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# WE REMEMBER



*Pathani Samanta*

# WE REMEMBER



*Maharaja Shriram Chandra Bhanja Deo*

# WE REMEMBER



*Katakabi Laxmikanta Mahapatra*

## *Editor's Note*



The Climate Conference at Le Bourget has come out with an ambitious final draft that will limit global warming to well below 2 degree centigrade and commit 100 billion dollars a year from 2020 to help developing countries, an outcome India welcomed as balanced and a way forward. However, as the world leaders have come forward to bring forth a positive change during the climate conference, it is the duty of each one of us to play our part to save the environment. It may be noted here that in a pioneering initiative, the State Odisha Pollution Control Board has exempted green category Industries from the consent Administrative process.

Amidst raging protests against the release of the juvenile offender in Nirbhaya gang rape and murder case, the Supreme Court on Monday refused to put him back in the reformatory centre, saying that there was no law to keep him confined anymore as he had undergone the maximum term of 3 years on being found involved in the gruesome crime. I personally feel the attempt to stop violence against women has to be multifold. In terms of law it has to be changed and made to be adaptive to changing times and at a personal level one has to be a change-maker and try to do the best as per one's own means in changing circumstances. However, I would like to reiterate that many measures are being taken by the State Government to improve the condition of women in the State. Recently, the Government of Odisha has signed an MoU with WIPRO Groups' Philanthropic Wing the Ajim Premji philanthropic initiatives. Around Rs. 300 crore will be spent in the next 10 years to reduce malnutrition in the State. Hon'ble Chief Minister has urged Mr. Premji to consider a 2<sup>nd</sup> campus of Ajim Premji University and also to consider WIPRO- Healthcare Facilities.

The High Level Committee formed by the Centre to finalize central relief has sanctioned Rs.924 crore for Chhatisgarh, Rs.1104 crore for West Bengal but has sanctioned only Rs.380 crore from National Disaster Relief Fund for Odisha towards Phailin assistance after two years. This is another glaring reflection of the Centre's step-motherly attitude towards Odisha. I personally feel the concept of Co-operative Federalism originally envisioned is not being respected as it should be in a democratic set up.

In the meanwhile, historical steps have been taken by Hon'ble Chief Minister for augmenting quality of Odia education and further enriching the classical Odia language. It has

been decided to use Odia language in all Government communications. Encouragement would be given for research in Odia language. Apart from this, steps are being taken for Identification of State level talents and extending felicitation to them, opening of Odia Open University and setting up of Chair in honour of Odia language in reputed Universities outside Odisha like JNU, DU and BHU.

It's a privilege that under the dynamic leadership of Hon'ble Chief Minister Shri Naveen Patnaik, Odisha has transformed itself as a State on the move with the economy on a high growth trajectory. The focus of the reform effort of the State is to support more rapid and inclusive economic growth. Several business reforms have been undertaken by various departments creating conducive business environment for the investors. It's a matter of pride that Hon'ble Prime Minister of India appreciated our State in terms of ease of doing business.

Preparations are on for the celebration of birth centenary of legendary leader and former Chief Minister of Odisha Biju Patnaik. People from small hamlets in remote areas to institutions and people at Indonesia, U.K. and many other countries are eagerly waiting to commemorate this event.

I would like to wish the people of Odisha a very happy Christmas and Happy New Year. My best wishes to all the wonderful human beings who are associated with this Government of Odisha Monthly Magazine. Let us all join hands and help our State to fulfill the Vision of our Chief Minister to make Odisha one of the top 3 States in the country in next rankings in implementation of business reforms.



Editor, Odisha Review

## Lord Jagannath : Sovereign Master of Universe

*Parikhit Mishra*

He is the living image of love, kindness, peace, truth and magnanimity. He is also redeemer, the deliverer of mankind and punisher of evil. Just recite the holy name of Lord Jagannath, draw His image in your mind, you and for that any believer avails fountain of spiritual joy. Lord's round eyes likened to sun and moon, His colour the beautiful black, His exuberant wide red lip, the steely strong stubby hands, the unformed ears, and unfinished legs make on you special effect. How they do it ?

*Apanipada jaban grahita Pasyatachakshuh sa  
srunotyā Karnah*

*Sa betti bedyam nacha tasyasti betta  
Tamahuragryam Purusam Mahantam.*

The brief meaning of the above *sloka* is one Who has no hand and leg moves fastest, captures all, sees everything around, hears even the faintest sound, knows everyone, matter or being, but no one knows Him, is called great primal spirit.

The whole range of beauty emanates from belief, the belief in God generates peace and makes your life worth-living while misery, anxiety, pain and disease are common with everyone. The belief engenders positive thought which develops a highly benevolent attitude. This reminds you that life is ephemeral and you're a non-entity in the Kingdom of Lord Jagannath. The Jagannath philosophy is noblest one as it embraces the principle of love for all, hatred for none.

A verse in the Kapil Samhita signifies that Bharat is the best among countries, a land called Utkal, in other words the Jagannath Desh, best loved by gods was the paradise on earth. That's

why the Jagannath Desh or Purusottam Kshetra did receive spiritual recognition. On the other hand of all places Purusottam Kshetra was the best and of all gods Lord Purusottam was the greatest: King of places and King of gods.

To rein in our unbridled way of life, we've before our eyes, an odd form we reverentially call God in the sacred wood idol of Lord Jagannath carved out of holy log or Daru (Neem tree trunk), His elder brother Lord Balavadra, younger sister Subhadra and the handy weapon Chakraraj (King of wheels) Sudarshan.

God is formless, birthless, deathless and incomprehensible even to highly cognitive man. God's *lila* or divine act has no beginning, no end. He is inscrutable everlasting, present everywhere (omnipresent), the strongest force (omnipotent) and all-knowing (omniscient). The triumvir Lord Jagannath, Lord Balavadra and Maa Subhadra - is worshipped in separate *mantras* at ambrosia offerings thus:

It's Klim Krishnaya Govindaya Gopijan Ballavaya for Shri Jagannath, Aum Namoh Bhagabate Basudevaya for Lord Balavadra and Aum Klim for Devi Subhadra.

The scripture elucidated that once goddess Parvati out of curiosity asked Lord Shiva why the Purusottam Kshetra was the blessed ever a place of pilgrimage? Lord Mahesh said He had no existence, He had no shape or form. From the emptiness the ethereal Brahma gained cohesive shape, and Narayan with a decent figure descended Who gave birth to five-faced Brahma, and Madhav was born Who was none other than

the glowing Nilamadhav in Purusottam Kshetra. The transformation into Jagannath came about after the disappearance of Nilamadhav in a devastating sandstorm in Nilagiri. The motto of the divine deed aspired at eliminating suffering, and granting deliverance to the whole of mankind. That's the reason the Lord Himself metamorphosed into Darubrahma.

In ancient time Purusottam Kshetra was also known as Nilagiri (Blue Hill) where Lord Vishnu was worshipped by tribal king Viswvasu. Who was he ? Mythology said in *treta yuga* king Bali the greatest philanthropist of his time was killed by Lord Rama. Bali's son Angad was a committed devotee of Lord Rama. The idea of taking revenge of the slaughter of his father, nonetheless, was simmering in his head. He ardently prayed for a boon. Lord Rama, Who had prescience, conceded and said that in Dwapar Yuga he would incarnate as Krishna. Angad would be born as Jara Sabar who would kill Srikrishna shooting an arrow mistakenly. But in Kali Yuga He would take birth as a tribal lord named Vishwvasu and would turn out to be a great servitor of Nilamadhav.

