but with the onetime option given to the lawyers to pray for only one adjournment of date in case acute of urgency. However, persons with knowledge of law or one acquainted with the case or the party himself may plead the case, if he chooses.

Power of Call for Records:

The *Nyayalaya* shall have the power to call for such records from different offices, as required relevant for dispensation of justice in the dispute.

Language to be Used:

The *Nyayalaya's* proceedings shall be conducted in the regional language or language used in the locality which the parties can understand better. However the decision/ order of the *Nyayalaya* shall be written in English along with its translation in the regional language (if required).

Court Fees:

No Court fees shall be paid in the proceedings before the *Nyayalaya*.

Appeal/ Revision:

Divided views have come up on the vital Question- (i) Should there be an appeal/ revision filed against the *Nyayalaya's* decision at a higher court on the question of law and fact?

a) It seems just that atleast one appeal/ revision shall be preferred to correct any biased decision and to ensure principle of Natural Justice.

b) In cases relating to penal offences, there shall be preferred only one appeal or revision in

the Court of District Sessions Judge concerned, both "on the question of fact and law", with due and proper Justice being shown to the "Principle of Rule of Law".

c) In civil disputes the errors of law/ facts in the *Nyayalaya's* decision, if any, may be corrected through an appeal/ revision petition only at the level of the District Judge.

Execution of the Order of the Nyayalaya:

This matter may agitate many minds but to ensure expeditious execution of *Nyayalaya's* decision, it is suggested that the *Nyayalaya* shall seek mandatory assistance from the Revenue and Police officials at the local and District level. Any default on their part to do the needful shall be construed as misconduct and indiscipline and disciplinary disabling action shall be taken against the defaulting officials. Non-compliance of *Nyayalaya's* orders shall attract the provisions of Contempt of Court Act.

Conclusion:

The proposed *Nagarapalika Nyayalaya* System shall be people-friendly. For the smooth functioning of the *Nyayalaya*, the immediate need is the codification of a "Simplified Set of Rules" by the State Government in consultation with the State High Court at the earliest opportunity.

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Subaltern Studies : A New Trend in Writing History

Abhijit Sahoo

INTRODUCTION:

“History is the recorded struggle of people for ever increasing freedom and for newer higher realisation of the human process. The common people possess the capacity to make history. In fact the historic initiative of the masses has time and again produced social cataclysms that have changed the world.” The subaltern approach centers on and around the people, as people constitute the central theme of history. The subaltern studies of history claims to be an improvement on the elitist mode (both Marxist and Non-Marxist type) of exploring and explaining history. This mode of explaining history also known as “*history from below*” aims at constructing the paradigm of subaltern consciousness manifesting in different forms, at different places, and at different times. ‘Subaltern studies’ is a new trend of writing history, like other trends i.e. Imperialism, Primitivism, Nationalism, Marxism, Neo-Marxism, Feminism, Ambedkarism etc. The need of rewriting and revaluation on the basis of narration of history is being expressed.

Objectives:-

- 1) Explain the meaning and nature of the Subaltern History.
- 2) A study of rise and growth of the Subaltern History writing.

- 3) A study of available sources for the Subaltern History Writing.
- 4) The survey of early contribution of Subaltern History writing in India.
- 5) Criticism and Response of the subaltern studies.

Meaning of subaltern studies:-

‘Subaltern’, meaning ‘of inferior rank’, is a term adopted by Antonio Gramsci (1891-1937), an Italian Marxist and Communist Party Leader, refers to those groups in society who are subject to the hegemony of the ruling classes. A *subaltern* is someone with a low ranking in a social, political, or other hierarchy. It can also mean someone who has been marginalised or oppressed. From the Latin roots *sub-* “below”, and *alternus* “all others”, *subaltern* is used to describe someone of a low rank (as in the military) or class (as in a caste system). Subalterns occupy entry-level jobs or occupy a lower rung of the “corporate ladder.” But the term is also used to describe someone who has no political or economic power, such as a poor person living under a dictatorship. Different kinds of synonyms are used for the word ‘Subaltern’, like: common people, lower-class, underprivileged, exploited, inferiors, minors, weak etc. British Historian, E.P. Thomson wrote an article in ‘The Times Magazine’. While giving his

opinion he used the words '*History from Down Below*' Italian Marxist thinker Antonio Gramsci has used the word 'subaltern' for minor, poor, downtrodden people. Subaltern means overlooked, neglected, disregarded, and treated with unconcern and indifference.

Nature of the Subaltern Studies:-

In the thousands years of history-writing it is clearly seen that there existed two kinds of people: Superiors and Inferiors in the society. The superiors have been given more importance. Therefore, it is expected in Subaltern studies to write the history again, making it free. The inclusion of lower people or common men's history has been agreed. This trend of writing consists of the agony of exploited workers, labourers, oppressed caste, and women's income beyond the world of thoughts. The consciousness and autonomy of lower class regarding consciousness is the foundation of Subaltern studies. "In the work of subaltern studies it is necessary to reach up to not only the ideological part but also the livelihood of common people i.e. poor farmers, shepherds, workers, labourers, oppressed caste women. They are also human beings, they also think, take decisions, decide the way to live and grow in the society. The subaltern studies, therefore, defy those historians who regard people's action as external to their consciousness. So, the chief concern of the subaltern studies venture is thus to appreciate the people's consciousness and their action. A proper analysis of this consciousness and its due recognition by the historians would rightly present and project the subalterns as the maker of the history they live out.

Rise and growth of the Subaltern History Writing:-

The subaltern studies were proclaimed by its adherents as a new school in the field of Indian

history writing. In the early 1980s, there emerged in India a 'school' of history that goes by the name of 'Subaltern Studies'; this 'school' has now gained a world-wide reputation, and 'Subaltern Studies' is beginning to make its influence felt in Latin American Studies, African Studies, 'cultural studies', and other arenas. Where previously the history of modern India, and particularly of the nationalist movement, was etched as a history of Indian 'elites', now this history is being construed primarily as a history of 'subaltern groups'. 'Subaltern studies' is a foreign trend of thoughts and the philosophical foundation of this trend is found in the writing of the Italian Marxist thinker *Antonio Gramsci*. His thoughts were upheld by many thinkers *Frantz Fanon, Jivhe Zanax, Eric, Hobbs Bon George Rud, Shiro Brizand* can be specially mentioned. Antonio Gramsci was the founder of Marxist Party in Italian tradition and famous as a Marxist thinker. He was the organiser and leader of peasant revolt in Italy after the First World War. He wrote many articles after the rise of Mussolini to attack the dictatorship government and asserted the need to organise for changing Mussolini's government. As a result he was arrested in 1926. During his stay in prison he discussed with the prisoners on the political condition and collected information maintaining the daily record. He died in the prison itself. Later on his writing was published under the titles "*Selections from Political Writings*" and "*Selections from Prison Notebooks*." Gramsci tried to give the meaning of Marxist theory regarding the changed condition of world. "The process of production is the foundation of social development and change, economical transactions determine the direction of social development, thoughts and culture." Gramsci makes argument regarding this theory of Marx and says, "Though financial transaction is the foundation of social life, the cultural building on it is of the same

importance. Social change gives speed and direction to culture". Again Gramchi says, 'Be an Integral Historian and join the ranks of organic intellectuals in recognising every trace of independent initiative on the part of the Subaltern group, rather than reproducing, the minds and analysing the actions of the dominant group'. Through the thoughts of Gramchi, the trend of Subaltern studies became conventional.

Writing of the Subaltern studies and sources:-

The sources of subaltern studies, the social group on which the history has to be written, are not available in large quantity because these groups at the low level of society is not capable of expressing their thoughts and opinions like the superiors or leading people. Therefore the literature expressing their revelation is not made we don't have documents and sources of written correspondence. Therefore, Governmental documents, Govt. Reports, Reports of Revenue Department, Census Report, Documents of Police Department, Judicial Documents, Folktales, Folksongs, Folk-recollection, Interviews etc. are used to write subaltern studies. The meditation and thinking about all the above sources as well as the help of the different branches of knowledge like Economics, Sociology, Census, Anthropology, Archaeology, Psychology, Linguistics etc. are necessary only then can be created subaltern history.

Subaltern Studies and India:-

The founder of the subaltern studies is Ranjit Guha (an Indian) and the trend of 'Subaltern studies' prevailed in India, in the last twenty years of the 20th century. This new trend gave a way to new challenges by crossing the traditional writing of history. It provided a new direction, new amplitude and helped to begin a new chapter. Indian point of view of Subaltern

history is similar to the trend of writing in England, which became famous as '*History from Below*'. The '*Centre of South Asian Cultural Studies*' was established with the assumption that without knowing the work of downtrodden people, it is not possible to obtain the true sight of the contemporary history. Dr. Ranjeet Guha played a vital role in the establishment of this institute. He discussed about this view point of history with some of the Indian scholars. The historians, who experienced the need to study the new point of view regarding the revolt movement during the British rule in India, came together and deliberately started new experiments in the field of history. In 1982, a collection of articles edited by Dr. Guha "Subaltern studies" was published. This first issue of Subaltern studies can be called a concrete invention of the new trend of thoughts. Guha tried to write history of subaltern from the subaltern perspective. Then and then alone would it be possible to notice the kind of role that the majority of the population, the silent majority if you wish, played in directing the course of history. Inevitably, the issue is who was dominating whom and who revolted against the domination and in what kind of manner came to be central importance in these studies.

The philosophical base (foundation) of Dr. Guha's '*Subaltern studies*' is found in the writing of Gramchi. Later on, eight issues of '*Subaltern studies*' were published. Through these issues he gave an outline of common people's history. He also wrote '*Elementary Aspects of Peasant Emergency in Colonial India*'. In this book he wrote about the main parts of peasant's revolt "A farmer is the creator of his own history", says Dr. Guha. Dr. Shahid Amin, a close associate of Dr. Guha, has important contribution in the writing of 'Subaltern studies'. He was the founder; editor and worked as teacher in history in Delhi University. He has analysed the

effect of Mahatma Gandhi on the minds of the farmers who participated in non-cooperation movement. He has tried to know the intention of different elements of society related to “*Chauri-Chaura*” incident. He wrote an article ‘*Making the Nation Habitable*’ and a book, ‘*Remembering the Mussalmans.*’ He has expressed his thoughts about the dangers and bad effects on history writing from the point of view of any religious group.

In the trend of ‘Subaltern studies’ Dr. Sumit Sarkar also has contributed a lot. He is known as a brilliant historian, he employs the term subalterns for tribal and low-caste agricultural labourers and share croppers, landholding peasants, generally of intermediate –caste status in Bengal and labour in plantations mines and industries. He studied Marxism and his important writings consist of the history of common people in national movement, history of neglected group, leadership of Mahatma Gandhi in national movement and the dominant nature of foreign colonial government. In 1977 he discussed with Dr. Ranjeet Guha and turned towards this new trend. He wrote book like : *Swadeshi Movement in Bengal (1973)*, *Popular Movements and Middle Class Leadership in the late Colonial India*, *Perspectives and problems of History from Below (1985)*, *Writing Social History, Modern India 1885-1947 and 1983-1985*. He wrote articles as, Limits of Nationalism, Decline of the Subaltern in Subaltern studies, Beyond Nationalist frame. Dr. Sumit Sarkar is closer to the concept of “History from Below’ by Edward Thomson. In the introduction to his book, ‘*Popular Movements and Middle Class Leadership*’ he says - “History from Below being by concentrating on local and regional developments, encompassing various groups in the word popular-tribal, Peasant, artisan, labour protests and in the middle class a class which started asserting some kind of

regional on national leadership and which had a totally different composition from Princes and Zamindars.” Dr. Sumit Sarkar has expressed meditative thoughts about Subaltern studies. He says ‘Subaltern studies with its critique of all varieties of eliticism, whether colonist, nationalist or even Marxist has its focus on lower class indicatives, its pioneering efforts do represent a major breakthrough in our history writing’. He does not neglect the leadership of organic group of middle class as insignificant. Apart from this, in his article ‘Decline of the Subaltern in Subaltern studies’ he says that while giving emphasis on the psychology and work of deprived group in society, their social history is neglected.

CRITICISM AND RESPONSE OF THE SUBALTERN STUDIES:-

There has been wide-ranging criticism of the *Subaltern Studies* from many quarters. Right from the beginning the project has been critiqued by the Marxist, Nationalist and Cambridge School historians, besides those who were not affiliated to any position. Almost all positions it took, ranging from a search for autonomous subaltern domain to the later shift to discourse analysis, came under scrutiny and criticism. Some of the earlier critiques were published in the *Social Scientist*. In one of them, Javeed Alam criticised *Subaltern Studies* for its insistence on an autonomous domain of the subaltern. According to Alam, the autonomy of the subaltern politics is predicated on perpetuity of rebellious action, on a consistent tendency towards resistance and a propensity to rebellion on the part of the peasant masses. Whether this autonomous action is positive or negative in its consequences is of not much concern to the Subalternists: “the historical direction of militancy is of secondary consideration. What is primary is the spontaneity and an internally located self-generating momentum. Extending the implications of the

inherent logic of such a theoretical construction, it is a matter of indifference if it leads to communal rioting or united anti-feudal actions that overcome the initial limitations.

Sumit Sarkar, who was earlier associated with the project, later on criticised it for moving towards post colonialism. Over the years, there began a shift in the approach of subaltern studies. The influence of the post modernist and postcolonist ideologies became more marked. In his two essays, *'The Decline of the Subaltern in Subaltern Studies' and Orientalism Revisited'*, he argues that this shift may have been occasioned due to various reasons, but, intellectually, there is an attempt to have the best of both worlds : critiquing others for essentialism, teleology and related sins, while claiming a special immunity from doing the same oneself. Moreover, such works in Indian history have not produced any spectacular results. Even earlier, according to Sarkar, there was a tendency towards essentialising the categories of subaltern and autonomy, in the sense of assigning to them more or less absolute, fixed, decontextualised meanings and qualities. Sarkar argues that there are many problems with the histories produced by the subaltern writers and these arise due to their restrictive analytical frameworks, as Subaltern Studies swing from a rather simple emphasis on subaltern autonomy to an even more simplistic thesis of western colonial cultural domination'. Such criticism of the *Subaltern Studies* is still continuing and the Subaltern historians have responded to it with their own justification of the project and counter-attacks on critics.

The subalternists took some time before reacting to the critiques. Ranjit Guha railed against the criticism by those whom he called the vendors of readymade answers and academic old rods who supposedly posed as the custodians of official

truth entrenched within their liberal and leftist stockades. He peremptorily dismissed the criticism by those scholars who have lived too long with well-rehearsed ideas and methodologies. The subalternists took some time before reacting to the critiques. Dipesh Chakrabarty's reply was more detailed and asserted that : The central aim of the Subaltern Studies project is to understand the consciousness that informed and still informs political actions taken by the subaltern classes on their own, independently of any elite initiative.' It was because, as shown by subaltern historians, in the course of nationalist struggles involving popular mobilization the masses often put their own interpretations on the aims of these movements and proceeded to act them out.