According to the legend the Pandavas cremated the dead body of Lord Krishna but the tummy bottom part of the body was left unburnt. The Pandav warrior Arjun and Jara Sabar immersed it in the sea. Over the ages Jara the greatest devotee of Lord Vishnu was born as Viswvasu. The remains of Lord Krishna was transformed into a magnificent blue (gem) stone idol. Viswvasu sighted it along the sea shore. As ordained he took the sacred idol ceremonially, sanctified and installed it by the Rohini Kunda beneath the Kalpabata tree. It was the central place of Nilagiri. The idol worshipped was christened as Nilamadhav, and the place acclaimed as Purusottam. Here gods of heaven came down daily in midnight, visited Nilamadhav, worshipped Him, prostrated before Him Whose other name was Narayan and left before morning.

Religion and philosophy are a centripetal force, one attracting the other, not running away from each other, if the spirit of faith and devotion

is untainted, chaste and undefiled. Belief generates enormous energy of devotion while you know that God is limitless, borderless and boundless, indescribable, unimaginable and mostly illusory, but the face to face *darshan* (meeting) of Lord Jagannath makes you spell-bound.

In the scriptural teachings of the sacred Srimadbhagabat Mahapuran the power of belief and recitation of God's holy feet for emancipation from the worldly anxiety is prominently highlighted, thus:

*One who recites hymns of holy feet of Krishna  
Worries don't touch him  
Adoring Govinda's holy feet in heart,  
If moves eyes shut  
If runs without knowing the pathway  
That being does never fall down.*

It's not gainsaying that God alone is the maker, sustainer and destroyer of what we see and don't see. He is the life giver, killer and healer of the mortals. Agnostics atheists, infidels are also not immortal, but subject to the same metabolical changes, disease, decay and death. God alone is free from it. However, miracles take place at His will. It is the believer's result of years of prayer, devotion and meditation. And it's Lord Jagannath at the centre of thought and imagination. You feel you and he are one and inseparable.

The Jagannath philosophy is noblest one. It embraces the universally acceptable principle of love for all, hatred for none. But when provoked the Lord goes to any extreme to punish evil-doers. The warring demons meet their end in His hand. Kansa, Ravan and their fellow devils were killed in bloody war.

The Jagannath Puri has attracted saints, sages, mendicants, laymen, poets, thinkers, philosophers over the ages. They come here for peace, solace and spiritual joy for this is a place on earth to provide plenty of it apart from the beauty of golden sea beach.

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Parikhit Mishra, Rajendra Nagar, Cuttack.

# GOOD GOVERNANCE



## Deliberations made by Hon'ble Chief Minister on "Ease of Doing Business" in Odisha

Odisha has transformed itself as a State on the move with the economy on a high growth trajectory. The focus on the reform effort of the State is to support more rapid and inclusive economic growth. Substantial progress has already been made in the implementation of initiatives to attract private investment and to progressively address the challenges in achieving sustainable, shared economic growth and accelerating human development.

Our Vision 2019 for Industrial Development is to achieve 60% growth in manufacturing with year-on-year growth of 15%. We envisage Rs.1.73 lakh crore of new investments creating 3.30 lakh new jobs. To achieve this vision, the State Government has taken up a number of new initiatives for industrial development. A new industry-friendly policy has been launched recently along with a series of reforms in the regulatory environment.

The State has shown its commitment on improving the investment climate and making it easy for companies to do business by securing 7th position, ahead of number of other industrially progressive states in the country, in the rankings made by the World Bank and Government of India.

I would like to mention some of the key business reforms implemented in our State :

1. In a unique initiative, the State has set up State Level Facilitation Cell, i.e. SLFC as a one-stop solution for investment facilitation where senior officers from different Departments dealing with various approvals / clearances have been deployed to a single location at the State level investment promotion and facilitation agency i.e. Industrial Promotion and Investment Corporation of Odisha (IPICOL). In a short span of 5 months, 18 meetings of the SLFC have been conducted in which approximately Rs.20,000 crore of new investment proposals have been cleared.
2. The State Government has operationalised a first-of-its-kind Central Inspection Framework to synchronize the industry inspections by various Departments. Through this framework, the selection of industries and allocation of inspectors shall be done on a random basis through a computerized mechanism. This framework will make the inspection transparent, objective and hassle - free.
3. A Voluntary Compliance Scheme has been designed for industrial and commercial establishments to simplify the processes involved in implementation of various labour laws in the State. Inspections under 18 labour laws and their rules have been included under this scheme. The

industries / establishments covered under this scheme will be inspected once in 3 years and will be exempted from multiple inspections under various labour laws.

4. In a pioneering initiative, the Odisha State Pollution Control Board has exempted Green Category industries from the consent administration process. The frequency of inspection and time limits for grant of consent to establish and consent to operate for other categories have been substantially brought down. These commitments have also been brought under the purview of Right to Public Services Delivery Act.

Several other business reforms have been implemented by various Departments, such as State Pollution Control Board, Directorate of Factories and Boilers, Labour Directorate, Commercial Tax Department, Housing & Urban Development Department, Revenue & Disaster Management Department, Energy Department and others creating conducive business environment for the investors.

We will continue to implement business reforms to make it smooth for the companies to do business in the State. One of the key reforms planned to be implemented in the next 2 to 3 months is the operationalization of Online Combined Application Form. Odisha is one of the pioneers in operationalization of single window system and use of a Combined Application Form. The Combined Application Form and all the key approvals / clearances for setting up a new business shall be available online.

With the above initiatives, I am very confident that Odisha will be one of the top three States in the country in the next rankings on implementation of business reforms.

However, I would like to highlight that a number of initiatives need to be taken up at the Central Government level, particularly on bankruptcy laws, enforcement of contracts, etc. where the States have limited control.

I would like to conclude by saying that Odisha will continue to formulate appropriate policy framework and implement of business reforms through a participative approach in achieving its goal of transforming into a high growth economy and an inclusive society.

## Historical Steps taken by Hon'ble Chief Minister for Development of Classical Odia Language

1. Setting up of Odia Open University.
2. Improving the quality of Odia education.
3. Chairs for Classical Odia language in reputed Universities outside Odisha like the Jawaharlal Nehru University, Delhi University and Benaras Hindu University.
4. Using Odia language in Govt. Advertisements, Celebrations, Symposia, Workshops, Training Programmes, Inaugural Boards and Invitation Cards.
5. Business Organizations to use Signboards in Odia language.
6. State level Debate Competition at High School, College and University levels will be organized with focus on eminent litterateurs of Odisha. Odia language Week will be celebrated in the month of April.
7. Filling up of the post of Odia Lecturer/Teacher at different levels and creation of new posts besides establishing Odia Chair in reputed Universities of Odisha.
8. The rare books written in Odia language will be placed in Odisha Virtual Academy, if required rights of such books will be brought.
9. Encouragement for research in Odia language and award for excellence in Odia language.
10. Uploading Govt. Orders, Notification, and Policy Resolutions etc. in the respective Department's Website in Odia language.
11. Facility for Post Graduation course in Odia language and higher research in the Universities where Odia language is not in the curriculum.
12. Simplifying the Govt./Departmental/Technical terms in Odia Administrative Dictionary and making those usable for general public.
13. Introduction of user-friendly Computer keyboard having English-Odia translation facility.
14. On-line partnership with Odia people possessing the expertise in technology for development of Odia language.