Conclusion:-

The subaltern studies asserted itself as a radically new form of history-writing in the context of Indian history. The History written till now is one-sided, partial and not showing true picture of low level group in society. A group of people is deprived of proper position. A great man or intellectual group cannot create history. True history is not of superior group but it is shaped from the group of common people. Subaltern studies became an original site for a new kind of history from below, a people's history free of national constraints, a post-nationalist reimagining of Indian nation, on the other side, at the margins, outside nationalism. This work brings together all the historians through the new trend of writing 'Subaltern studies', so that the recipients of success should get justice and in the same way true history will be written.

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An Interaction with K.V. Ramani, A Sai Devotee

Mohan Yadav

K.V. Ramani a software expert and a globetrotting industrialist, feels great and gets enormous satisfaction in describing himself as a Sai devotee.

Q: At what point of time, were you attracted to Shirdi Sai Baba in the first instance?

A: I think it was in the year 1977, a relative of ours was seriously ill and was bed-ridden for nearly a week. The best doctors were consulted and all possible medical treatments were given, but the doctors nearly gave up all hopes. Situation was very critical and tense. The relative had to be saved somehow, from the critical condition. We did not know what to do. It was at that time, a lightning thought occurred in my mind to pray to Saibaba! I immediately prayed to Saibaba from wherever I was, sincerely from the depth of my heart, to cure the patient. In addition, I also vowed to Saibaba that I would visit and pray to Sai, every Thursday at a Sai Temple. That is how Baba pulled this Sparrow by a string to Sai and took complete care of me, protected me and made me progress materially and spiritually over last 36 years!

Q: What happened to your relative?

A: Prayer to Shri Saibaba yielded full beneficial result immediately. Sai blessed us with his grace and our relative recovered completely. The most astonishing thing was that I prayed to Sai Baba at

about 6 pm and within two hours, at about 8 pm my relative got cured completely. Doctors were greatly puzzled. They could not believe it. The doctors said, "We do not know about nature and cause of the illness and the cure! Also, the reasons as to, how, why and what happened is not clear. But, the patient is perfectly alright now and can be discharged now" they said. Next morning at 10 am, we got the patient discharged and brought home.

From that memorable divine event, my devotion to Saibaba enhanced. From that day till today, every Thursday without fail, I am going to a Saibaba Temple, to have Sai's Darshan. During my travels, Especially abroad, when I am unable to visit Saibaba Temple on Thursdays due to circumstances. I prayed to Sai from wherever I was, by keeping a picture of Saibaba in front of me.

Q : Not knowing anything about Saibaba in the beginning, your devotion to Sai sprouted in later years and it is the same case with most of Baba's devotees. At the same time, through their ancestors, some sort of connection to Baba must have existed. In your case, was there any such link, through your father or mother?

A: I don't think my father or mother were devoted to Saibaba in that way. But my father's younger

brother, our uncle Sri Ramamurthy at Secunderabad was a well known Sai Devotee. I did not know this in earlier stages of my devotion to Sai. Only recently, I came to know that he was a Sai Bhakta and performed Sai Puja and Arathies every Thursday in his house.

Q: When did you start Shirdi Sai Trust?

A: With Sai's blessings, Shirdi Sai Trust was founded in 1996. Before this, in 1993 Sri Sai Trust was started. Baba has ordered me to help many people and fulfil my Karma and Dharma to the extent possible. Accordingly, by utilizing a specified portion of what he has given me as income, every month, I am executing Sai's orders through the Trust.

In the beginning, I was carrying out the duties of these Trusts from our home itself, on Saturdays and Sundays. At certain point of time, this could not continue as the growing activities of the trusts, was affecting the normal daily family and office routine. Under such circumstances only, I shifted the trust activities here to Krishnankarnai, with staff to support me.

Q: When you shifted the trust activities to Krishnankaranai, did you decide to construct a meditation hall to Baba?

A: No, no! The plan at that time was just to build a small meditation Mandapam, 11 ft by 11 ft for me and my family to meditate exclusively. But with Baba's grace, it turned out to be a bigger center when we started the construction, leading to the inauguration of the meditation hall on 3rd April 2003.

Q: What are the activities you carry out through the Trust?

A: We evaluate and assist public charitable trusts and societies, who are constructing Sai Mandirs in India. So far, we have made partial donations to about four hundred and fifty Saibaba's temples.

For many temples, we have provided Sai idols. We also utilise these Saibaba temples as the vehicle for extending service activities such as, Annadhanam, education and medical assistance for deserving persons. Presently, free food is being provided for lunch and dinner for about ten thousand persons daily. For people below poverty line, we also provide educational and medical assistance. This way every year approximately 4000 persons receive medical assistance and about 3000 students receive scholarships. All these assistance are given through Saibaba temples, selected hospitals, selected educational institutions, old age homes and orphanages. Assistance of any kind is not given directly to any individuals. Assistance is given only after the requests are properly evaluated and reviewed by the respective Sai temples, educational and medical institutions and by us. All the beneficiaries are selected only on the basis of the merit and real need.

Q: You are rendering service through Saibaba temples. Why not serve for other temples also?

A: Saibaba is not a religious Guru. He is a Spiritual Sadguru. Sai is a "Samartha Sadguru", transcending all the religions. Sai's teachings were common to all and not oriented towards any particular religion. "Sab Ka Malik Ek" - All religions are one and the same" says Baba. Therefore, we follow this message and assist Sai temples, without limiting ourselves to any particular religion, to create universal brotherhood.

If we start providing assistance to temples, we should also include Churches and the Mosques and all other religious institutions also. This is way beyond our scope and is not the objective. Baba taught me human compassion as the guiding principle and to consider people, beyond considerations of religion, caste or creed. This is what I try to follow using the Sai temples as the

vehicle to help and assist all people, irrespective of their religions or other denominations, to contribute for the benefit of the society.

Q: Your trust services are mostly social in nature. What does your trust do on the spiritual lines?

A: For the spiritual service and progress Avatar Purush Baba is there. What can we mere mortals do! As for the Trust, it can do only its allotted duty of charitable social activities.

Q: Coming back to devotion, during your prayers with eyes closed and heart emotionally surrendering, they say that Sai talks to you?

A: Sai talks directly with anyone who prays to Sai with full faith, sincerity and devotion. They need not seek the assistance of any middlemen.

Q: Can you kindly tell us about the matters that Saibaba told you during your prayers?

A: Such divine experiences vary from one devotee to another and it will not be the same. In Shri Sai Satcharita, Sai has advised us not to steal rags, when Sai is ready to give full gold shawl to us! (Sai Satcharita Pg. 218.) In the same way, Saibaba has ordered me that I should not reveal the Spiritual experiences given to me by Sai, to others including members of my family.

Saibaba himself directly bestows such experiences to each and everyone of his devotees, based on their faith, beliefs, sincere devotion and spiritual evolution. Sai has asked devotees to pray to your family God and then only come to him, as a Guru. (Sri Chandorkar story, Sai Satcharita Pg. 204.) Sai grants favours for some devotees through important events and material gains in their life, for some devotees through personal experiences with wonderful, limitless beneficial results, by increasing the devotion for some, by appearances and messages in dreams for some devotees etc. Thus the experiences Sai bestows

differ from person to person, based on their devotion and spiritual progress.

Q: Many persons claim that “Baba speaks to me”. What are your views on this?

I do not know about these claims. As far as I am concerned, my experience is as follows. Our brain many times thinks of many ideas. Many thoughts occur and disappear. On certain occasions alone, the thought in our brain strikes us like a lightning and we know and feel that “This is not my thought”. It is like pronouncements from a Divine Force in the outside world entering our brain and body, creating a new awareness in us. Our Rishis and sages have absorbed the Vedas and Mantras like this only and handed over to the future generations of mankind. Similar examples are found in experiences of other religious leaders also.

We can experience this sometimes while reading “Sai Satcharita” also. We must be completely surrendered to Sai through our devotion and love for Sai without any ego, for this spiritual awakening to happen in us.

Q: You are often referring to “Sai Satcharita”. When did you read it first?

A: Shri Sai Satcharita is a treasure chest containing the essence of the holy books of all the religions and is overflowing with the spiritual guidance for the reader. Every time you read Sai Satcharita, you get new meanings or revelations from this Sai literature. I cannot remember the time I started reading Sai Satcharita. It was several years ago and my memory is lacking.

Q: Tell us about your Shirdi visits. When did you go to Shirdi first?

A: I do not remember the year in which I went to Shirdi for the first time. I have gone to Shirdi many times and each visit has been special in some way! I could make the Shirdi visit, only on Baba’s call

and invitation. If Sai does not will it or does not call you, you cannot visit Shirdi.

Q: Baba has showered many gifts to you. At the same time, do you concede that Baba does give testing times to some others?

A: Saibaba's ways are unique. Saibaba always tests everyone for their Shraddha and Sabhuri, i.e, Faith and Patience. Being a Sadguru, Sai guides everybody. Every Day and night Sai continues to guide us. Depending on the ability and merits of each person, Sai takes us along the path to our progress. Sai only knows what should be bestowed on us and the best time for giving it. Before Baba gives anything to us, he judges whether we are deserving and qualified to receive it. (Sai Satcharita Pg. 91.) Instead of making ourselves fit and suitable to receive the gift or boon we seek, we continue to expect Sai to give everything we want to us. Also, another important aspect is that Sai knows our past, present and future and only grants what is good for us and not necessarily what we seek which may not be good for us. That is why it results in disappointment for us. On the other hand, when we do not expect anything from Saibaba, and offer pure devotion and love to Sai and follow Sai' s teachings and do service, we get much more than what we deserve.

But when we do not get what we desire, it is not testing! In material world, we should have faith and patience and wait for Sai to grant what is good for us. In spiritual pursuit, we should take it as if we are not fit to reach next higher stage in our life. We should take it as an experience gained and required for our further spiritual progress. We can consider it as a lesson or teaching for our lives.

Q: Is there any method of seeking favour from Baba?

A: We should know how to seek and reach to Saibaba, as the method is very important. Sai always protects his devotees by his glance, just as the tortoise feeds her young ones, whether they are near her or away from her on the other side of the bank, by her loving glances. (Sai Satcharita, Pg. 98.)

For example, we may refer to T.V. If you switch it on, you will hear the jumbled noise only in the first instance. Only if we know how to tune it, we can see the required channel or programme. For a moment, consider Baba like a T.V Station or Cell phone tower. Sai is continuously transmitting and receiving or in other words, talking and listening in all the channels and frequencies. Only when we pray to Sai with full devotion, we can speak to or hear Sai in anyone of the channels or frequencies tuned in by our devotion. There is a difference between just asking Sai plainly and asking Sai in an enlightened manner. If we do not know how to tune, there is no use even if we stand upside down for twelve hours and do penance, as our prayers are not reaching Sai. Saibaba is always showering his benevolent grace on all. When you pray to Sai with devotion you become deserving to receive his grace. First of all, we need to become worthy to receive Baba's grace.

Q: You keep stressing on being deserving. Do we have that deserving status from birth? When we seek asylum and surrender to God, how can Baba reject us?

A: I did not say Baba rejects without compassion. He grants his grace to each one according to what he deserves and only to the extent he is qualified to receive it, at any point of time. Whether we were born with or without the qualification, is not the criterion. We can become deserving by our acts, in this birth also.

We are born with “Karma” and this cannot be refuted. Therefore, Sadgurus like Baba redress our problems to the extent and limitations of the effects of Karma, or mitigate the adverse effects of Karma or they grant us the strength to bear it. Sadgurus do not fully annul the effects of Karma, because then in any case, we have to be born again and suffer the effects of our Karma in the next birth. Therefore, the Sadgurus give their grace and protection and reduce the bad effects of the Karmas and want us to fully finish off the effects of our Karma in this birth, without affecting us greatly. This will lead us to more progress in this or our next birth, ultimately leading to salvation or the merger of our soul with the Parabrahman. (Sai Satcharita, Mr. Ambedkar story in Pg.139.)

Q: How do you see Karma, its effects on us and the solution for us?

A: I see karma in three perspectives:

First, Karma from our previous birth, i.e., experience the effect of our actions in the previous birth. Secondly, the result of good actions or bad deeds of our parents. Thirdly, we have to face the reactions of the actions done by us, in this birth itself.

We face the effects of all these three Karmas in our present life. We also commit various sins to accumulate wealth and leave the wealth behind for our children. After our life ends, the family enjoys the wealth, but we alone suffer the effects of these sins and Karmas!

Therefore, Sai has taught us to keep only the wealth needed for you and your family and use the rest of the wealth to work out your Karma and Dharma. In this way, we will at least lighten our burden of Karmas after our life ends. This is why Sai asked for Dakshina from the devotees, to teach us non attachment, habit of sharing our wealth with others and to reduce our Karmic bad effects. (Sai Satcharita Pg.192.)

We cannot avoid or escape from this Nature’s law of Karma. Even if we are badly affected by the first two cases of past Karmas referred above, by living a life of practicing good deeds and Dharma in this birth as taught by Sai, we can reap good results in overcoming the bad effects of our past Karmas. By strongly clinging on to a Sadguru like Baba, we can get many beneficial results. How we dedicate and surrender ourselves totally to Baba is the most important aspect.

In Sai Satcharita, Pg. 192, Baba says “Debt, enmity and murder have to be atoned for, as there is no escape from them”. These are our terrible Karmas, from several births. Sai can stop the bad effects of our past Karmas. But we have to have another birth to face these effects. Even then, by completely surrendering to Baba, Sai can dilute the resultant harmful effects of our Karmas and we can get a relief from the effects of these Karmas in this birth itself. This is demonstrated by Sai in the Dr. Pillay story in Sai Satcharita Pg. 183.

Saibaba guides by diluting and removing the effects of our Karmas and actions and leads the devotees to progress. Sai is granting us a good and fruitful life leading ultimately to “Moksha” or freedom from the Karmic cycle of birth and death. Sai has taken the full responsibility on our behalf. The sole purpose of Saibaba’s Avatar, is to help and enable us at every stage in this birth itself, to reach the stage of freedom from rebirth, and attain the realization of Brahman or merge with the formless source of all creation. In his unique way Saibaba is keeping a constant watch to help us and is rendering a great service to all of us. (Sai Satcharita Pg. 85.) To worship Sai with Faith and Patience and with full devotion is the only way open to us to become free from our Karmas.