## Healthy Soil for Healthy Nation - A Key message of the International Year of Soils, 2015

*P.K.Samant, M.Mishra and B.B.Dash*

Soil can be defined as organic and inorganic materials on surface of earth that provides a medium for plant growth. Lives are sustained in this earth basing on soil. More than 1000 years is required for making a centimeter (1/2 inch) of new soil naturally from parent rock. One gram of soil contains millions of living micro-organisms more than the population of entire world performing innumerable functions inside soil beneficial for growing plants and in turn supporting above ground biodiversity as well. So, soil is considered as a living material by the agricultural scientists. Almost 95% of food comes from soil. Two hectares of soil are sealed in every minute under expanding cities worldwide and 805 million people suffer from malnutrition. Healthy soil contains plant nutrients, natural growth stimulants and antibiotics for healthy food production required for healthy life of animal and human beings. Soils are finite natural resource, difficult to expand to cope of with ever increasing human and animal population. It is the only source of most essential 4Fs i.e food, fodder, fibre and fuel of the inhabitants nurturing on it, regulating their health and wealth.

The soil covering the World's surface is subject to increasing degradation due to erosion and poor management leading to desertification

apart from loss due to urbanization challenging our future food security. A well managed soil can play a vital role in storing carbon that could mitigate global warming and enhance greater infiltration of rain water in to its profile ultimately recharging ground water thereby increasing irrigation potential and making availability of more drinking water ultimately improving resilience to floods and droughts. In an era of water scarcity, soils are fundamental for its appropriate storage and distribution. A healthy life is not possible without healthy soils. Therefore, the soil is called as the "Mother Earth" or "Matrubhumi" as evident from ancient Indian Philosophy. In Odia literature soil is called as "Maa-ti" means the mother. Hence, a healthy soil can only nurture a healthy nation.

According to FAO, at least a quarter of the world's biodiversity lives underground including earthworm which is giant along with micro-organisms such as bacteria, fungi and actinomycetes. Better management can assure that those usually unnoticed organisms boost soil's ability to absorb carbon and mitigate desertification, so that more carbon can be sequestered offsetting agriculture's own emission of green house gases. An uncared soil becomes dead which is incapable of sustaining life leading to desertification.

### International Year of Soils-2015

Feeling the immense importance of soil, “Silent Ally,” 68<sup>th</sup> UN General Assembly declared 2015, **the International Year of Soils(IYS)**. Food and Agriculture Organization (FAO) of the United Nations has been nominated to implement the International Year of Soils 2015, within the framework of Global Soil Partnership and in collaboration with Governments and the secretariat of the United Nations Convention to combat desertification.

#### Objectives-

1. To create awareness among the people and decision makers about the enormous importance of soil for living organisms.
2. To educate people about the crucial role of soil for food security, climate change adaptation and mitigation, essential ecosystem services, poverty alleviation and sustainable development.
3. To support effective policies and actions thereof for sustainable management and protection of soil resources.
4. To promote investments in sustainable soil management activities in order to develop and maintain healthy soils for different land users and population group.
5. To strengthen initiatives in connection with SDG process (Sustainable Development Goals) and post 2015 agenda.
6. To advocate rapid capacity enhancement for soil information collection and monitoring at all levels.

The International Year of Soils envisages an opportunity for all different land users and

population groups to learn from one another to ensure actions aimed at enhancing and preserving the health and diversity of our soils for today and in future. According to DG, FAO “**The International Year of Soils** will help us pave the road towards sustainable development for all and by all”

#### World Soil Day

World Soil Day celebrates the importance of soil as a critical component of the natural system and as a vital contributor to the human commonwealth through its contribution to food, water and energy security and as a mitigator of biodiversity loss and climate change. FAO observes **5<sup>th</sup> December as World Soil Day** which is the birthday of His Majesty King **Bhumibol Adulyadej** of Thailand. This date was proposed by FAO to honour him for his efforts in promotion of soil science, soil resources conservation and sustainable management. His Majesty the king of Thailand was honoured as the first recipient of the Humanitarian Soil Scientist award for his dedication to soil resource management.

In response to UN decision, different nations and State Governments are taking initiatives to preserve soil health. In India, issue of soil health card for each and every individual farming community has been accelerated for the purpose of applying a balanced dose of fertilizers, micronutrients and organics to crops for getting higher yield and maintenance of soil health.

#### Status of Soils in Odisha

In Odisha, there are eight soil groups namely Red loam and Red sandy soil(46.8%), Red and yellow soil(34.8%) ,black soil(6.1%), laterite and lateritic soil(4.4%), deltaic alluvial soil(4.2%), coastal saline and alluvial soil(1.6%),

brown forest soil(1.1%) and mixed red and black soil(1.0%). Majority of soils of Odisha are acidic, low in available nitrogen and medium in phosphorus and Potash status due to heavy rainfall, washing and leaching loss of major nutrients which is limiting the growth of plants. There is a rapid decline in potassium content of soils over years due to mining resulting out of exhaustive cropping with inadequate application of potassic fertilizers. All the soil groups of Odisha were having adequate amount of plant nutrients like iron, manganese and copper and sometimes it becomes toxic at some locations. The soils like black, mixed red and black, red and alluvial soils are found to be more deficient in zinc. Deficiency of boron is high in most of the soil groups except saline soils where it was found to be in toxic concentration. More than 80% soils of different groups were found to be deficient in molybdenum except saline soils. Out of 30 districts 14 districts shows boron deficiency to the tune of more than 50%. Coarse textured red, laterite, mixed red and yellow soils are prone to boron deficiency.

### **Maintenance of Soil Health**

Maintenance of soil health includes reduction of soil erosion, use of organic manures, biofertilizers, crop rotation, management of problematic soils with suitable soil amendments and use of balanced dose of fertilizers and

micronutrients for optimum growth of plant. Organic matter is the life of soil responsible for improvement of soil physical condition, increasing rate of infiltration and water holding capacity, creating a healthy ambient atmosphere for soil microbes and holding plant nutrients firmly with reduced loss of nutrients. The organic matter status of soil needs to be conserved by reducing soil erosion, cover cropping, zero and minimum tillage, residue recycling, insitu composting, waste management and vertical cropping. The conservation measures need to be taken care of for the soils of uncared forest lands, seashore and riverbanks.

### **Conclusion**

Awareness and capacity building of the stakeholders are required for maintenance of soil health for production of healthy food and food security of future generation along with development of healthy and wealthy nation. Let us preserve, protect and produce by maintaining our soil health for future generation.

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## Promotion of Tourism Through Event - A Study on Konark Festival

*Dr. Sarat Kumar Lenka  
Alok Ranjan Mishra*

In eastern India, Konark is one of the “World Heritage Sites” recognized by UNESCO and the place is within one of the India’s 10 profitable heritage sites. It is also considered as the pride and glory of the people of Odisha. Before concentrating on “Konark Dance Festival” as a major event for promotion of tourism in terms of drawing the attention of the tourists, we have to emphasize on its significance as a prominent tourist site in the state. Though we have not focused on the whole aspect of Konark but we should have some knowledge in our mind about the historical and mythological legend behind the construction of the temple, its rich art and architecture and above all how the monument will be conserved in its present state and attitude of all stakeholders should be focused on its maintenance, preservation so that it could be able to extort wonder and admiration of all classes of visitors for all times to come.