Q: How do we worship Baba?

A: We can worship Sai, in whichever way each devotee likes. But the worship should be with full faith and devotion. You may worship Sai in Nirguna as formless God, Parabrahman or in Saguna form with traits in the physical form of an idol or picture. (Sai Satcharita Pg.63 and 99.)

Sai does not want eight types of Pujas or sixteen types of Upachars. Sai resides where there is true love and devotion to Sai. (Sai Satcharita Pg .19 & 72.) There is no need to offer Gold, Silver, precious items or money or share in business (Sai Satcharita Pg. 132 to Sai) since Sai has given all of these to us in the first place! We have to offer pure love and devotion, by silently meditating on Sai and chanting “Sai, Sai, Sai” in our mind. That is enough !

Q: How do we find out or differentiate between charitable activities and “Sai Service” ?

A: Whatever we are doing to benefit or improve the life of other human beings or animals or other living beings, is considered charitable activities in general. Whatever we do as Pujas, Bhajans or other Sai Prachar work, could be considered as service to Sai Devotees. But by these activities we are not rendering any service to Sai. Therefore these are not “Sai service”.

It is Sai who is doing great service to us, by trying to make us progress in material terms and then

advance spiritually to become better human beings. Sai the great “Maha purush” who has taken this Avatar, solely to save the mankind. Sai protects and guides us from all directions. There is no need for us to seek or pray for anything specifically from Sai. Sai knows everything about our past, present and future births. Sai trains us and helps us towards spiritual progress, to advance towards freedom from rebirth.

When you can feel Sai’s formless presence within you and in every other form of life, Saibaba will surely come running and seeking you to and grant his blessings for your spiritual progress. This spiritual path it will lead you closer to Saibaba and you will merge with Sai. Sai Satcharita Pg.230. Achievement of this union or total merger with Sai is the purpose and only goal of life for all Sai devotees.

Sri Satchitananda Sadguru Sainath Maharajki Jai!

K.V. Ramani has accomplished the unique feat by donating 112 Crores Rupees for the construction of recently completed “Sai Ashram” project to Saibaba Sansthan, for the accommodation facilities for Sai devotees.

Mohan Yadav, Public Relation Officer, Shri Saibaba Sansthan, Shirdi.

OTELP in Tribal Women Empowerment

Dr. Jyotirmati Samantaray

The Odisha Tribal Empowerment and Livelihoods Programme (OTELP) is being implemented by the Scheduled Tribe & Scheduled Caste Development Department of Govt. of Odisha with financial aid from the DFID, IFAD and the WFP. The programme aims *‘to ensure that livelihoods and food security of poor tribal household are sustainably improved through promoting a more efficient equitable self managed and sustainable exploitation of the Natural Resources at their disposal and through off farm/non-farm enterprise development’*.

The key objectives of OTELP are to ...

- build the capacity of marginalized groups as individual and grass root institution;
- enhance the access of poor tribal people to land, water and forest and increase the productivity of these resources in environmentally sustainable and socially equitable ways;
- encourage and facilitate off-farm enterprise development focused on the needs of poor tribal households and
- monitor the basic food entitlements of tribal households and ensure their access to public food supplies.

Empowerment refers to increasing the spiritual, political, social, or economic strength of individuals and communities.” It encourages people to gain the skills and knowledge that will allow them to overcome obstacles in life or work environment and ultimately, help them develop within themselves or in the society.

OTELP emphasizes on women empowerment as a priority as a result the specific guidelines for mainstreaming Gender in OTELP as well as Gender Mainstreaming Strategy has been developed and clearly defined for incorporating in the programme. As a part of the guideline, representation of women members in all community based organizations is ensured. During the entry point activities women centric proposals are given priority. The same is also taken care while PRA exercise is conducted for preparation of village development Livelihoods Plan. About 60 to 70 percentage of budget is allocated for undertaking training programme exclusively for women members under community empowerment and management with skill development. IEC materials in local languages are developed for addressing gender issues.

A glimpse of various activities undertaken by women members is mentioned below. Under this programme 571 villages are equipped with

safe drinking water supply at their door step and 210 villages are having toilet bathroom with water supply facility. The progress is on to saturate all programme villages for providing the above facility. Clean habitation programme is organized at regular intervals by the Self Help Groups in the village with an aim to sensitize the community to maintain cleanliness at individual and community level.

Rural financial services ensure financial inclusion of the vulnerable groups. It provides financial services at door step. As per financial inclusion policy, Govt. of India all households are to be covered under formal banking institutions.

Analyzing the peripheral environment, the programme was designed to include rural financial services as a sub component of livelihoods enhancement component. Self Help Groups are promoted taking 10 to 12 women members through which these micro financial services were provided. RFS has two major areas of support. First, providing the seed capital support to the newly formed SHGs or dysfunctional SHGs to stabilize their internal process of thrift and credit. Second, revolving fund support is given to SHG to take up various income generating activities by the women SHGs.

Particulars	Coverage
Total No. of SHGs	4273
No. of Groups conducting meeting regularly	3846
No. of group following rotational leadership	1137
No. of Groups undertaking savings regularly	3846
Cumulative Savings Rs. In Lakhs	1208.03
Average Savings per SHG Rs. In Lakhs	28271
No. of SHGs taking Loan from RFS	2145
% of Members of SHGs taking loan from these groups	50.2%

Amount of Loan Taken by these groups from RFS Fund Rs. in Lakhs	346.59
Per capita loan by SHGs Rs. in lakhs	16158
Amount Repaid by these groups Rs. in Lakhs	64.71

SHG Federation & Apex Federation

Institutions are highly essential for sustainability of the programme. As the institutions are promoted at grass root level and managed by the community, hence after withdrawal of the programme these communities based organizations will keep supporting for all aspects. SHG federations are promoted at VDC level where all SHGs are part of this institution. This will provide technical guidance & monitoring the activities being taken up by SHGs. These SHG federations are responsible for the management of the Rural Financial Services. Besides, these institutions are also working as a pressure group at the village level for taking up various social causes like education, health and sanitation etc.

Linkage with financial institutions

It is not just a support from the project rather; mainstreaming these groups was the priority for the programme. To avail financial linkage from the formal financial institutions is the core objective of the programme. RFS triggers these groups in supporting micro credit to demonstrate access and management of micro finance operations. Subsequently these groups are linked with banks for higher credit linkage for taking up income generating activities. The details of the SHG bank linkage made with facilitation of the programme are given below:

Linkage with Banks	Rs. in lakh.
No. of SHG in cumulative	1982
Cumulative fund mobilization	1149.62
No. of SHG during the year	187
Fund mobilization during last year	105.32

Credit utilization pattern

Credit always plays a pivotal role in enhancing livelihoods option of the poor. As it is mentioned above that access to the formal banking institutions are difficult on the part of poor tribal due to poor banking infrastructure facilities, remoteness etc. hence, SHG movement was emphasized and it plays crucial role in providing financial support to the poor for all kinds of activities in inaccessible areas.

LIVESTOCK AND AQUACULTURE PRODUCTION

In OTELP operation villages about 75% households are below the poverty line (BPL) & 24% are absolute landless. These tribal families depend on subsistence agriculture. OTELP adopts micro watersheds as a unit of planning &



implementation with community participation for livelihood promotion including farm, off farm & nonfarm enterprise interventions. The income from traditional agriculture being low due to seasonal (rain fed) is unable to provide full employment for working class. The major issues for the poor & landless tribal are food security & risk spreading through subsidiary income. Therefore, there is dependency on non-farm activities like poultry & goatery for supplementary income.

Backyard poultry farming requiring hardly any infrastructure set-up is a potent tool for upliftment of the poorest of the poor. Small-scale poultry production through individual broiler farming also has the potential to stimulate economic growth of resource poor households. In order to overcome this problem, it may be necessary to take up scientific rural poultry production by introduction of low input technology dual purpose birds & improved broiler farming so as to meet the requirement of the rural sector where the poultry farming constitute a source of subsidiary occupation, generating subsistence income to boost the nutritional standards, income levels and health of rural masses.

The income from this activity, equivalent to 200 wage days reduces outward migration and helps the family to invest in existing resources—most notably in her land (arable or homestead) further augmenting the sufficiency in the hither to deficit house hold.

Looking into vast scope of Poultry farming both in terms of backyard poultry farming with low input technology & dual purpose birds & improved broiler farming amongst the rural poor & tribal families in OTELP operational area, poultry was taken as focused livelihood intervention in OTELP operational area with the assistance under SCA to TSP & SCA to SCSP. The intervention were as follows:

- Establishment of day old chick rearing units (mother units) by the women SHGs.
- Backyard poultry & Duckery farming by the tribal families
- Improved broiler & layer farming by the individual tribal families

The programme also focused on goat rearing and pisci-culture in an improved manner

for sustainable livelihood of the tribal farmers in OTELP blocks of tribal districts of the state.

OTELP Intervention under Improved Goatery Farming:

The present goat rearing practices amongst the tribal is very traditional and unscientific. Kid mortality and mother mortality are as high as 40 % and 30% respectively. Hardly



any tribal family avails veterinary service available from the government's veterinary department. OTELP plan is to further strengthen the services like regular health check up at the doorstep and regular vaccination, medication provided by the trained Para-veterinarians along with improvement of the local breeds by supply of improved quality Bucks. Thus it will restrict the kid mortality and mother mortality to 15% and 10 % respectively. Improved shed construction, enhanced knowledge of tribal about improved rearing practice, with crèche for kid goats, and feed supplement for pregnant and lactating mother goats will help in mitigating the risks in production. Proper feeding practice (preparation of dry fodder and silage, azolla cultivation also helps in increasing the immunity in goats and in increasing their body weight within a short duration. With the existing skill a tribal can easily rear 6 to 8 mother goats to get additional annual income of Rs.15,000 from the 3rd year of involvement in this activity.

In view of this goatery projects were sanctioned by the ST & SC Development

Department for 900 ST families under ITDA, Balliguda and Gunupur for a projected cost of Rs.337.50 lakhs under SCA to TSP during 2012-13. Similarly, Rs.240.01 lakhs has also been sanctioned during 2012-13 under improved goatery programme for 1200 Nos. poorest of the poor tribal families under ITDA, Koraput, Malkangiri and Nawarangpur. Apart from this Rs.637.12 lakhs has been sanctioned to cover 1600 tribal families for OTELP Plus Blocks under ITDA, Paralakhemunid, Nawarangpur and Koraput under SCA to TSP by the ST & SC Development Department during 2013-14. Through this project each tribal family is provided 5 to 6 mother goats and one buck for every 4 to 5 families. Till date 946 nos. of goat sheds have been constructed and 2970 female goats & 108 nos. of improved bucks for breed up-gradation have been provided in OTELP project areas.

The existing goat cooperative will help the tribal by providing services like regular medication, vaccination, timely castration, imparting training on improved goat rearing, grooming of paravets, arranging feed, insurance and sale of goats at a fair price etc. The focus will be on women rearers involved in goat rearing and sustainably even after the end of the project.

OTELP Intervention Under Pisci Culture through DHAN Foundation:

Thus OTELP planned to promote inland fishery to maximize the utilization of existing water bodies & generate additional income for the farmers in Koraput & Nawarangapur district through DHAN Vayalagam (Tank) Foundation (DVTF). The DVTF is giving importance to conservation of minor rain fed water bodies such as Tanks and Ponds to receive water through rain water runoff during South west and North east monsoon period, only from their free catchments area without any other supplemental source. Normally these water

resources are used for irrigation as well as for percolation.

DHAN is giving importance to develop community Inland fisheries development in these rural minor rainfed water bodies by providing “dead storage” in these water bodies. Dead Storage is the stored water below the sill level of Sluice which cannot be taken by gravitational force for irrigation. This will help to store water for two more months which help to rear fishes additional for two months and also helps as drinking source to cattle. The main objectives are to utilize existing water bodies, Supplement food & nutrition security through fish consumption in tribal villages and additional income by developing skills in Pisciculture.

In order to implement improved fish farming an agreement was executed between the OTELP and DHAN Vayalagam (Tank) Foundation, a public charitable Trust, Madurai, Tamilnadu since September 2012 for piloting inland fishery in 10 village ponds and 20 farm ponds as additional livelihood and added nutrition activities in Dasmantpur Block of Koraput district under ITDA, Koraput at a projected cost of Rs.11.58 lakhs. During 2012-13 inland fishery was piloted in 24 individual farm ponds & 10 community ponds under ITDA, Koraput with community approach covering about 140 households through two primary producers’ group (PPG).

After seeing promising prospects it is decided to expand inland fishery in 50 community managed tanks & 70 individual ponds under ITDA Koraput & Nabarangpur under SCA to TSP during 2013-14. Nabarangpur is highly feasible for fish rearing as large numbers of village ponds are available in the district. Apart from that second crop was also geared up in thirty water bodies as continuation of previous Piloting project under ITDA, Koraput. After piloting fish rearing activities in OTELP areas of Dasmantpur block

last season, some lessons learnt which are helpful in designing the course of action for fish rearing in the new project. The steps were taken up towards organizing the community. The fish growth & production is also an important instrument which highly motivates the community to continue this activity in a scientific way. Total 61 farm ponds & 29 community/ SHG managed ponds in four blocks of Nabarangpur and 38 individual farm ponds & 21 community/ SHG managed ponds out of which 20 farm ponds & 20 community/ SHG managed selected ponds are supported by ITDA, Koraput were taken up for fish rearing activities in three blocks of Koraput. More than 600 ST households were covered in this project. In short about 750 poor tribal families have been covered through 176 water bodies during the season in 2013-14 in both projects under ITDAs Koraput & Nabarangpur.

Microenterprise activities

The programme is eyeing on promoting large numbers of feasible microenterprise through SHG and its federation. It is key pin for enhancing livelihood activities of tribal poor leading to a better livelihoods option. The SHG and its federation has availed loan for taking up different types of business activities particularly value addition of surplus agriculture produces and Non-timber forest products. It helps them to be empowered in terms of socially, economically and politically. The different kinds of microenterprises are preparing tamarind cake, turmeric powder, flour mills, oil extraction unit, chick feed unit, nutritional food processing unit, leaf plate making unit etc. The credit utilization pattern indicates that maximum loan is meant for business and productive purposes. Above pictures depict different micro enterprise activities undertaken by various self help groups.

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Community - Based Women Entrepreneurship : Reappraisal of Self Help Group

Brajaballav Kar

Introduction:

There is a radical undercurrent of socio-economic transformation in Odisha. Women Self Help Groups as entrepreneurial organization have started contributing to their own cause and to the economy. Women entrepreneurship has many interwoven dimensions and hence presents many challenges. This article would consider few aspects of such complexity.

Entrepreneurship as a phenomenon depends on multiple factors. Individual demographic factors (age, sex, income, community, education, region etc), psychological factors (intention, attitude, need for achievement & power etc) and situational factors (role model, life events, and influences etc) all contribute in a complex way for entrepreneurship. Along with the factors above, societal factors like culture, belief, value system, competition and cooperation between individuals, familism and support system also contribute towards formation and growth of entrepreneurship. Indian society being a multi-cultural and multi-stratified one presents huge variation in entrepreneurial behaviour and activities.

As defined by Kauffman centre of USA, entrepreneurship is “the process of uncovering or developing an opportunity to create value through

innovation.” It divides entrepreneurs into two categories: “lifestyle entrepreneurs” and “high growth entrepreneurs”. If the entrepreneurship is towards the objective of supporting family income or to maintain a desired lifestyle, then it is called lifestyle entrepreneurs. They are generally independent minded and have control over their own organizational activities. These entrepreneurs are more likely to be solo-entrepreneurs, or in some cases sacrifice little control by taking few employees for organizational growth. Family owned business is a classic example of such entrepreneurs. In case of high growth entrepreneurs, they go for substantial innovation, acquire business growth based on innovation.

In general, there is no fixed or predictable pattern to identify entrepreneurs; there is no ideal entrepreneur profile. Secondly, new firm creation is generally attributed to single individual, however in recent past there have been some researches as to collective efforts for creation of single organization. In this context the experimentation of creation of women self help groups for livelihood presents different dimensions for analysis. Dimensions of gender, group, sustainability of the organization, external intervention to create an organization, and expected outcomes are complex.

Employment and Entrepreneurial status of women in Odisha:

Women employment in Private and Public Sector: Economic Survey 2013-14 indicates that women are about 45 percent of the total workforce in Odisha. From the Annexure 2.19: Employment in the Organised Sector 2000 to 2012, it can be calculated that from 2006 to 2012, the share of women employment in public sector has increased from 16 percent to 18%, however the total public sector employment itself has gone down by 6 per cent during the same period. Women employment itself has increased 4 per cent during the same period.

But in case of private sector, during the period 2006 to 2012 the total employment has increased about 40 percent. Women employment as the percentage of private total employment remains more or less constant about 10 percent during the period. The increase of women in private employment is 27 percent during the period. However in Odisha, private sector employment is 17% of the total private and public sector put together. This share of private sector has increased from 12 per cent in 2006 to about 18 per cent in 2012.

Women & agriculture: The economic survey 2013-14 quotes an interesting fact in the census 2011. Out of 175.41 lakh workers, 61.8 percent of the total workers were engaged in agricultural activities either as a cultivator or workers as compared to 64.8 percent in 2001 census. The fall in the number of cultivators, during the decade 2001-11 was due to less participation of women cultivators. The number of women cultivators decreased from 9.00 lakh in census 2001 to 7.29 lakh in census 2011 while the numbers of male cultivators has increased by 0.28 lakh during the decade.

Women in MSME: In the district-wise break up of MSME for the year 2012-13 (Annexure 4.3), the Economic survey 2013-14 points that, the number of MSMEs were 5931 and the total employment created was 27104 of which women were 3693 constituting about 13.6 percent of the total employment.

The Gender Disparity report of Odisha for the year 2010 in its Table -73 gives number of MSME set up by women entrepreneurs in Odisha. This report quotes the source as Directorate of Industries, Odisha. From the report it can be calculated that, in the year 2007-08 and 2008-09, 13.4 per cent of total MSMEs were by women. In urban areas, during these two years the percentage was 16 per cent whereas in rural areas it was about 12.2 per cent. The distribution of sector for women entrepreneurship for few of the sectors are as follows; Repairing & Servicing 46.1 per cent, Textiles 16.3 per cent, Food & Allied Based 12.6%, Forest & Wood based 9.2 per cent, Engineering & Metal based 4.8 per cent, Chemical & Allied Based 3.0 per cent, Glass & Ceramics 3.1 per cent, Manufacturing 2.2 per cent.

Women Self help Groups: As per the economic survey, about 64.37 lakh women are enrolled in 5.36 lakh WSHGs. These have been supported by the Mission Shakti programme. They have taken up various livelihood programmes and have been contributing to the economy.

National Rural Livelihoods Mission (NRLM)

NRLM, in its Annual Action Plan for Odisha (2012-13) indicates that economic vulnerability of people is due to lack of skills, opportunity and market, for activities beyond farming.

The NRLM status report quoting State Level Banker Committee (SLBC) report of September 2011, indicates that 4.38 lakh of Women SHG (WSHG) has been formed. The SHGs have saved Rs.341.91 crores, availed credit of Rs. 2748.87 crores. The SLBC report does not indicate if the financial figures are as on figures or during the period figures. These figure indicate that per single SHG the saving is Rs 7806 but if we compare the per SHG credit; it is about Rs 63000. It is an unlikely situation without considering accrued interest and non performing assets. Even considering the average number of members to be 7 per SHG, the amount of savings is very low compared to expectation. It raises the questions like, “Are the savings adequate?”, “Are the credit off-takes adequate considering the operations?” and “what level of Non Performing Assets and accumulated interest are included in these numbers?” As per the NRLM report itself, there are issues like exact estimate of number of SHGs, functioning status and quality of operation. Second major issue is that of quality of book-keeping and repayment status. It seems that many such are formed without a goal and financial viability, at the same time livelihoods portfolio of rural poor household is sub-optimal.

Government is considering different strategies and intervention programmes to support SHGs in Marketing and Infrastructure. It plans to create market networks for selling out the rural products. There is also a strategy of “Demand Driven Approach” wherein the livelihood activities, requirements and placement of funds will be as demanded by the SHG.

In a sense, there are concerns about the effectiveness of the whole process. It may not be enough to just push for formation only, the group must function effectively in order to be sustainable. Sustainability would require that the group

continuously identifies the market need and has the capability to satisfy the market need. These efforts would come from group-dynamics as well as continuous innovation.

Odisha Rural Marketing Society (ORMAS):

It is engaged in giving marketing related support services and organizes different exhibitions for rural products. The data of ORMAS in its website indicates that the number of exhibitions to promote rural products has gone up over the years, but revenue per stall and per participant is not substantial. The product profile of ORMAS involves agri-products such as Dal, Rajma, Minor Pulses, Turmeric, Ginger, Jeera Rice, Hill Broom (Phooljhadu), Tamarind, Amla, Honey, Agarbatti, Groundnut and Badi etc. Such agri-consumable products are not bulk procured by customers. Thus the market demand at any given time, will be maximum of few weeks of requirement. Though such products have the goodwill of being pure, would not be generating enough revenue for the producers. From the marketing perspective, the positioning is good, but place and price do not justify its value proposition.

Most of the SHGs are involved in producing such products. Marketability of such agri-based products of SHGs is quite challenging. So, the formation of SHG and its sustainability will have its own issues and challenges. In the subsequent section, the article discusses the structural aspects group, gender and location, to establish the relevance of innovation as proposition.

Individual vs Community approach:

Entrepreneurship literature emphasizes entrepreneur as a single individual in general, with creative ideas and urge to establish an organization. At the beginning s/he keeps working on the ideas,

brings out products and services to the market and gradually builds up the organization as the demands of business grows up. Thus there is one individual or few individuals in the beginning. But in case of SHG, the very first step is to have collective persons to form an organization and then think about the ideas of business or take up some economic activities that the members are capable of. Bertaux and Crable (2007) took a case study of Indian women in rural area who have become successful entrepreneurs with the help of technology, training and other resources. In this case it was community based entrepreneurship. Entrepreneurship gives flexibility to women to engage both in income generation as well as in attending household works.

In a community based approach, there could be many issues starting from the intention of the individuals to join the group. All the members may not be equally inclined to do a business. They may not come with equal skill base and ideas for business. The business decision making process may become more democratic and less business like. The capability and competency of each of the members to display business jurisprudence may also skew the decision making process. Further it may be difficult to push radical product or process design in case the members are conservative in nature. Most ideal situation could be of a well directed effort for shared vision of its members. Depending on the constitution of SHG the leadership of the group may change in different periods, posing a challenge to generation of ideas and implementability.

Rural vs Urban:

Self Help Groups formation is predominantly a rural phenomenon, wherein there are inherent challenges of rural market. In a rural market, number of marketable ideas, demand, information availability, scale of operation,

infrastructure, support system, market linkages etc. also present challenges to success and sustainability of SHGs. In the current market scenario, the bottom of the pyramid concept by C.K. Prahalad and Stuart Hart is forcing the large companies to penetrate into remote rural places. So the SHGs do have competitions. The challenges have industry specificity. Some industries provide more opportunities for new ventures because they produce a broader range of products (Malecki 1994). Multitude of products allows many entrepreneurs to find niche markets in that segment. Few industries provide more opportunities because of the low barrier to entry such as lower start-up costs.

Because of lack of economy of scale, low demand for product and difficulty in resource acquisition, fewer numbers of rural entrepreneurs are found in small and remote communities (Dabson).

Men Vs Women:

There are many issues with women entrepreneurship. Many studies point that woman entrepreneurs in India are quite often prevented from running competitive businesses because of their relatively low education and skill levels. These factors often limit their access to the various support services (Kitching, Mishra and Shu, 2005). Mishra and Kitching found in their study that majority of the women entrepreneurs were young and educated. These women entered into the business after their marriage. Their study supports the idea that women take up business activities after being relatively free of the familial responsibilities. Thus business as a priority would come second compared to family responsibility. It is consistent with views of Anderson and Dunkelbert (1990) that in general women go through the initial phases of traditional role. The studies also point out that the decision to go for

business is influenced by advices of parents, relatives and husband, so it can be argued that there is a support system in the community or society in favour of decision of business by women. Contrary to the assertion that men are hostile to the idea of women doing business. Few other motives of women doing business have been that they don't want to waste their time and want to do something constructive with their skill and capabilities. These can be taken up as supporting the theory of achievement orientation of entrepreneurs. However some women are forced into business by compulsion or situation. Death of earning member or loss in the earning potential of the earning member by job loss could trigger a decision towards entrepreneurship. Widowhood and divorce situation could impact the inclination to do business. There are other supporting motives, where in women would like to constructively utilize their time. Wage of paid job being restrictive in terms of time, the natural choice becomes entrepreneurship. In few cases it is to help husband, family members already in business, by contributing labour.

Of late, there has been a growth of literacy and higher education level of women. Such growth, inflates the self-efficacy, ambition towards to fruition of entrepreneurship. Individual capabilities with right degree of environmental support and availability of opportunity become the breeding triad for entrepreneurs. So the support systems for good education, motivation, social and family support, role models, availability of seed capital and suitable entrepreneurship development programmes become important to promote women entrepreneurship.

The size of organizations, owned by women entrepreneurs reflects that they prefer micro-enterprises for their low entry barriers and high flexibility. This made easy for them to manage

the enterprises along with their domestic responsibilities (Lalitha, 1996). It is also asserted that many women find difficult to overcome gender stereotype, but the need to support the family, makes them open the small family business (Palanivelu and Balakrishnan, 2006). Now a days, it can be found that women in general venture into; beauty parlours, garments and textile items, cosmetics retailing, education and training, information and communication technology, financial products like insurance & mutual fund distribution, fashion designing, interior decoration, nursery and crèches, handicrafts, fast food restaurants, catering services, nursery of plants and flowers, health club and gym, soft toys, mushroom growing and processing, floriculture etc. These choices could indicate, low scale, low skill, high flexibility, low perceived risks of business. At the same time it indicates that this business portfolio is predominantly service oriented.

Though it is indicated that there are many differences between men and women getting into business, Singh (1993) in his study concluded that factors responsible for manifestation of women entrepreneurship are not different from the factors responsible for that of men. Similarly Gayathridevi (2014) found that these issues related to business are not women specific.

deHoopa et.al (2014) find evidence that women's autonomy is positively impacted by SHG membership, but the membership does not affect subjective well-being. At the same time if the gender norms are more conservative, the SHG members have lower subjective well-being, which could be because of loss of identity or when women's enhanced autonomy indicates a stronger violation of gender norms at the community level. On the contrary it could also mean social sanction acting against the well-being Ganesan et al (2002) indicate that the problems faced by women in

business can be effectively mitigated by building network and alliances.

Innovation vs Capability:

Odisha in the past and to an extent at present has lot of traditional products or services that are well known. Handicraft and weaving works like Sarees and appliqué works, filigree works, Brass and stone works, different geography specific food items are well known. These facts could indicate that, these items had had the market demand. People involved in such production have built up skill set and expertise in these areas. There are incentives from various quarters to promote such work and entrepreneurship in these areas. However it can be seen from the Economic Survey of Government of Odisha 2012-13, that number of units and per unit employment in such handicraft units are consistently decreasing. This could indicate that market demand of such traditional items is dwindling. The promotion of such product and occupation is not indicating profitability.

Thus business survival and sustainability depend on the ability to have different profitable propositions for the customers. This can be called innovation, where in one business is differentiated from others. A closure look at recent market indicates that innovative organizations survive better. Innovation demands expert knowledge, and involvement. Research suggests that there is innovation premium (Cefis and Marsili, 2006) for organization. Innovation being a drastic change is a highly competitive process and comes through contradictory multidimensional process (Cefis and Marsili, 2005).

But it is noticed that most organizations imitate the product or process (Schumpeter, 1934, 1939) and are called “Replicative Entrepreneurs” (Baumol, 2005). Innovation can add to the risk of business model (Caggese, 2012)

as it would make it a different business. Innovation may not be only about a new product. It can be with regard to the process/ target segment/ branding etc. Mere adaptation has also been taken by some researchers as innovation. The only distinction between the two is that adaptors are the individuals who do things better whereas innovators are those who do things differently (Kirton, 1976).

National Innovation Fund:

“The purpose of innovation is to create a new value for an individual, team, organization or for society at large”- Dr RA Mashelkar. The National Innovation Fund lists few interesting innovations from Odisha. Common people have brought out innovations that could be used by the society for its betterment. Innovations like “Potato cultivation in a hay stack”, “multipurpose crutch for physically challenged”, “multipurpose farming machine”, “disease resistant brinjal through grafting”, “pedal grinder”, “paper rolling machine”, “machine for reusing waste water” and “Herbal fruit ripener” could be very relevant for people and unlock the economic potential. These innovators are yet the unsung heroes of Odisha”.

Henderson (2002) mentions that small firms have brought many new technologies, products, and services. Major innovations like the heart valve, fluid flow meter, frozen foods, safety razor, and soft contact lens are few of the important innovations by small entrepreneurial firms.