### **The Legend:**

Oral history and folk mythology have created layers of legends shrouding the genesis of the splendid example of Odishan architecture. As one of those legends goes, “Jambawati” and Lord Krishna’s son “Shamba” worshipped the sun god at the holy spot of Konark to get rid of

the affliction of leprosy caused by the curse of his elders. Another legend has it that king Narasimha Deva-I of the Ganga Dynasty had ordered this temple to be built as a royal proclamation of the political supremacy of his dynasty. A work force of 12 hundred artisans and architects invested their creative talent, energy and artistic commitment for an exhausting period of 12 years. The king had already spent an amount equivalent to the state’s revenue receipts of 12 years. Then the king issued a final command that the work be completed by a stipulated date. The team of architect headed by “Bisu Maharana” carried on the work. It was then that “Dharmapada”, the 12 years old son of the chief architect Bisu Maharana arrived there as a visiting onlooker. He became aware of the anxiety looming large among the architects. Although he did not have any practical experience of temple construction, he was through in his study of the theories of the temple architecture. He offered to solve the confounding problem of fixing the last coping stone at the top of the temple. He surprised everyone by doing that himself. But soon after his achievement, the dead body of the adolescent prodigy was found on the sea beach at the foot of the temple. Legend says that Dharmapada laid down his life to save his community.

## **ART AND ARCHITECTURAL EXCELLENCE:**

Although located in Odisha and built by the master architects, sculptures and craftsmen of Odisha Konark is the quintessence of Odishan temple architecture and arts. The Sun temple of Konark has drawn the attention of art-lovers all over the world and has found place in the world heritage list. From a distance on ground level the temple appears as a massive pyramidal block of stone, standing distinctively tall amidst all other recently built structures nearby. As one enters into the enclave through the only gate, one faces the now roofless dance hall on raised platform. Next to this the audience hall which still retains its original form. The main temple that used to be there beyond the audience hall is now in ruins. As one moves on the paved path way surrounding the temple complex one gets to see at eye level a series of intricately carved figures. This figures sculptural narrative of all that life on earth had to offer animals, birds, trees, flowers, creepers, snakes, men and women.

The free standing statues of damsels holding musical instruments adorn the top two tiers of the entrance hall. These monoblack statues are larger than life size for easy visibility from a distance. So, whatever one casts a glance or looks at intently, the temple has something or the other to offer the onlooker. A writer who stands anywhere of the temple is instantly filled with a magical sense of awe and wonder. Konark stands as a rare specimen of artistic and architectural genius and abilities of a race that had nurtured the craft for more than eight centuries. In fact it is the culmination of the cumulative talent and expertise of the Odia artisans. It is a veritable repository of all that is first rate in Odishan art and architecture.

The temple was conceived to resemble a giant-sized chariot with twenty-four wheels

attached to the base and seven horses harnessed in front of the entrance hall. It was a symbolic representation of the abode of the Sun God whose movements are marked by division of time into months, weeks, days, hours, minutes and seconds. Each of the twenty-four wheels has eight spokes and queue axle-head bearing scenes depicting daily chores.

### **Festival :**

This monument of Ganga dynasty provides an ideal backdrop to the festival reviving a scenario of regal splendour and flourishing art forms. Besides, a river by the name - Chandrabhaga - is supposed to have existed just 3 kilometers away from the temple where Shamba got cured of leprosy after praying Sun God for 12 years. This spiritual legend draws pious and spiritual people across the country and abroad to be congregated in the Chandrabhaga Mela (festival) and they take the holy bath in the small lake existing and they at the site every year in memory of Shamba's successful penance. If we compare Konark Festival organized by Odisha Tourism with the famous Khajuraho Dance Festival of Madhya Pradesh, we may find lot of similarities among these two UNESCO designated world heritage sites.

Khajuraho Dance Festival is organized by Madhya Pradesh Parisada every year in the month of February. It is a week long programme that focuses on various classical Indian Dance forms. Khajuraho in the Chhatipur district of Madhya Pradesh is famous for its temples which are known for their archaeological excellence. The temples were built between 250-1050 A.D. under the Chandela Dynasty. Those temples are primary tourist attraction of Madhya Pradesh and this cultural event of dance makes them more popular among the tourists. Artists from all over India come to perform their dance of excellence in the

open air auditorium of these temples. These performances are held in the traditional way in the temple premises. Several tour operators and travel agencies design special cultural packages in the month of February for the tourists to see this festival. (Reference through net Google.)

But at Konark, tourists get scope to experience two numbers of classical festivals at one destination but in different venues. Konark Dance and music festival of late Padmashree Guru Gangadhar Pradhan is being organized at Konark Natya Mandap since 1986 and Konark-festival by Department of Tourism Govt. of Odisha in association with Odishi Research Centre (ORC) in the Open Air Auditorium from 1989. When Konark dance and music festival is organized from 19<sup>th</sup> to 23<sup>rd</sup> February every year, the later is from 1<sup>st</sup>- 5<sup>th</sup> December. The festival organized by Odisha Tourism enables one to appreciate the different Indian classical dance forms at a single platform. The festival is graced by legendary figures from the world of classical dance forms and attended by many contemporary artists. Eminent artists who have enthralled audiences at this festival in the past are Padmashree Kelucharan Mahapatra, Sanjukta Panigrahi, Padma Subramaniam, Radha Raja Reddy, Meenakshi Sheshadri, Swapna Sundari, Sonal Mansingh, Kumkum Mohanty and Basanti Shreedhar.

To add variety, the festival also provides an element of folk rhythm. Interspersed between classical recitals are dance performances by numerous folk troupes from Odisha, Goa, Gujarat, Bihar, Assam and Rajasthan who make the audience pulsating with their beats. The sole aim behind this festival is to bring artists of national and international repute to perform and to promote the diverse Indian dance heritages as well as the popularity of Konark Temple and Odisha as a major tourist destination. However

if we compare Konark festival as a major tourism event at par to the Khajuraho festival of M.P., the following record in detail of tourists flow recorded by Tourism Departments of both the states may be taken into consideration.

Tourists witnessed Khajuraho festival for present and last year.

Year	Domestic	Foreign
2014	22355	11270
2015	45600	9891

Number of tourists witnessed Konark festival for last few years.

Year	Domestic	Foreign
2010	8204	389
2011	12700	422
2012	8127	450
2013	11062	258
2014	13494	210
2015	14013	243

#### **Suggestions and Conclusion :**

Envisaging the comparison of both the festivals, it is found that, Odisha is lagging behind in increasing tourist flow during the time of Konark festival from 01<sup>st</sup> - 05<sup>th</sup> December. Although the festival has become a promotional tourism event but still some major lacunae and valid causes are found responsible for wooing tourist attention from national and international level. However, the following promotional strategy may be inculcated in planning by the Govt. for organizing this gala tourism event in their future endeavour.