The choice of products, competition, market size determine the sustainability of any organization. Though there is no research to indicate the mortality of entrepreneurial organization, research indicates that in rural USA, less than half of all new firms survive the first few years of operation, and far fewer become high-growth businesses (Malecki 1988; “Entrepreneurs” 2002). Thus it can be anticipated

that the SHGs as entrepreneurial organization, would have similar mortality if not worse off. In that sense, it is a stupendous challenge to ensure that at least half of new formed SHGs are working properly by the end of first year. Instead of an idealistic expectation of all to survive, there should be a pragmatic estimate. The data can be generated from research to have policy indication.

Two case studies below would indicate the aspects discussed as above. These two case studies are in different context and setting.

Case Studies:

Goyal and Jai Prakash (2011) discuss about Rajni Bector, a woman entrepreneur, who started “Cremica”, one of the largest food processing companies of India with an annual growth rate of 30%. She had no formal training or background. She was a housewife and in late 1970's started making ice cream, sold her it at Diwali Melas. Her products were a runaway success. By the time the case was written, the company sells buns, breads, sauces, ketchups and ice creams toppings to different food industries. The company has variety of product range like Biscuits, Sauces, Jams and Ketchups, Indian Snacks, Ready to Eat Food, Condiments, Frozen Products and Bakery Products.

In another article, Padhi and Padhy (2014) bring out the case of Dibyajyoti SHG group — success story of women in rural Odisha. In this case Manasi Mahanta, the secretary of Dibyajyoti SHG group, established the brand of “Maa Pickles”. Manasi was a rural tribal housewife. She and her SHG member learnt the technique of pickle making. This brand has become renowned in Jajpur district of Odisha. The SHG started as Dibyajyoti Griha Udyog in 2008 with a loan of Rs.1,07,000 from a nationalized bank. The current annual sales

turnover of this unit is Rs. 2,306,67 and also have been able to repay the bank loan.

Discussion and conclusion:

SHG formation and sustainability would depend on the group dynamics, attitude, interaction and team spirit among members. The growth of individual SHG would depend on innovation or adaptation of innovation elsewhere, to the changing market conditions. Growth would pose a major challenge, because a commercially successful SHG would no longer stay as SHG, they have to design ways and means of organic growth. At the same time, interview with SHG members indicate that SHG as a business form and entity enjoys social legitimacy, compared to individual driven business.

Different entrepreneurship development programmes are trying to overcome the cultural and attitudinal barriers in rural areas. One way in which attitudes change is through the increased recognition of entrepreneurs at different levels of village, district, state and nation. Entrepreneurial culture to be brought out from within, since externally imposed structure, system and procedures fail in a non-accepting culture.

Innovation and adaptation of Innovative ideas elsewhere could make SHG to have enduring success. However the ideas are to be innovated, adapted by the members depending on feasibility, capability and desirability. Such ideas can not be imposed beyond context, it can be facilitated at best. Few of the ideas like rural centre for business process outsourcing (BPO), rural or firm tourism, health rejuvenation centre, recreation and retirement-destination could be evaluated with changing context. Active co-creation of services could be considered to make sure that SHG gets started with right ideas rather than stumble along the way.

SHG Newsletter can help to promote a sense of unity, competitiveness, cooperation and recognition. Academia and SHG cooperation can be established by a mechanism to supplement for the skill and information gap.

Creation of Self Help Groups (SHG) and making them entrepreneurial, is a historical opportunity and experimentation towards the objective of a financial successful, strengthened community. This will also ensure that socio-cultural issues of cooperation, trust can be revived. At the same time it may help starting an entrepreneurial tradition where subsequent generation picks up though experiential and experimental learning from the family and community.

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Situating Viraja Kshetra and Its Environs in the Odishan Historiography

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This paper aims to situate the cultural heritage of Viraja Kshetra (Jajpur) and its environs in the historiography of ancient and medieval Odisha. Situated on the bank of the Vaitarani river, it was an important urban centre of ancient and medieval Odisha. It had three important ingredients of urbanisation - religious - cultural, Buddhist, Tantrik (Shaktism), Jain and Brahmanical (Shaivism and Vaishnavism), political - administrative (Guhadevapataka, the capital of the Buddhist king Guhashiva, and Bhauma and Somavamshi kings, which is identified with modern Gohirtikira is five miles away from Virajakshetra and military (Jajpur was one of the five Katakas or forts of Odishan kingdom in ancient and medieval periods; at Gohirtikira Mukundadeva, the last independent ruler of Odishan kingdom died while fighting with his rebellious feudatory Ramachandra Bhanja, the commandant of Sarangagada). For certain historical reasons such as the emergence of an



efflorescent Brahmanism which suppressed and absorbed Mahayan and Tantrik (Vajrayan) Buddhism and another heterodox non-Vedic religion called Jainism, which were predominant

in the earlier phase of the history of Virajakshetra, the shifting of centre of gravity of Cuttack which was considered to be secure because of its location between the river Mahanadi and its distributary Kathjodi and Muslim invasion and occupation which resulted in the destruction of temples (The temples such as Laliteswar, Kusumeshwar, Dandishwar and Rajarajeshwar which are mentioned in Viraja Kshetra Mahatmya, a part of Brhmada Purana do not exist now; according to K.C. Panigrahi, the main mosque of

Jajpur was built with the materials of a Hindu temple during Aurangzeb's reign¹), the heritage of Viraja Kshetra and its environs remained in relative obscurity. Although Viraja Kshetra and its environs are rich in archaeological remains, the epigraphic sources which can be used for

constructing its history are few. Viraja Kshetra Mahatmya is an important literary source of its history, but it is a much later work (it is assigned by scholars to fourteenth - fifteenth centuries A.D.) and based on legends.

Most of the earliest temples of Viraja Kshetra do not exist now. The present Viraja temple where Goddess Viraja has been enshrined was built in the eighteenth century by a local zamindar. The deity was earlier worshipped at a place, called Kalasapur, one mile away from the present temple, in a small temple of Gupta Age.² The ancient name of present Jajpur is Viraja Kshetra. Viraja Kshetra is found mentioned in the Sanskrit Mahabharat, which is a work of third century B.C. This has led some scholars to hold that worship of Shakti (deified female energy) in the form of Viraja was prevalent in Jajpur as early as or even earlier than third century B.C. According to R.P. Chanda, stylistically the image of Viraja, the two-armed Mahishamardini was a work of 4th-5th century A.D.³ (Hence the mention of Viraja Kshetra in Mahabharat might be an interpolation.)

If Goddess Viraja was installed in 4th-5th century A.D., whether the deity had her origin in Brahmanical religion or in Mahayan-Vajrayan Buddhism which was pre-dominant in Viraja Kshetra in that period? According to Viraja Kshetra Mahatmya goddess Viraja was born out of a sacrifice, performed by the Creator Brahma. Shakti worship which did not remain confined to the worship of Viraja and led to the worship of Sapta Matruka, seven mother goddesses became a popular cult in Viraja Kshetra during Bhauma rule (8th-9th centuries A.D.) and afterwards. It cannot be connected with Vedic religion; it is generally associated with Tantrik cult. According to Pag-Sam-Jon-Zang, the Tibetan text Tantrik Buddhism originated in a place, called Uddiyana.

Some scholars identify Uddiyana with Odisha. According to Mahamahopadhyay Haraprasad Shastri who identifies Uddiyana with Odisha, Indrabhuti, the king of Uddiyana organised Mahayana Buddhism into Vajrayan (Tantrik) Buddhism.⁴ According to Kubjika Tantra, an early Tantrik text Viraja is the goddess of Uddiyana.⁵ According to some scholars and Nepalese Tantrik traditions Indrabhuti's son Padma Sambhava was also associated with Viraja Kshetra.⁶ We may therefore identify Uddiyana with Viraja Kshetra and consider Viraja to be originally a Tantrik (Mahayan-Vajrayan) deity who was subsequently absorbed into the fold of Brahmanical and religion by the performance of sacrifice. There are many instances of deities originally belonging to the non-Brahmanical cults being absorbed into Brahmanical religion. At Lalitagiri, the early Buddhist site stone plaques of Mahisamardini have been unearthed.⁷ The protagonists of Brahmanical religion adopted a clever stratagem to assimilate Buddhist sites and deities and Buddha himself into their fold as is very well illustrated in the legend of Gayasur, embodied in Viraja Kshetra Mahatmya - Gayasur was a benevolent demon (probably a Buddhist king); god Vishnu took his permission to cut his body into three pieces - head, trunk and legs; he threw his head to Gaya which was originally a Buddhist site, his navel (nabhi) to Viraja Kshetra which was therefore called Nabhi Gaya, and his legs to Mahendra mountain.⁸

The spread of Buddhism in Odisha is generally traced back to Ashoka's Kalinga war i.e. from 3rd Century B.C. onwards. In the post-Mauryan period important Buddhist monasteries representing Hinayan, Mahayan and Vajrayan or Tantrik phases of Buddhism emerged in the Assia mountain range, situated to the south of Viraja Kshetra (Jajpur town).

Probably the earliest Buddhist establishment in the Assia mountain range was Lalitagiri whose cultural sequence extends from 3rd century B.C. to 1200 A.D.⁹ It is situated in the Virupa - Chitrotapala valley of Kendrapada district (on the Landa hillock near Olasuni hill beside the Express Highway) at a distance of forty kilometers from the Jajpur town (Viraja Kshetra). A terracotta seal found after excavation, which is palaeographically datable to 9th - 10th centuries A.D. shows that this monastery was known as "Sri Chandraditya Vihar Samagra Arya Vikshu Sangha." Excavation at Lalitagiri revealed a massive stupa on hill top, an apsidal Chaityagraha, four monasteries (out of which two are double-storied), numerous sculptures of Buddha and Bodhisattvas of Mahayan and Vajrayan pantheon, Kushana Brahmi inscriptions, a gold ring, silver ingots, stone plaques of Ganesha and Mahishasurmardini, a tiny figure of Avalokitesvara terracotta seals and a number of votive and structural stupas. The excavation at the massive stupa revealed a relic casket. It is a four-layer casket. The outer casket is made of Khandalite stone in the shape of a votive stupa, within its central part a groove is cut to accommodate the second casket which is made of steatite, inside the steatite the third casket is made of silver, inside the silver one gold casket is placed and within the gold casket the sacred Dhatu or relic has been preserved; the relic may be of any of the three Buddhist sages - Buddha himself and his two foremost disciples, Sariputta and Mohamoggallana. Similar casket has been earlier found at Sanchi.¹⁰

Another important Buddhist establishment called "Sri Ratnagiri Mahavihariya Arya Bhikshu Sangha" flourished from 5th century A.D. to 13th century A.D. on the Ratnagiri hillock (Latitude 20°38' N, Longitude 86°20'E), situated in the Assia range in the district of Jajpur between

the Brahmani and Virupa rivers at a distance of twenty five kilometers in south-western direction from the Jajpur town. It was a magnificent monastery, patronised by the rulers of the Bhauma dynasty. This monastery has a Mahastupa (massive stupa) built over the plinth of an earlier edifice, three monasteries and a number of votive stupas. A terracotta sealing found in the excavated site reveals the name of the monastery - Sri Ratnagiri Mahavihariya Arya Bhikshu Sangha. The monasteries have spacious court yards. The monastery one has an elaborately carved chlorite door frame with Gajalaxmi on the lintel and vertical bands of floral creepers and Gelabai motifs. The sanctum in the monastery one enshrines a massive seated Buddha in Bhumisparsha *Mudra*, flanked by the standing figures of Padmapani and Vajrapani holding *Chamaras* on each side. The sanctum in the monastery two contains a Khandalite image of Buddha in standing position, flanked by small figures of Indra and Brahma indicating the miracle of Sankisa. Excavations have revealed a hoard of antiques such as stone and bronze images of Buddha and such deities of Buddhist pantheon as Tara, Lokesvara, Vajrapani, Padmapani, Aparajita, Heruka, Sambara, Hariti and Manjushri.¹¹

Twenty five kilometres away from the jajpur town, in the district of Jajpur on a low hill, called Udayagiri, latitude 20°39' N; longitude 80°16' E, on the right bank of the river Virupa two monasteries, called Madhavpur Mahavihar and Simhaprastha Mahavihar flourished from the early centuries of Christian era to 13th century A.D. The excavations of Madhavpur Mahavihar have yielded a huge monastic complex, comprising a massive stupa, made of bricks and a huge square size monastery. The niches in the stupa contain images of Dhyani Buddhas. The monastery court yard has a shrine chamber with an ornate gateway which houses a colossal image

of Buddha in Bhumisparsha Mudra. The excavations of Simhaprastha Mahavihar have exposed a double - storied monastic complex and a massive shrine complex with an inscribed image of Avalokitesvara as the presiding deity and Buddhist divinities in the niches of the wall. Excavations at Udaygiri sites have yielded sculptures of Buddha and Buddhist divinities like Tara, Manjushri, Bhrikuti, Hariti, Chunda, Avalokiswara, Maitreya, Aparajita, Virochana, Vasudhara etc.¹²

In the Langudi hillock, Latitude 20°43' N; Longitude 86°11'E in the Assia hill range, situated in the Dharmasala Tehsil of the Jajpur district a centre of Buddhist activities emerged in the pre-Christian era (According to some scholars as early as 3rd century B.C.). Exploration of the site has revealed rock-cut stupas, ruins of a monastery, sculptures, terracotta figurines, votive stupas, inscriptions, seals and sealings. The base of a structural stupa, built with dressed laterite blocks and burnt bricks has been unearthed. Out of the 50 rock-cut stupas, one has a figure of Buddha in relief. Two inscribed images of King Ashoka have been unearthed out of a stupa.¹³ As many as twelve inscriptions, mentioning "Pushpagiri", "Pushpasabharagiraya", "Pushpagiri Vihariya" etc. have been found. On examining these inscriptions Professor B.N. Mukherji, an eminent epigraphist has observed that the famous Pushpagiri Vihar mentioned by the Chinese traveller Hiuen-Tsang who visited India in seventh century A.D. was located in the Langudi hill. Mukherji holds that as per the topographical map of the area, the Langudi hill has locational similarities with Hiuen-Tsang's "Pushpagiri".¹⁴

Besides the above four Buddhist establishments a number of Buddhist caves, dating back to pre-Christian era have been discovered at Brajagiri, Kayama, Deuli, Tarapur, Neulpur and

Paikarapur in the Assia hill range. On the Kayama hill a rock-cut elephant has been found with an inscription, mentioning "Sri Sri Buddha".¹⁵