- 1- Celebrity Cine artists specially from Bollywood equipped with classical dance knowledge may be invited to perform in the 5 days programme at least for 2 times. This

- brand image could fetch good number of tourists to experience the festival.
- 2- Principal travel agent, tour operators, travel writers of national and international repute may be invited in a Familiarization Tour Programme to the festival, so that they could realize the importance of festival and desire to promote the nearby important tourist destinations as well.
  - 3- Wide publicity and advertisement of the festival both in terms of visual and text should be given in all prominent tourism related portal sites, magazines, journals etc. in advance for information of the tourists and dance lovers of the globe.
  - 4- Local communities may be sensitized to deal with the delegates, tourists in an appropriate and tourism - friendly manner to bring out sustainable relationship or in other words the flow of tourists to Konark and nearby tourist destinations will be more frequented in future.
  - 5- Basic infrastructures like way side toilet/ washroom facilities in between Bhubaneswar to Konark and Puri to Konark may be provided for the tourists on payment of a token amount. This facility will gear up the frequency of travel to the destination.
  - 6- Beach activities like, Laser show, Fireworks, bonfire with music may be

organized in between Chandrabhaga and Ramachandi beach which could be additional attractions for the tourists visiting festival. So the Government may contemplate to facilitate such small events for tourism promotion during that period.

- 7- Special Tour Packages for Golden Triangle and Chilka in the day time and witnessing festival at Konark in the evening with night stay may be introduced in the festival period by OTDC and other Travel Agents / Tour operators and Hoteliers of this State.

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## Geetkudia & Geetkudiani : Competition by Way of Song

*Ranjan Pradhan*

There is sweet experience of distinct and fiery literary and cultural life in 'Geetkudia' and 'Geetkudiani' tradition of the tribal society. Where imposing and lively songs come out of their mouth which is fresh, fascinating and heart-warming. And this gives rise to competition by way of songs, where there is no tinge of enmity. Only love and friendship rule supreme. But, what is all too regrettable indeed is that such a lively tradition is now on the wane due to dearth of proper encouragement.

Understandably there is no inscribed songs in the tribal society; whatever emerges from the mouth become songs then. This tradition plays a very crucial role in the tribal culture. The 'Geetkudia' and 'Geetkudiani' vent out the suppressed feelings of the maidens and the young through songs. It is otherwise known as battle of songs between the 'Geetkudia' and 'Geetkudiani'. So there is no iota of enmity in it. Just like 'antakshary' whoever defeats the opponents becomes Mr. winner. The 'Geetkudiani' comes forward to vie with the 'Geetkudia' with her basket of songs. So it will be better to regard it as competitive musical programme.

This programme is largely organised during Puspune, Bali Yatra, Hunting festival, Diali festival, Mondei Yatra and Dashara festival of Jayapur. It is on the occasion of naming ceremony

of the new-born and marriage ceremony that this programme is solemnised across Koraput region.

But what is terribly shocking indeed is that there are handful of 'Geetkudia' and 'Geetkudiani' in areas like Dabugan, Nabarangapur, Nandahandi, Papadahandi, Tentulikhunti and Umerkote under Nabarangapur district. Some 'Geetkudia' and 'Geetkudiani' are struggling hard to survive like Danai Bhatara, Geetkudiani of Badamasigan under Nabarangpur Block, Satapati Bhatara from Deula village, Iswar Chandal from Saranpur village, Belamati Harijan from Chacharaguda village under Dabugan Block and 'Geetkudia' and 'Geetkudiani' from Karki village under Mokia Panchayat of Papadahandi Block. It is paradoxical that such a prosperous cultural tradition exists in this region despite paucity of due encouragement.

It is generally during Puspune, Chaiti Parab, marriage ceremony and the like that the 'Geetkudia' and 'Geetkudiani' are invited and competition is held among them. And sometimes they are specially invited to organise competition among themselves. Through-out the night the question-answer festival through songs goes on undisturbed. And most of the times the audience present sing to the tune of the 'Geetkudia' and 'Geetkudiani'. During competition some 'Geetkudia' and 'Geetkudiani' take the support

of musical instruments to make their music only too enjoyable.

After taking the names of their god and goddess the thread of songs gains ground. Each of them grows competitive in heart and soul through attacks, counter attack and through questions and answers. And thus the competition continues day in and day out with competitors exhibiting no sign of fatigue and animosity.

There remains touches of country languages in 'Desia songs', however Odia Language is largely used. The competition starts with the competitors reciting the Bhagabat Gita, mythology, erotic sentiment, old epic, tribal 'Sainlody', Kindiri song etc. And this competition by the way of song still runs throughout the night, even it lasts toward the day's end.

We had gathered songs from such a Desia song competition in Deula and Masigan village under Nabarangapur Block.

#### **Song:**

#### **Geetkudia:**

*Muin na jani aam ki jam  
sukati besara thane  
belei soeila dhane  
kai kata kaje kabar patailisi  
A'Masigaini  
bhuta paiti ra' dine  
mohara jibana  
agni hutasana  
songaibi kai thane  
tor para garakhi mor ghare thile  
hansaiti mane mane  
amruta bachan sunai diakai  
aamar bucha bucha kane  
hira, nila mudi gotki kane  
gharara sian mane*

#### **Geetkudiani:**

*Banara niali basana gheni  
bane phuti jhadi gala*

*kemante parkare aamar upare  
Deulakaria tamara mana raigala  
Rama Ravanka juddha apramita  
sukhila kathe karata  
kagaja patare kalama khadi  
pritilekha prana natha  
tame sina dhana chakunda saga  
muin sina tama kolatha*

#### **Explanation:**

Here in these songs lots of images, similes and symbols related to nature have been used. Here the maiden has addressed her dear youngman as her husband and saviour. Besides addressing him the symbol '*chakunda saga*' (a green leafy vegetable) and has considered herself to be '*kolath*' (horsegram which is used in vegetable curry). These songs partake of sex-awareness. These also indicate that the youngman has been ignited with love for the maiden at the first sight, crazing for amrous desires.

*'Tor para garakhi mor ghare thile'*

Here the young man has addressed the maiden as customer. He has made it clear that he worries about nothing if such a customer with him. Here sexual desire is all the more pronounced and forceful. This awarness has been well-discerned in many tribal songs.

#### **Geetkudia:**

*Dangare bunili dangar dhana  
karigali sarasana  
anya tiri thane  
mana upu nahin  
Ae Masigaini  
tora thane uupila mana*

#### **Geetkudiani:**

*Dui angulia barasi bindhana  
na angulia gholi  
bhaja maizeeki hele na pacharet  
muin boli dhara deli*

*aaila gugula paila toke  
chhot na bola moke  
ratha chaligala bazara bele  
Motimala dangari tale  
toke milipare tiri hajare  
mor para ek na mile*

**Geetkudia:**

*Ratha chale gele bazar tale  
motimala tota tale  
pachha bate hati khele  
dui tiri misa dui hate nankrose  
manus pila na rale  
manus pilake hus has hele  
mari hua gale gale  
munduri bachhike  
juati debi muin  
mama ghara dhenki sale  
udana chhataka na tare muin  
thegili anantarale*

**Geetkudiani:**

*Tipiri paniki mandia pala  
tipe lasi lasi gala  
mor para nanike bhet pai galus  
tor karame lekha rala  
dhana (paddy) sukhailu, lathi lambailu  
kukuda khedilu sa  
mora sange tui gita mari mari  
gita duita sikhira*

**Geetkudia:**

*Aasa aasa mora aasa poena  
kancha dudhe debi  
goda dhoena  
basibaku debi pida  
Aakuta ganra sakuta kali  
na jiba ganku gali  
tor lagire sanata butki  
aadha pante jhuri mali*

**Geetkudiani:**

*Pani baunsara bhitare pola  
banka nain salasala*

*surunina boli na kara hela  
singi macha para jala*

**Geetkudia:**

*Gaai gala gala gaouda gala  
goti bara gacha Indira jhola  
Basini patara mala  
kon bolikari  
moke na janli  
muin barata gurura chela*

**Explanation:**

*'surunina boli na kara hela  
singi macha para jala'*

In these songs the maiden has not at all been callous to portray her real beauty specially for her partner. As a rule, man invariably neglects his wife and sympathise with her. Here a tribal maiden says, warning her lover that she is no ordinary 'jalla mach' (a small fish) rather a real 'singi macha' (a big thorny fish).