The Bhaumas who established their rule in Odisha in the first half of eighth century A.D. had their capital near Viraja Kshetra i.e. modern Gohiritikira. From the mound at Gohiritikira five huge Buddhist images have been collected and preserved in the Odisha State Museum. The early Bhauma Rulers-Kshemankerdeva, Shiva karadeva I, Shubhakaradeva I and Shivakaradev II were Buddhists and respectively assumed Buddhist epithets like Paramopasaka, Parama Tathagata, Parama Saugata and Saugatashraya. One of these early Bhauma rulers – Shivakaradeva I or his son Shubhakaradeva I sent the Buddhist manuscript Gandavyuha to the Chinese emperor T-Tsong.¹⁶ The Bhauma rule saw the growth of Tantrik Buddhism and carving of Sapt Matruka images. The mother goddesses, actually eight in number are Chamunda, Varahi, Mahesvari, Dantura or Sivaduti, Kaumari, Vaishnavi, Indrani and Narasimhi. (The Saptamatruka shrine is situated beside the river Vaitarani. In the site museum at Jajpur, constructed and maintained by the Archaeological Survey of India, there are three gigantic images of Chamunda, Indrani and Varani.)¹⁷

According to N.K. Sahu, Odisha is the birth place of Mahayan and Vajrayan (Tantrik) Buddhism.¹⁸ It is held by the scholars that Padma Sambhava, a Tantrik Buddhist of Uddiyana Pitha which was most probably a Buddhist establishment in Assia range went to Tibet and preached Buddhism there.¹⁹

The Bhauma Kings accepted the prevalent Varnashram system of Brahmanical society and followed a liberal religious policy. They extended patronage to Buddhism as well as Shaivism. Madhavadevi, the wife of king

Shubhakara Deva I built the Hamseswar Shiva temple at Jajpur. Some Bhauma kings gave land grants to Brahmins and Shiva temples. According to K.C. Panigrahi, the Shiva temples such as Laliteswar, Kusumeshwar and Dandishwar were built by the Bhauma kings.²⁰

During the Somavamshi rule (ninth to eleventh century A D) the Tantric practices of the earlier period were replaced by the Vedic sacrifices. Tradition has it that a Somavamshi king (Yayati I or Yayati II) brought ten thousand Brahmins from Kanyakubja (Kanauj) to perform sacrifice at Viraja Kshetra on the bank of the Vaitarani. Thereafter the nomenclature of the place changed to Yayatinagar or Jainapur or Jajpur. The Somavamshi rulers raised Shiva temples at Bhubaneswar as well as Viraja Kshetra which, according to K.C. Panigrahi, were built by the artisans of the same school.²¹ Viraja Kshetra Mahatmya gives a list of Shiva temples constructed at Viraja Kshetra during Bhauma, Somavamshi and Ganga periods.

By the beginning of twelfth Century A.D. Chodaganga deva, the Ganga ruler of Kalinga conquered the Somavamshi kingdom of Utkal and shifted his capital from Kalinganagar (Mukhalingam) to Katak which had already grown up into a important urban centre during Bhauma and Somavamshi periods. Although Jajpur ceased to be the capital of Utkal during Ganga and Suryavamshi reigns, yet it remained an important place from religious and military points of view. The Shiva temples like Trilochaneshwar, Siddheshwar and Rajarajeshwar were built during the Ganga period.²² In the sixteenth century A D the Suryavamshi Gajapati Prataparudra Deva built the temple of Varahanath at Jajpur.

In the early phase of its history Jajpur appears to have been dominated by the non-

Vedic or heterodox religions like Buddhism and Jainism. Jain images have been found in Jajpur and its (near by) places. Two Tirthankaras (Parsvanath and Chandranath) images have been found at a place called Narasinghapur near Jajpur. When Buddhism, Jainism and Brahmanical religion existed in the same milieu, they interacted and got amalgamated. Hindu or Brahmanical Tantricism and Sahajiya Vaishnavism are said to have been derived from Vajrayana Buddhism.²³ Influence of Buddhism is traceable on the cult of Shakti and Shiva. The Shaivite sculpture got influenced by the Buddhist sculpture. The image of goddess Kali has been found to be a Buddhist one.²⁴ There was an amalgamation of the cults of Shiva and Shakti. Outside the Viraja temple at Jajpur there exists seventy three Shiva Lingas. At one time Tantricism became powerful enough to influence the cults of Jagannath and Shiva. Viraja, a Tantrik deity was treated in Tantrik texts as Bhairavi (consort) to Lord Jagannath, Lord Shiva and Varaha (who appears to be originally a Tantrik deity). Kalika Purana mentions Jagannath and goddess Katyayani as the presiding deities of Odra Pitha which is regarded as one of the four Pithas, the other three being Kamarupa, Purnagiri and Jalandhara.²⁵

In Uddiyan Tantra Viraja is regarded as the Bhairavi of Varaha.²⁶ The Brahmins performed several sacrifices to absorb Tantrik deities into their fold. That is how emerged the myth of originating or sanctifying the deities like Viraja, Varaha and Ishaneswar (Shiva) through Yajnas or sacrifices and Virajakshetra got its name changed to Jainapur or Jajpur.

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 8. Quoted in Panigrahi, op.cit., pp.3 and 4.
 9. G.C Chauley.
 10. As reported by Chauley in The Telegraph, 17 October 1997 The archacological site of Lalitagiri was brought to public notice by Chandrasekhar Bannerji in 1869, The site was documented by the archaeologist R P Chanda in 1927-28. It was declared a centrally protected monument in 1937. In 1977 Professor K.S. Behera undertook excavation at Lalitagiri. During 1985-1992 G.C. Chauley the Superintending Archaeologist, Bhubaneswar Circle of the Archaeological Survey of India unearthed the Buddhist establishment at Lalitagiri.
 11. M M Chakravarty brought to public notice the archaeological treasure of Ratnagiri in 1905. During 1958-61 on behalf of the Archaeological Survey of India Debala Mitra conducted extensive excavation in Ratnagiri site. She published her book Buddhist Monuments at Calcutta in 1969.
 12. Chandrasekhar Bannerji drew public attention to the huge Buddhist monastic complexes on the Udaygiri hill spread over an area of 325. 49 acres in 1870. It was declared a centrally protected monument in 1937. Excavations were undertaken by the Archaeological Survey of India in two phases, in the first phase at Udaygiri from 1985 to 1997 and in the second phase at Udaygiri II from 1997 to 2003.
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 15. Report on excavation of Buddhist sites submitted by Devaraj Pradhan on 28 may 2005.
 16. See foreword to Sahu, op.cit IX by Professor Nalinaksha Dutt, the Pali scholar. Prof . Dutt holds that the Gandavyuha text, sent to the Chinese emperor T-Tsong was copied by the Bhauma King with his own hand. Close to the Dubri hill, in an old village called Gandivedha, probably named after Gandavyuha, There are the remains of a large Buddhist Stupa, (Sahu, op.cit.,p.86).
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A Glimpse of Cultural Contact of Odisha with Bali

Dr. Mohammed Yamin

The earliest sources about the maritime activities of Indians traced in the hymn from Rig Veda, it reveal stories about sea-voyages, the adventures related to Bhuja, son of Tugra in the middle of the sea and his rescue by Asvin.¹ In Rig Veda *Baruna* has been described as the Lord of the sea and it has been referred as *Ratnakara* or the treasure abode of wealth. The Ramayana suggests contact between India and far-off countries. The Mahabharata cited naval expedition of Sahadeva.² Buddhist works *Hitopedesa* and *Kathasaritasagara* and *Jatakas* trace several stories on high sea. Kautilya's *Arthashastra* cited officer like *Navadhyaksa* controlled maritime tricks. During Maurya dynasty important ports were developed both in eastern and western coast for maintaining maritime contact. Ptolemy's *Geography* gives account of ports on Indian coast, including Barygaza (modern Broach) and Tamralipti for organizing trade contact with abroad. *Periplus of Erythrean Sea*, a work of 50 C.E. mentioned the ports along with the imported and exported articles. Sources also inform us of the mercantile relation of Satavahanas, Pallavas and Cholas. Sopara, Kalyana, Hannover and Gokarna have been highlighted as the sea ports of the Satavahanas. The Aihole inscription hinted the naval expedition of Chalukyan king Pulakesin II to Puri. Panini

referred four types of timber used for making ships.³

Socio-cultural interaction through maritime relation leading to the process of mutual exchange and enrichment are most fascinating features of Odishan maritime account. The sea-faring tradition of Odisha had its beginning since pre-historic periods.⁴ It has long maritime history which had developed owing to its close proximity with the sea.⁵ The history of Odisha as a state is remarkable for its political greatness for imperial expansion and cultural heritage. It was shaped by its geographical situation and history. The spread of cultural ties between Odisha could be possible due to various factors like navigational expertise of the people and their urge for carrying out external trade and commerce.⁶

Odisha's geographical position on the sea coast of Bengal provided ample opportunities for maritime relation with Southeast Asia. It was a vast and prosperous kingdom with its boundary extending from Ganga to Godavari at different phases of history. It is said that the prosperity was due to mercantile ties with Southeast Asia. Its peoples were known for their daring venture and dynamic spirit, that is why Odishan people are remembered in Indonesia as *Kalingah Sahasikah*, the brave Kalingans.⁷ Its flourishing ports like Tamralipti, Palura, Pithunda, Chelitalo

etc. provided excellent sea-routes for external trade.⁸

Bali located between Java and Lombok presents a synchronized picture of Hinduism and Buddhism. The commercial ties between Bali and India slowly developed into socio-cultural contact. Balinese were biologically belonging to southern Mongoloid group. Since early century C.E. Bali had flourishing industries as Odishan sculpture, the Sambalpuri style of textile weaving has influenced the tie and dye weaving known as *patola* in Bali, where themes of Indian mythology are found. The monkey or *kecak* dance and tiger or *barong* dance of villages marked the burial site with iron, bronze, glass and beads. Discovery of Indian rouletteware have established the fact that Sembiran and Gilimanuk had maintained brisk trade with Roman empire, India and Southeast Asia.⁹ With the growth in trade Indian influence spread to large area. The Chinese text referred Bali as Po-li, when Balinese King Kaundinya maintains diplomatic relation with China. With the growth of trade Indian influence began to spread. Brahmans were employed in the Balinese ruler's court. Hindu Gods like Siva and Vishnu worship became widespread, later on Buddhism and Saivism welded into a unified system. Javanese culture was also prevalent in Bali. Thereafter Islam entered into Southeast Asia including Bali. Bali never lost its own cultural moorings and developed its own unique culture by absorbing extraterrestrial influence.¹⁰ In this paper a brief attempt have been made to enumerate the cultural link between Odisha and Bali in the following points.

Religion

Brahminical religion was well-known in Bali; here Siva is recognized as the elder brother of Buddha and on the occasion of religious ceremony four Saivite and one Buddhist priests perform the rituals, so the common mass saying

is; He who is Siva is Buddha (*Ya Siva Ya Buddha*).¹¹ Siva was treated as most powerful in spite of popularity of Gods like Vishnu, Brahma, Indra, Baruna, Krishna and Ganesha. Siva was most powerful and has the attributes of both Vishnu and Brahma. According to Balinese belief and tradition Bali was the centre of universe and abode of Gods with Siva as the presiding deity. They also believed that the spirits or *butas* living in water, tree and hills.¹² Evil *butas* to be appeased and benevolent spirit were to be solicited with companionship. *Pitara* or ancestor worship was widespread in Bali. Each houses for the purpose of religious rituals like *pegursi*, *galungan* and *kuningan* constructed a small temple and special prayer held for the departed soul. In each worship *ghruta* (clarified butter), *kusa* (grass effigy), *madhu* (honey) and *tila* (sesamum) are offered to Gods and Goddesses.

In the early part of 5th century C.E. Buddhism entered into Bali. The *Purvaka Veda Buddha* contains the Buddhist priest daily rituals. As stated above Siva was regarded as elder brother with age-old privileges and Buddha was a younger brother with ascetic qualities. The ceremonial consecrated water brought by a Saivite priest is mixed with that of a Buddhist. The practice of a Saivite is known as *Bhakti* whereas Buddhist is called *Yoga*. The worship of a *Dhyani Buddha* and *Prajnaparamita* in Bali was the influence of Javanese religion. Regarding Buddhism there was cordiality between Odisha and Bali. A section of Brahmans in Karangasam district called themselves as Brahmans-Bouddha-Kalinga. The votive tablets with inscription and Buddha figure and Boddhisattva have been found from Bali, Ratnagiri and Avana in Odisha.¹³ Interestingly in the daily rituals of a Buddhist priest, God is addressed as Jagannath, Suresvara and Rudra.

The recitation of Lord Jagannath in prayer suggests itself the contact of Odisha with Bali. In Odishan tradition Adi Buddha is referred as Jagannath. Most probably king Indrabhuti of Odisha introduced Vajrajana Buddhism in Bali. In his Tantric work *Jnanasiddhi* the first *sloka* refers to close relation between Jagannath and Buddha. Buddhist Tantric cult was also prevalent in Bali. *San-Hyan-Kamahayankan* a 9th century work teaches Tantric variety of Mahayan sect. It was developed due to the influence of India and Java. Siva is also worshiped in Bali as Jagannath and the priest recite hymn like; *Om Ksamam Siavadeva Jagannath Hitamkara*.¹⁴ Thus there was rapprochement between Siva, Buddha and Jagannath in Bali and this influence basically came from Odisha.

Society

Hinduism was the major religion of the Bali, it represented the characteristic of four fold caste system in the society; *Brahmans* (priestly caste), *Sastria* (warrior), *Wesia* (noble) and rest of the population comes under *Sudra* caste.¹⁵ The first three categories known as *trivangsa* occupy advantage place. Inter-caste marriage was prevalent despite rigid caste system. The upper caste or *trivangsa* accorded special title; *ida* for *Brahmans*, *deva* to *Sastras* and *gusti* for *Wesias*.¹⁶ Further the *Brahmans* were categorized into two divisions; *Padanede* and *Pamangku*. The *Padanede* were worshipping priest of Siva and enjoyed more privileges. They maintain high moral order and procure holy water, and the *pamangku* worshipping priest of Siva relegated to common status. They performed rites and rituals in village, temple and for the lower caste or *Sudras*. The word *Idayus* used for female *Brahmans*. The warrior or *sastria* also enjoyed royal power and privileges. The *wesias* were influential categories, and the last division *sudras* known as *kaulas* were regarded impure

community, but there was no sign of untouchability in Bali.