*'Basini patara mala  
kon bolikari  
moke na janli  
muin barata gurura chela'*

In reply to this the young man is asserting himself as very potent. He also asserts that he is no ordinary youngman. He has received training from dozen of teachers which has made him more capable. The maiden, in reaction to that retorts that nobody is ready to give his daughter in marriage to such a fragile man and she has pitied on him by choosing him as her partner. The young man can't pucker this hurting comments and instantly replies through songs.

**Geetkudia:**

*Panike pabana duei saman  
megha deuu achhi radi  
tume ame sina sangara joli  
jama nele chhadachhadi*

*tame kaliake aame kalia  
bhumi mati lale lia  
tame aame kina eeka julia  
paranube udulia*

**Explanation:**

Just like the relationship between water and air, the cloud appeals his lover to make love. They remain closer to each other till their last breath. We are so intimate that even Yama (god of death) will hesitate to separate us.

**Geetkudiani:**

*Aata chudangia baigan deti  
nua judungia liti  
aamar jugara raja leki pataila  
uudulia jiba chiti*

**Explanation:**

Maiden says, “You are behaving just like a little bird coaxed on a eight-branched brinjal tree. I can’t elope with you. It is useless to entice me. My dream-man has sent me a message that I will go with him.” It is through songs that they share variety of images and symbols among themselves. It so happens at the time of Parab, Mondei and Chaiti Parab.

Generally they start their songs by offering prayers to their god and goddess. Thereafter commences the battle of arguments through songs. At last one of them comes out victorious. The winner is felicitated. But it is, in reality, very heart-rending that such a rich and wonderful tradition of the tribal people is on the verge of extinction. The number of ‘Geetkudia’ and ‘Geetkudiani’ is surprisingly decreasing and at the same time they have started getting hooked on to other culture growing awfully callous to their age-old culture and tradition.

Now they have developed unbounded fascination for modern songs, throwing theirs into the dungeon of oblivion. They are gradually growing addicted to listening modern Odia or Hindi songs from radio, tape-recorders and CD players. This habit is not bad, but it is unfortunate, they are forgetting their own traditional songs.

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## Kalinga and the Transformation of Asoka

*Manorama Tripathy*

It is well known to every student of Indian history that the great Mauryan ruler Asoka invaded Kalinga in the eighth year of his reign. The invasion led to deaths and destruction on a large scale. Such a massive human calamity seems to have been unprecedented in Indian history. According to his thirteenth major rock edict, 100,000 people were killed, 150,000 were carried away as prisoners and many times that number perished. This catastrophe brought about a personal transformation in Asoka. His outlook towards society, politics and life underwent a deep change, and he became a keen follower of Buddhism and an apostle of peace. According to Pali chronicles from Sri Lanka, the king transformed from Chandasoka to Dhammasoka.<sup>1</sup>

There is no text book on Indian history or Odisha history which fails to mention this event. Ever since the discovery of his edicts in the nineteenth century, Asoka and his Kalinga invasion have attracted the attention of historians, writers, thinkers, scholars specializing on Buddhist studies and religion, nationalists, politicians and others. Hundreds of books and thousands of articles have been written about Asoka in English, French, German and several Indian languages. His edicts have been published on many occasions in various books, papers, journals and other periodicals. Scholarly interest in Asoka has not subsided even today. In the year 2012 alone, Upinder Singh published an article on Asoka in the journal *South*

*Asian Studies*, and Patrick Olivelle, Janice Leoshko and Himanshu Prabha Ray brought out a volume of essays on Asoka.<sup>2</sup> Among the other scholars who have studied Asoka in recent decades, the names of Romila Thapar, K.R. Norman, D. Devahuti, John S. Strong, S. Settar, Harry Falk and Etienne Lamotte stand out. Earlier scholars included European pioneers like G. Buhler, Vincent Smith and T.W. Rhys-Davids and Indian luminaries like D.C. Sircar, B.M. Barua and H.C. Raychaudhuri.

It is rather surprising to note that none of these writers have addressed a very fundamental question related to the invasion of Kalinga. The invasion of Kalinga was not the first military adventure of Asoka. He had served as governor of Ujjain and Takshasila under his father Bindusara, before becoming king. During this tenure, he had led military campaigns on many occasions. It is also said that the throne of Magadha did not rightfully belong to him. According to the Pali chronicles, he usurped it after killing his ninety-nine brothers. The figure of ninety-nine is clearly an exaggeration. But the legend brings to light the fact that before his transformation in Kalinga, Asoka was certainly capable of carrying out aggression and did not shy away from killing. If this is true, what was really unique about the invasion of Kalinga which changed his heart?

This question can be easily brushed aside on the grounds that the death and destruction caused at Kalinga was far more colossal and devastating than the damages caused by his previous wars. It involved the lives of lakhs of innocent people, as evident from the edicts.

This answer is not really convincing. The figures mentioned in the inscription are grossly exaggerated. They are meant to inspire awe in the readers and to highlight Asoka's remorse through the literary device of hyperbole. The real reason behind the king's repentance must have been different.

Historians generally refer to Asoka's invasion as the battle or war of Kalinga. It is conventionally dated to the year 261 BC. Many theories have been propounded within Odisha about the precise location of the battle, although there is no clear evidence in the edicts about it. We have to ask a basic question here. Is there any evidence in the edicts to show that there was a battle or war of Kalinga? Battles are generally fought between two rival parties. Each party may consist of a single power or a group of allies. Any military encounter between the two rivals for a short duration at a specific location is a battle. If it is protracted and is carried out over a long period of time, it is a war. A war need not be fought in the same location. It can be fought at different places at various times or even simultaneously in a number of locations.

Who could have been the participant from the Kalinga side in this so called war or battle? It is difficult to answer this question due to a lack of conclusive evidence in any of the existing sources. In any case, the question already presumes that there must have been a state or chiefdom in the Kalinga region at the time of Asoka's invasion, capable of engaging Asoka in a battle. Was there such a state or chiefdom at that time?

In the existing text-books on Odisha history, the question of state-formation is not addressed. When did a state or chiefdom emerge

in Odisha for the first time? How did it come into existence? What kinds of resources were required for the rise of such a political structure? When did Odisha transform from the Neolithic and Chalcolithic stage of evolution to the Iron Age? When did agricultural production begin to expand in such a way that a strong political structure could be established on the basis of the surplus generated by agriculture? None of these questions are taken up for discussion in any of the available text-books on the history of Odisha.<sup>3</sup>

The Buddhist *Tripitaka* literature mentions sixteen *mahajanapadas* which were in existence in the sixth century BC. This list does not include Kalinga. Based on this we cannot argue that formal political structures had not yet arisen in Odisha at that time. However, it clearly indicates that even if they existed, they were not very powerful to be included in the list of the *mahajanapadas*. The representation of sixteen *janapadas* as *mahajanapadas* might have had its own political rationale behind it. We must treat the reference to the *mahajanapadas* as a representation rather than as a fact. It must also be noted that most of the sixteen *mahajanapadas* mentioned in the *Tripitakas* were not identified as territories which can be clearly demarcated, but only as tribes. Perhaps the first ever reference to Kalinga is found in the *Baudhayana Dharmasutra*. Here it is stated that after visiting the Kalingas, a person must perform either the rite of *punastoma* or *sarvaprishtha*.<sup>4</sup> This is because the Kalingas do not fall in Aryavarta.<sup>5</sup> It is clear here that the name is mentioned in the plural, which shows that the reference is not to a specific geographical territory, but to the location of a tribe. Six other tribes are mentioned along with Kalinga, which are Arattas, Karaskaras, Pundras, Sauviras, Vangas and Pranunas. The date of the *Baudhayana Dharmasutra* is not clearly known. But it is normally dated to the middle of the first millennium BC. It appears from the *Baudhayana Dharmasutra* that a state or chiefdom had still not evolved in Odisha at that

time. But certain tribal groups of the region, like the Kalingas, were already known to others.

The exact location and boundaries of Kalinga at the time of Asoka's invasion is not known. However, it is clear that the frontiers of the region kept changing from time to time according to the new political and economic conditions.<sup>6</sup> At the time of Asoka, it might have been located between the Mahanadi and the Rushikulya. Dhauli and Jaugada, where Asoka's edicts are found, fall within this geographical area. In later centuries, the name of Kalinga was usually reserved for the region consisting of the Ganjam and Gajapati districts of Odisha and the Srikakulam, Vizianagaram and Visakhapatnam districts of Andhra.

The oldest known political lineage of Odisha is that of Kharavela, who belonged to the Mahameghavahana family of the Chedi clan. Kharavela's famous Hathigumpha inscription is found in the Udayagiri caves in Bhubaneswar. In all fairness to the existing evidence, we must concede that no other political family is known to us from Odisha prior to the house to which Kharavela belonged.

All these seem to point to the possibility that a state society had not yet evolved in Odisha during Asoka's time. In fact, the line of Kharavela also is not known to have ruled for a long time. Strong local states evolved in Odisha only many centuries later with the Sailodbhavas and the Bhaumakaras. Before them, very few ruling families were known in Odisha. These include the Matharas and what historians like S.N. Rajaguru have called Pitrubhaktas and Srirama Kashyapas. They were not powerful in any ways. Besides, their rule was limited only to southern Odisha. They exercised greater control over the northern districts of Andhra Pradesh and ruled from there.

At the time of Asoka, urban centres had not yet evolved in the Kalinga region in a big way. The process of urbanization had begun only in the fourth and third century BC on a small scale.

A well-known urban centre of the period was Sisupalgarh.<sup>7</sup> It was a fortified settlement. Some historians have surmised that Sisupalgarh was the headquarters of Kharavela. We do not know if this is really true. A few other urban centres are also known from early historical Odisha. The recently discovered Radhanagar, near the Buddhist site of Langudi on the banks of river Kimiria, seems to be another important early historical urban site.

On the whole the archaeological evidence does not point to the presence of a state in Odisha at that time. The figures of casualty given by Asoka are extremely amplified. If 100,000 people killed, 150,000 carried away as prisoners and many times that number who perished were soldiers, the figures can match those of the Magadhans who according to Greek writers had a very large army. Had agriculture progressed in Odisha in the third century BC to such a great extent that it could support such a large number of soldiers? This is impossible to believe. It is not proven by any positive evidence.

The existing belief among historians that there was a battle or war of Kalinga is also not founded on any clear evidence. The available historical and archaeological records do not give any indications about the existence of a state or chiefdom in Odisha in the third century BC. The existing level of agricultural surplus is unlikely to have supported such a political establishment or a large army. Asoka himself does not speak in his edicts of any war or battle fought by him.

In the edicts of Asoka, the terms we come across are *vijita* and *avijita*, which in their respective contexts refer to regions that were conquered and those that remained unconquered.<sup>8</sup> There is no need to expect that a state existed in all the unconquered regions which the Mauryans conquered. We are speaking about a period in history when state societies had not yet evolved in many parts of India. States and formal political establishments do not exist in all

societies at all times. States evolve under certain clear historical conditions. They are not natural features found in all human societies. In all likelihood, Kalinga was an *avijita* where a state society had not yet evolved at the time of Asoka's invasion.

We can now offer a surmise why the invasion of Kalinga changed Asoka's heart while all the bloodshed committed by him earlier had not caused any such transformation in him. Asoka did not fight a war or battle of Kalinga. In his desire to expand his empire, he carried out a military campaign against Kalinga. This was an invasion of a region and not a war or a battle against an existing rival. The purpose of the invasion was to integrate the region with Magadha and introduce statecraft in a state where a state did not as yet exist. Such an enterprise was possible only by subduing a people who had so far not known any form of political subordination. For the first time in history, a people were to be subjected to formal political control through political representatives, taxation etc. This was not an internal development of Odisha society, but imposed by an external invader. Obviously, such a situation could lead to unrest, resistance and bloodshed on a large scale.

In all his earlier military campaigns, Asoka had fought against those who were familiar with statecraft, formal political structures and institutions like the army. Although Magadha enjoyed superior military might for various reasons, these campaigns were led against those who knew the terms of the game. Such was not the case with the people of Kalinga. The ruler of a state society was exercising his might over the people of a society where a state had not yet come into existence. The inequality between Magadha and Kalinga was not merely a military inequality or an inequality of resources. There was also an inequality in terms of political institutions and other factors like world views, concepts, lifestyles, ethics and moralities. The grossly cruel nature of this unequal encounter and the resulting tragedy seem to have been the

real reasons behind Asoka's great remorse and his ultimate transformation.

This is only an attempt to offer a reinterpretation of the Kalinga invasion of Asoka and his transformation to Buddhism. The conclusion drawn in this paper is not final, but only tentative. But this assessment is certainly different from most of the other existing theories. It offers fresh avenues and possibilities for interpreting the edicts of Asoka. Our knowledge of the past can expand only through such reassessments.

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## Nobility, the Prime Objective of Sanskrit Learning in Odisha

*Bhubaneswar Pradhan*

Sanskrit is told to be a noble language because of its capacity to make a person pure in mind, body and word and provide a platform to achieve the highest degree of goodness of character in each and every sphere of human life. The word Sanskrit<sup>1</sup> stands for the refined or well performed and something which has been done very perfectly. The word mebmke=Àeced can be analysed as the word comprising prefix meced of root ke=À and suffix keÀle .Hence something which has been made with every sort of perfection is Sanskrit. Nobility is that device of human activity, making human being a supreme person and distinguish him with other creatures of the world .Morality, ethics, sublimity are those value based education of life which can only be cultivated through Sanskrit learning. It<sup>2</sup> is the language which turned the bad conduct of Ratnakara to a goodness character of Valmiki. It is that language which provides grounds to the wicked son of a king to go on right path through hearing the stories of “Panchatantra” by Vishnu Sharma. It is that divine language of the world which teaches us what to do and what not to do every day. How to be a success gainer through practicing the doctrine of Srimad Bhagabat Geeta spoken by Sri Krishna to Arjuna in the battle of Kurukshetra . Further it is the language to make a man very noble by cultivating the highest value of human beings found