The Balinese society has maintained their indigenous garb with regard to their festivals and social choir. They followed their calendar with five days a week and Saturday treated as most auspicious day as it was marked for Goddess Sarasvati worship. They did not consider *Amavasya* as auspicious night.¹⁷ The *Saka-Samvat* or New Year celebration is a week long observation marked by several entertainments. The Balinese also celebrate festivals like *Sivaratri*, *Saraswati Puja* or *Odalon Saraswati* and *Durga puja* or *Page Wesi*. The legends of Odisha speak of marchents or *sadhavas* going to far-off islands like Java and Bali for maritime trade. To mark this tradition the Odishan people take a dip in river water. This festival celebrated in the month of October/ November on the auspicious day of *Kartika Purnima*.¹⁸ In Cuttack, on the banks of of the Mahanadi river a large number of people congregate for celebration of festival called *Bali Yatra* or Journey to Bali.¹⁹ In the same way the Balinese observed the *Masakapam Kapesih* festival by floating a small boat having burning candles with the belief that the child is being sent to his original homeland Kalinga. The rites of the funeral ceremony are known as *Pitrayajna*. The rituals like shaving of heads, offering food items i.e., clarified butter, sesamum, honey and feeding to *Brahmans* on twelfth days are found in Odisha. The Mahendratanya river of Odisha along with the Mahendra mountain are recited in Balinese *stutis*. The river Mahanadi is considered sacred which is known from the following slokas; *Om Ganga, Sindhu, Sarasvati, Vipasa, Kausika Nadi Yamuna, Mahanadi Srestha Sarya Mahati*.

Similarities are also recorded in food habits, manner and dress design of Odisha and

Bali. In Odisha *Peja* a fluid made out of cooked rice and in Bali *arua* is made out of uncooked rice of parboiled paddy. The *Sajana Saga* or leaves of drum-stick tree (*maninga oleifera*) is a food of delicacy in both the regions, other food items made of rice-flour known as *manda*, *enduri pitha* in Odisha. Chewing betel and keeping the ingredients in a wooden box are found in both the regions. The practice of bending down and stretching right hand towards ground while passing along elders sitting on the way is a common behaviour in both the regions. The bridal dress and crown are similar in Bali and Odisha. Rounding of hairs by women in typical bun is alike in villages of both the regions. Dress and ornaments also bear the similarities as impression observed on Paikas and tribal dance of Odisha.²⁰

Language

Sanskrit was used as a court language and in religious rites and ceremonies in Bali. There was extensive prevalence of *kawi* language in Bali after 10th century C.E. One inscription of Sri Kesari Varmadeva known as Blanjong inscription is traced in *Kawi* language. Odia and Tamil words have also entered into the Balinese vocabulary as initial trade ties were established from these regions. Resemblance of a few Odia and Balinese words are cited below;²¹

Odia	Balinese	English
<i>Bou</i>	<i>Bu</i>	Mother
<i>Barokoli</i>	<i>Bokul</i>	A kind of fruit
<i>Chhuin</i>	<i>Tui</i>	A kind of vegetable
<i>Genda</i>	<i>Gondan</i>	Snail
<i>Gua</i>	<i>Buah</i>	Betel nut
<i>Muhan</i>	<i>Muha</i>	Face
<i>Para</i>	<i>Dara</i>	Pigeon
<i>Ruti</i>	<i>Roti</i>	Bread

Thus, the entire process of Odishan cultural contact with Bali was in fact, a transit between the two regions to broaden the cultural horizon.

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Ports in Ancient Odisha : Historical Perspective

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Ancient Odisha or Kalinga being situated on the coast of the Bay of Bengal in ancient times played an important role in the maritime history of India. Its long coast line was studded with a number of excellent ports and port-towns which are not only referred to in texts but are also corroborated by archaeological excavations and explorations. Ports were a prerequisite for overseas trade and commerce and as such attracted the attention of the mariners and traders. Odishan coast in ancient times flourished with many ports and anchorages which naturally grew up at strategic points. Around the ports, towns developed as a consequence of brisk trade. In fact, the ports were the centres of life of the people in commercial, cultural and political fields. They served as the medium of export of not only trading articles but also of the culture and civilization. Tamralipti, *Che-li-ta-lo*/Manikpatna, Khalkattapatna, Palur, Dosarene, Barua, Kalingapatnam, Pithunda etc., are some of the ports and port-towns of early Odisha, and in the present paper, an attempt has been made to analyse and identify them in the light of data as reflected in texts and archaeology.

According to the *Shilpashastra*, there are two types of sea ports namely, *pattana* and *dronimukha*. This categorization is made on the basis of the nature of the location of ports. *Pattanas* were situated on the sea coast where

cargos were loaded and unloaded while *dronimukhas* were situated near the confluence of the river and sea. Early Odisha had both types of ports. It is believed that people from different parts used to come by land and river route to the nearest port, then made a coastal voyage to different big ports, and thence made voyage to different foreign countries, especially to the countries of South-East Asia.

Tamralipti

Of all the ports of ancient Odisha, beginning from the north, the first and foremost was the port of Tamralipti. From this port there was a regular sailing of vessels which either proceeded along the coasts of Bengal and Burma (Myanmar), or crossed the Bay of Bengal and made a direct voyage to Malaya Peninsula and to the East Indies and Indo-China and beyond.¹ This port was the gateway for the daring sailors, traders and missionaries of ancient Odisha. Sailing ships laden with fine cloth, silk and copper went out from this port in large numbers to distant countries like Ceylon, the coast of Africa and the ports on the Arabian Sea. A plausible reason for the Ashokan invasion of Kalinga (ancient Odisha) was to gain control over the sea ports of Kalinga, particularly the port of Tamralipti.

Tamralipti is identified with the modern Tamluk in the Midnapore district of West Bengal

which formed a part of Odishan kingdom till the seventeenth century CE. It was located at the confluence of the river Rupnarayana and the Bay of Bengal (Lat. 22° 17' N and Long. 87° 57' E)² and as such in nature was a *dronimukha* port.³ The present name Tamluk is believed to have been derived from Tamalika.⁴

The port of Tamralipti has been referred to in different sources. The *Mahabharata* speaks of Bhima's victory over Tamralipti.⁵ Tamralipti has been also mentioned in the *Markandeya Purana*, the *Vayu-Purana*, the *Natyasastra* of Bharata and the *Brihat-Samhita* of Varahamihira. The Jain and Buddhist texts also speak of this port city. The *Jatakas* make frequent references to the voyages from Tamralipti to *suvarnabhumi* (Burma/Myanmar) in connection with trade and missionary activities. The *Arthashastra* contains profuse references to Tamralipti as an important centre of maritime trade. Ptolemy, the Greek Geographer during c. 2nd century CE has referred to it as Tamalities.⁶ The Chinese pilgrims like Fa-Hien, Hiuen Tsang, I-Tsing and others have referred to Tamralipti as a port situated on the broad bay, a place suitable for embarkation bound for China. It is recorded in the Dudhapani Rock Inscription⁷ of Udayamana (palaeographically assigned to c. 8th century CE) that merchants from such distant places as Ayodhya (Oudh) used to frequent this port city for the purpose of trade. The poet Dandin in his *Dasakumara Charita* has referred to the coming of the Greeks to this port.⁸ According to the *Kathasaritasagara*,⁹ Tamralipti was a maritime port and an emporium of commerce from the 4th century CE. Besides textual references, the antiquities recovered from Tamluk, especially the discovery of a gold coin bearing Graeco-Roman motif together with pottery fragments and terracotta figurines of the Roman origin clearly testify to its international character. The discovery of rouletted ware and other objects like sprinkler etc., indicate the

overseas contact of Tamralipti with the Romans. Tamralipti was linked by roads with the major towns of that time, i.e. Rajagriha, Shravasti, Pataliputra, Varanasi, Champa, Kaushambi and even Taxila.

Khalkattapatna

The excavation at Khalkattapatna (Lat. 19° 51' 13" N and Long. 86° 02' 40" E) in the Puri district by the Excavation Branch IV of the ASI (1984-1985) has uncovered an important port of the early medieval Odisha.¹⁰ It is situated 11 km east of Konarak on the left bank of the river Kushabhadra which joins the Bay of Bengal about 3 km north-east of it. The excavated material remains assigned to c. 12th to c. 14th century CE. The excavation reveals a single cultural deposit which conspicuously suggests that the site was under occupation for two or three hundred years only.¹¹

Khalkattapatna on the basis of the archaeological data is safely established as an international port having connection with many countries. The excavation at Khalkattapatna has revealed the existence of a brick jelly floor which might have served as a loading and unloading platform.¹² The pottery recovered from here consists of Chinese celadon ware; Chinese porcelain with blue floral design on white background, egg white glazed ware and glazed chocolate ware, all of foreign origin. Besides the Chinese celadon ware and Chinese porcelain, the most important finds of the Chinese origin from excavations are two Chinese copper coins, one complete and the other fragmentary, datable to c. 14th century CE.¹³ The egg-white glazed pottery obtained from the site is supposed to be from the Arab countries and suggests the sea trade of Odisha with the countries on the west. The associated indigenous potteries consist of dark gray and red striped wares. The shapes met with ware bowls, basins, *handis*, vases, miniature pots,

all wheel turned.¹⁴ The pottery with stamped geometrical designs, confined to neck and waist have also been found. All these establish Khalkattapatna as one of the ports of Odisha between 12th and 14th century CE from where merchants and traders proceeded to South-East Asia, China and even to the countries on the west.

***Che-li-ta-lo* – Manikpatna**

Che-li-ta-lo was another important sea-port of ancient Odisha. The reference of *Che-li-ta-lo* for the first time appears in the accounts of Hiuen-Tsang in the 7th century CE. Hiuen Tsang¹⁵ says that it was situated to the south-east of the Wu-Tu (Odra) country. That it was near the shore of the ocean and was above twenty *li* (5 miles) in circuit. The city was naturally strong and contained many rare commodities. It was a thoroughfare and resting place for sea going traders and strangers from distant lands. Nearby the city were five Buddhist monasteries close together with lofty structures and very artistic images. *Seng-ka-lo* (Ceylon or Sri Lanka) was at a distance of 20,000 *li* (5000 miles) from this place. On calm nights one could see the brilliant light emanating from the pearl on the top of the tope over Buddha's tooth relic in Sri Lanka from this place.

Notwithstanding this information, its identification unfortunately is a subject of dispute among the scholars. A.Cunningham,¹⁶ a famous archaeologist has identified *Che-li-ta-lo* as Charitrapura and has identified it again with modern Puri, the seat of Lord Jagannath. But Puri of Cunningham although is on the sea shore and almost projected to the sea, yet does not have any Buddhist monuments around. M.Julien¹⁷ has identified *Che-li-ta-lo* with Charitra. Waddel¹⁸ while agreeing with Julien's identification has gone one step forward to locate it in the Mahanadi delta, at Nendara. Nendara, however, is neither on the sea shore nor is projected to the sea. On the basis of poet Sarala Das's *Mahabharata* (c. 15th

century CE), scholars have identified *Che-li-ta-lo* with Chandrabhaga near Konarak. But all these interpretations and speculations are based on feeble grounds and seem to be unacceptable and tenuous.

However, on account of the description given by Hiuen Tsang, the most probable spot for the identification of *Che-li-ta-lo* could be the modern Manikpatna. The recent excavation at Manikpatna (Lat.19° 43' 54" N and Long. 85° 33' 14" E) in the northern tip of the Chilika Lake in the Brahmagiri Tahsil of Puri district, has archaeologically established Manikpatna as an international port. The discovery of rouletted ware, fragments of amphora etc., indicate its contact with the Roman Empire in the early centuries CE. Contact with China is established through the discovery of Chinese celadon ware, Chinese porcelain and Chinese copper coins datable to different centuries. The trade link with Burma (Myanmar) is proved by the discovery of a brown glazed ware, known as Maratuan ware after the name of the place located in Burma.¹⁹ The discovery of two imported wares, i.e., a thin egg white glazed pottery and a thick chocolate glazed ware indicate its contact with the Arabian countries. The discovery of Shahasamalla's coin from Manikpatna in Odisha, Polonaruva in Sri Lanka and Kotchina in Indonesia testify to a maritime network linking coastal Odisha, Sri Lanka and Sumatra. Among other notable findings from Manikpatna are a large number of beads of terracotta, agate, soft stone and bone, iron implements such as harpoon, spearhead, sickle, fishhooks, boat nails, iron slags, varieties of bangles in terracotta faience, glass and conch-shell. Thus, from the above analysis it is evident that Manikpatna was an important port -cum-trading centre for the indigenous and foreign sailors and merchants. It was an important urban centre of ancient Odisha. Situated on the bank of the water channel which connects the Chilika Lake

with the Bay of Bengal, it is almost on the sea shore. It was the place from where Hiuen Tsang could see the brilliant light emanating from the pearl on the top of the tope over the Buddha's tooth relic in Ceylon on a calm night. The discovery of Puri-Kushana coins from the vicinity of Manikpatna gives it an ancient touch.

Palur/Dantapura

Palur was another important port on the coast of ancient Odisha. The earliest reference to this port appears in the work of the Greek sailor Ptolemy²⁰ during the 2nd century CE who has named it as Paloura. Ptolemy has mentioned it as one of the bases for the preparation of his map. He has fixed Paloura at the beginning of the Gangetic Gulf at Long. 136° 40' and Lat. 11° 20'.²¹ Palur has been referred to in the Nagarjunikonda inscription of Virapurushadatta (regnal year 14) as an internationally important maritime emporium the script of which belonged to the second half of the third century CE.²²

G.E. Gerini,²³ the researcher of Ptolemy's geography has identified Paloura of Ptolemy with modern Palur, a village situated in the Chatrapur sub-division of the Ganjam district of Odisha. He placed it at Lat. 19° 27' N and Long. 85° 11' E, just above the mouth of Rushikulya and close by Palur Bluff, better known to navigators of the Bay of Bengal. This identification of Gerini seems to be accurate and convincing, and certainly the present village of Palur in the ancient times could have acted as the site of the famous port of Palur. The recent archaeological exploration around Palur (Kantigarh area) which unearthed fragments of the Chinese celadon ware, the Roman rouletted ware, amphora pieces etc., substantially testify the port of Palur having international reputation. A careful scrutiny of the geographical location of the village also indicates its suitability to be a port.

Palur has often been identified to be the same as the Dantapura of the Buddhist *Jatakas*,

²⁴ Dantakura of the *Mahabharata*²⁵ and Dandagula of Pliny²⁶. According to the Pali *Dathavamsa*,²⁷ a sacred tooth relic of the Buddha was presented by Thera Kshema to king Brahmadata of Kalinga who deposited it within a magnificent *stupa* at Dantapura. On linguistic grounds, S. Levi²⁸ identifies Dantapura of the Buddhist literatures, and Dandagula of Pliny with Paloura of Ptolemy. This identification by S. Levi is rested on the philology of the word Paloura. J. Przulski²⁹ has opined that the name Palura was a mixture of the two Dravidian words, such as *pal* meaning tooth and *ura* meaning city i.e., the tooth city. According to him, the name as an Austro-Asiatic word could be associated with the term meaning 'elephant tusks' which was probably one of the important items of export. In this connection, it can be presumed that the port town of Palur was associated with export of elephant tusks as an important item, and that from *danta* (tooth) of the elephant, the name Dantapura has been derived. As such, the Kongoda region in which Palur was situated has been referred to as a place of breeding good elephants, by the anonymous author of the *Periplus of the Erythraean Sea*³⁰ as well as by Hiuen Tsang.³¹ S. Levi, thus believes that Palur and Dantapura were one and the same.

Apheterion

Ptolemy³² refers to an *apheterion* (point of departure), immediately to the south of Paloura (Palur), where ships bound for *Khryse* (the Malaya Peninsula) ceased to follow the littoral and entered the high seas. Gerini³³ has identified the *apheterion* of Ptolemy with the modern Gopalpur, just a little below the mouth of the river Rushikulya in the Ganjam district of Odisha. The *apheterion* of Ptolemy, however, evidently could be none other than Mansurkota near Gopalpur. Gopalpur in ancient times was known as Mansurkota.³⁴ Like Palur the geographical

location of the present village Mansurkota indicates its suitability to be a port.

Dosarene

Dosarene was another important port of ancient Odisha. The *Periplus of the Erythraean Sea*³⁵ describes that the sailors from Masalia proceeded eastward across a neighbouring Bay to reach Dosarene which had the good breed of elephants called *bosare*. The ivory yielded in Dosarene was known as *dosarenic*.³⁶ The place Masalia has been generally identified with the Maisolia of Ptolemy³⁷ or the modern Machhilipatnam in Andhra Pradesh. To the east of this place was Dosarene near a Bay.

Moti Chandra³⁸ has identified Dosarene of *Periplus of the Erythraean Sea* with Toshali. But on account of the geographical description of the author of the *Periplus* it can not be identified with Toshali. B.Srivastava³⁹ refers to *Dosarene* as the name of a *Janapada* of which Palur/Dantapura was the capital. This view is also not free from criticism as *Periplus* refers to *Dosarene* nearby a Bay, and *Dosarene* as a kingdom is not mentioned anywhere in the historical geography of ancient Odisha. However, the Bay described by *Periplus* could be none other than the Chilika Lake, whose mouth was probably wide enough to make it a Bay. In the 7th century CE, Hiuen Tsang⁴⁰ has described Kongoda as being famous for production of large dark coloured elephants which were capable of long journeys. So Dosarene of the *Periplus of the Erythraean Sea* could be in the same region as *Kung-Yu-to* (Kongoda) of Hiuen Tsang, and the port of Dosarene, like Palur and Manikpatna, could be somewhere on the Chilika coast.

Sonapur

Sonapur was another important sea port of ancient Odisha. It lies in Lat. 19° 6' N and Long. 84° 47' E on the sea coast in the Ganjam

district of Odisha where river Bahuda enters into the Bay of Bengal 20 km away from Berhampur.⁴¹ At one point of time it was the principal shipping centre for the navigators. The Bahuda River subsequently formed sand bars which offered obstruction to shipping and the port lost its importance. Excellent qualities of edible oysters were found here which constituted one of the principal items of export from this port.

Barua

Barua or Barwah, another important seaport of ancient Odisha lies in Lat. 18° 51' N and Long. 84° 35' E on the sea coast, and is about 33 miles south of Berhampur town (Ganjam district) by road.⁴² It is now in Andhra Pradesh, 6 km from Sompeta and about 15 miles to the east of the Mahendra Mountain. The holy river Mahendratanya which originates from the Mahendragiri (Mahendra mountain) flowing to the east falls in the Bay of Bengal near Barua. From the accounts of Ptolemy, it seems that the port-town of Barua was one of the important trade centres in the east coast during the ancient period.

Kalingapatnam

Kalingapatnam (Lat. 18° 0' 20" N and Long. 84° 0' 7" E) was also a very important port of Kalinga or ancient Odisha. It was situated at the mouth of the river Vamsadhara in the modern Srikakulam district of Andhra Pradesh. The name Kalingapatnam itself means the city of the Kalingans, who earned reputation for their activity on the east coast. Besides being a port for quite sometime, it was the capital city of Kalinga. With the passage of time the port has been silted up. The discovery of pottery, large-sized brick walls, glazed tiles etc., through archaeological excavation conducted here (in 1928), proved beyond doubt that the site was a fortified city or a capital right from c. 2nd century BCE up to the early medieval times. The subsequent excavations by the

Archaeological Survey of India from 1977-79 in the *stupa* mound (supposed to have existed opposite to the old port) revealed that the settlement in this area must have taken place in 300 BCE.⁴³ The findings of Roman coins from the excavated site suggests that Kalingapatnam had contact with the ancient Rome.

Pithunda

Pithunda was another significant port of ancient Odisha. The Hathigumpha Inscription⁴⁴ mentions Pithumdam/Pithunda as a metropolis which Kharavela conquered in his 11th regnal year. Ptolemy⁴⁵ refers to a metropolis named Pityndra and locates it on the sea coast in between the mouths of the Maisolos (the Godavari) and the Manada (the Mahanadi) and as equidistant from both. The Jain *Uttaradhyayana Sutra*⁴⁶ mentions Pihumda/Pithunda as a sea coast port town. Sylvain Levi⁴⁷ has identified Pithumdam/Pithunda of Hathigumpha Inscription, Pityndra of Ptolemy and Pihumda/Pithunda of *Uttaradhyayana Sutra* to be one and the same. Taking this into consideration, the ancient Pithunda port could be located somewhere near Chicacole region of modern Andhra Pradesh. The city of Pithunda besides being a port has also been described as a famous seat of Jainism.⁴⁸ The seafaring merchants were said to have travelled by boat from Champa (present Kampuchea) to Pithunda even in the days of Mahavira.

To conclude we can say that the ports which were prerequisite for maritime activities played a vital role in the glorious maritime history of ancient Odisha. From the aforementioned analysis it reveals that some ports were active from very ancient times and continued to be so for a long period while some became prominent for a particular period and perished or lost their significance after a short span of time. With the passage of time the glorious maritime activities of

the ports, however, had declined and succumbed due to several factors. With the political dismemberment, administrative instability and internal disturbances, the kings withdrew their patronage to the adventurous activities across the sea, and this served as the principal factor for the decline of this glory. The activities of the sea pirates, loss of profitability of the trade together with the complexity of the society where crossing of the sea was considered as sinful by the higher castes supplemented to this decline. The factors like tectonic movement, coastal sedimentation, development of sand dunes in the navigational channels, change of river courses, floods, cyclones, sea level fluctuations etc., also played significant roles in the destruction of the ports and port towns. As a result, a number of ports were being deserted and buried amidst the sand dunes. Through archaeological excavation some of them like Tamralipti, Khalkattapatna, Manikpatna, and Kalingapatna have surfaced while others are awaiting the attention of the archaeologists. Without adequate excavation, the glorious maritime heritage of ancient Odisha or Kalinga will remain incomplete. Hence, scientific survey, exploration and archaeological excavation of the probable sites of coastal Odisha are highly essential to have a clear picture of the ports of early Odisha.

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ODISHA UPDATE

GOVT. INITIATES COMMON ACTION PLAN FOR ELIMINATION OF CHILD LABOUR FROM ODISHA

Government has initiated a Common Action Plan for elimination of Child Labour from Odisha. A high level preparatory meeting to this effect was held on 30th October, 2014 under the chairmanship of Chief Secretary Shri Gokul Chandra Pati in Secretariat conference hall, wherein Labour Commissioner, Smt. Salini Pandit outlined the issues for discussion and presented the proposed action plan. The issues relating to prevention of child labour, strengthening of enforcement mechanism, intensifying awareness generation, providing education and skill development training to the vulnerable as well as rescued children, rescue of the child labourers and their rehabilitation, monitoring mechanism etc. were discussed in the meeting.

As per the existing provisions of law, child labour refers to a working child below the age of 14 who is paid for the work either in cash or kind. The Department has identified existing regulations for prohibition of child labour. The major ones include Child Labour (Prohibition and Regulation) Act - 1986, Odisha Child Labour (Prohibition and Regulation) Rules- 1994, Indian Penal Code-1860 in its sections viz; 363 A, 367, 370, 371, 374, Juvenile Justice (Care and Protection of Children) Act-2000, Bonded Labour System (Abolition) Act-1976, Right of Children to Free and Compulsory Education Act-2009, Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act-1989 and Children (Pledging of Labour) Act-1933. Apart from these, other key legislations enlisted by the Department include Odisha Shops and Commercial Act-1956, Factories Act-1948, Plantation Labour Act-1951, Mines Act-1952, Merchant Shipping Act-1958 and Apprentices Act-1961. All these Acts and Regulations can be evoked for prohibition of child labour.

It has been decided in the meeting that convergence of efforts among existing institutions, departments and agencies will be done through a common action plan for elimination of child labour. The Gram Panchayats, Panchayat Samities, Zilla Parishads and district administration will be actively involved in the prohibition, registration and rehabilitation activities. Gram Panchayats will be involved in identifying the vulnerable families and bringing them to the fold of income generating schemes and programmes. The sensitization programmes will be intensified at village, Panchayat and urban local body levels. Chief Secretary Sri Pati has advised the Labour Commissioner to draft the common action plan converging the activities and schemes of the departments like Labour & Employment, Home, School & Mass Education, Women & Child Development, Panchayati Raj, Health & Family Welfare, Housing & Urban Development and ST & SC Development within 7th November, 2014 and place it before Govt. for necessary approval.

The Development Commissioner Sri Aditya Padhi, Secretary, ST & SC Development Sri Surendra Kumar, Secretary Panchayati Raj Shri Deo Ranjan Kumar Singh, Secretary, Law Sri Mihir Ranjan Parida along with senior officers from concerned departments participated in discussions.

U.K.Mohapatra, Information Officer

SPORTS & YOUTH SERVICES DEPARTMENT TO AWARD ODIA HOCKEY PLAYERS OF ASIAN GAME

Representing the National Hockey team of India, in the last Asian games held at Incheon, South Korea the hockey star of Odisha Birendra Lakra has brought glory for our country as well as our state. Similarly Players of Odisha like Namita Topo, Lilima Minj, Deep Gresh Ekka and Sunita Lakra representing our National Women Hockey team have also excelled in the Incheon Asian Game. Sports & Youth Services Department of Odisha has congratulated the players for winning Gold Medal in Men and bronze in Women Hockey. On the occasion of International Champions Trophy Hockey Competition, in the month of December, these hockey players will be felicitated and awarded cash prize in a special ceremony, said minister Sports and Youth Services Sri Sudam Marndi.

As per the norms of Sports & Youth Services Department Birendra Lakra will be awarded with a cash prize of rupees 2 lakh 50 thousand and women hockey players will be awarded cash prize of rupees 75 thousand each.

Surya Ranjan Mohanty, Information Officer

TELEMEDICINE NETWORK TO ENSURE QUALITY HEALTHCARE SERVICE IN THE STATE

Preventive measures are more effective than curative measures. Telemedicine Network has tremendous potential to ensure quality healthcare service in the state, emphasized Chief Secretary of Odisha Shri Gokul Chandra Pati.

Attending an award giving ceremony, jointly organised by MSME Department, Odisha Trust of Technical Education & Training (OTTET) & Biocon Foundation, Chief Secretary Shri Pati said that we have to ensure quality healthcare service at doorsteps of each and every people of remote area. Govt. of Odisha has successfully been implementing Telemedicine project throughout the state. The Department of Health, Government of Odisha has taken initiative with OTTET, Bhubaneswar to implement the project in PPP mode without any Capital Investment by the Government. To provide healthcare service at inaccessible areas of the state the Telemedicine service is right process. Since being implemented in first phase in Odisha, Telemedicine Network has remarkable growth. OTTET, H&FW Department, MSME Department should plan a systematic approach in order to make it more effective and viable, said Shri Pati.

Hon'ble Guest Shri Panchanan Dash, Secretary, MSME, Govt. of Odisha said that OTTET has been of immense help in giving employment opportunity to the rural poor and have eased the efforts of Govt. Department in such programmes without any capital investment creating entrepreneurship opportunities with such a bulk magnitude and assured that there shall be all co-operation from MSME Dept. in this regard.

Hon'ble Guest Dr. N. K. Das, Special Secretary, H &FW (Health and Family Welfare) Department said that the Health Dept. has always shown co-operation in all aspects so as to ensure that Health Care as a fundamental requirement of every individual should not be neglected in any manner, this has remained as priority of Govt. of Odisha and there shall be no hurdles from our end in making this PPP initiative a success.

In the meeting presided by Shri D.K. Roy, Managing Trusty of OTTET Shri K.N. Bhagat while explaining the objectives of the Trust said that Employment Generation for Socio-Economic Development and Augmentation of existing Govt. Health infrastructure & services, through creation of Skilled Human Resources combining ICT with Public Health and deployment of e-Health & Telemedicine Facilities are the prime concern of the Trust. To provide quality Health Care Services at the doorsteps of 51000

villages of Odisha, through: TELECONSULTATION, TELE-PATHOLOGY, TELE-RADIOLOGY, TELEOPHTHALMOLOGY is the main target of OTTET keeping in view of the progress made and the achievements of entrepreneurs in rendering services to the downtrodden and in the remote pockets of Odisha with a mission of bridging the gap of demand supply mismatch doctor wise and facility wise, he said.

Santosh Kumar Das, Information Officer

TRIBAL WORLD ON WHEELS

Tribal Development Co-operative Corporation of Odisha Limited (TDCCOL) has taken an innovative step for marketing of exclusive products of the Tribal Communities of Odisha. For this purpose, the Mobile Tribal World Outlet Van has been made operational.

The van is fabricated with tribal design as Tribal World Outlet for sale of the exclusive products of tribal communities in different strategic locations in and around Bhubaneswar. The vehicle has been designed with a provision to stock all the exclusive products where people can enter into the van and select the product for purchase. Besides, the Van has been fitted with audio & video system to demonstrate various products available at different outlets of TDCCOL.

It is proposed that the vehicle will move to different strategic locations for sale on a schedule plan. Important locations proposed to be covered are Railway Station, Bus Stand, Khandagiri and Udayagiri Complex, Hotels, Housing Apartments, Malls etc.

The main objective of the TDCCOL is to prevent the exploitation by the middle man / money lender of the tribals and to facilitate the marketing of various produces particularly minor forest produces (MFP), Surplus Agricultural Produces (SAP), Handicraft, Handlooms & Tribal Paintings assuring the remunerative price to the primary Collectors/Tribal artisans.

Dr. Jyotirmati Samantaray, Information Officer