in the pages of Vedas, Upanisads Ramayana, Mahabharata and Neetisataka of Bhartruhari and other creative compositions of the poets and great philosophers Chanakya, Sukracharya, Vyasa, Vidura and new writers of modern time so it is, no doubt an epoch-making language to cultivate the noble nature of life to be a very perfect man in society. Veda is the holy book of all true wisdom of the world, it is also a very good source of ethics. Swami Dayananda Saraswati had rightly stated this and gave us advice to go back to the Veda. Panchatantra by Vishnu Sharma and Hitopadesa by Pandit Narayan and Kathasaritsagar by Somadev also teach the process of being noble in the society. Some foreign scholars are also of same view. According<sup>3</sup> to them Sanskrit is the base of our great culture through utterance of which the human mind becomes very expert and get the status of deep thinking and avail the power of analysis and create the emotion of purity and spirituality. This language is also used as a lingua-franca for the smooth progress of learning. Moreover before the arrival of foreigner to our country there was a wide range of moral teaching in schools and colleges of the country. The knowledge<sup>4</sup> of Sanskrit scriptures makes one capable to gain these qualities in work and art of living possessed by the human beings. These are to keep patience and being bestowed open the

quality to forgive. To keep away mind from indiscipline and false thinking and establish control over the senses and the quality of not becoming angry with and the virtue of tolerance of troubles are also a symbol of such highness of good character. Not to steal others property and to acquire sufficient knowledge about the Sanskrit scripture and attempts to avail same acknowledgement, always speaking the truth keeping one's inner self clear and pure and being interested for worship of god are also significant features of the noble conduct of a person. Not giving tortures to anybody in mind body and work to keep the mind stable and not to speak against a person and avoidance of supremacy in performing some works can be the important quality to be achieved. Not to see the faults but the quality of goodness in others work and not to be overwhelmed by own greatness and to see everybody equal are also such divine qualities which take one from general quality to the great. All the qualities as cited above have been widely described by the Rishies and scholars in the Sanskrit scriptures written by them.

Hence nowhere in the world such a language like Sanskrit does exist with these qualities to make human being capable of attending godhood from common people. Other literature of the world by and large follow the theme and facts of Sanskrit literature. The vernacular literatures of India and foreign

literatures of western countries analyse Shrimad Bhagbat Geeta and it is accepted as a world wide scripture. Nobility is only possible by cultivating the great culture of Sanskrit literature and other literatures of the world owe to this literature for these aspects of Sanskrit literature.

Nobility is the essence of true humanism and that can only be gained by going deeply to the meaning of Sanskrit scriptures. This will help us to bring peaceful and harmonious environment and universal brotherhood, the long cherished necessity for the mankind.

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## Parliamentary Activities of Surendranath Dwivedy

*Jugal Kishore Hota*

Among the important leaders of India, Surendra Nath Dwivedy occupies a significant position for his invaluable contributions as a dedicated freedom fighter, born socialist, true democrat, veteran parliamentarian and a real friend of the poor. As a parliamentarian Surendra Nath Dwivedy had great reputation because he was committed to value-based politics. He got an opportunity to work with three Prime Ministers of India, namely Pandit Jawaharlal Nehru, Lal Bahadur Sastri and Mrs. Indira Gandhi. All the three Prime Ministers had great respect for the veteran leader who was extremely fearless and uncompromising in his stand as a member of Parliament.

Born in an humble family on 11<sup>th</sup> Feb. 1913 at Khandasahi <sup>1</sup> village of un-divided Cuttack to Maguni Dwivedy and Laxmi Devi, Surendra Nath left his imprint in the minds of masses of Odisha in particular and India in general for his selfless effort, undaunted morality and socialist approach. His mission was to establish social justice, economic equality and universal brotherhood. His childhood days passed in acute poverty, that created a revolutionary mentality and Dwivedy worked accordingly to wipe out hunger and poverty from Odisha till the last breath of his life.<sup>2</sup>

The revolutionary attitude of S.N. Dwivedy was developed during his school days.

When he was a student of Cuttack Collegiate School, the arrest of Pandit Nehru spread like wild fire. He came forward with his friends and protested the arrest of Nehru and himself was arrested in 1930. That incident suddenly changed the course of his life. He remained in jail for five months and gave farewell to his student career forever. By the call of Gandhi he became a Swaraj Sainik and instead of going to school went to Satyagraha Ashram of Gopabandhu Choudhury. During his imprisonment period from 1930-33, he got an opportunity to read “Mother” of Maxim Gorky. This book brought a radical change in the life of Dwivedy. He became a socialist and said, “Mother was an invaluable asset for me”<sup>3</sup>

The entire life of S.N. Dwivedy was full of remarkable and adventurous activities. He was always determined and firm in his decision. Before the establishment of Congress Socialist Party in All India level, the Orissa socialists led by Nabakrushna Choudhury set up an organization called “Utkal Congress Samyabadi Karmi Sangha” in 1933 to discuss and propagate the principle of socialism.<sup>4</sup> The Karmi Sangha which became the Socialist Congress party of Orissa unit later played a vital role for propagation of Socialism in Orissa. A weekly magazine called “Sarathi” was edited by Nabakrushna Choudhury to make the elite group conscious. Later another

magazine called "Krushak" was published in which Dwivedy raised his voice against the oppression of the Zamindars and the Garzat rulers.

In the Quit India Movement, S.N. Dwivedy's role was really praise-worthy. The message of Gandhi "Do or Die" was translated into action. On the charge of circulating and translating the socialistic message of Gandhiji he was arrested at Cuttack and later sent to Koraput Jail. <sup>5</sup> After his release from Jail in 1946, he was given the overall charge of Orissa Branch of Congress Socialist party. He acted as the General Secretary of the party and tried his best to strengthen it in Orissa. In the meanwhile, an All India Conference of the Party was held at Kanpur from 24<sup>th</sup> Feb to 2<sup>nd</sup> March 1947. This conference under the Chairmanship of Rammanohar Lohia passed a resolution to drop the word Congress and it led to the formation of Socialist Party on the eve of independence. <sup>6</sup> The conference also took another step not to join the Constituent Assembly. It was of course a wrong measure taken by the Socialists. Had they enter the Assembly, there would have been a scope for talented personalities like Jayaprakash Narayan, Acharya Narendra Deva and Rammanohar Lohia to establish a platform for a Socialist Nation. But when India became independent, the Socialists tried their best to pressurize the All India Congress Committee to pass a resolution declaring the main object of Indian National Congress should be to work for democratic Socialism. But the AICC rejected the proposal of the Socialists."

#### PARLIAMENTARY ACTIVITIES

Jayaprakash Narayan, a leading personality of Socialist Party was not in favour of contesting elections by the workers of the Party. Clarifying and convincing his ideas, he wrote a letter to S.N. Dwivedy on 25<sup>th</sup> August 1951. He

wrote: - "It was not possible to hold power in the state or the centre only through contesting elections, rather it would be wise to inculcate the whole masses through the *mantra* of Socialistic doctrines and incorporating them in to the mainstream of Socialist movement." He further argued that there was no need of making entry into the legislature by the prominent leaders as the above said principle needed for spreading the cult of socialism and to popularise it among the masses. His philosophy was acceptable to S.N. Dwivedy, but the Socialist party as a whole was not in its favour. So in the first election to Loksabha, the party decided to enter the election fray. Contesting 255 seats it could win only 12 seats. The result was very disappointing for the Socialists.

In Orissa the Socialists decided to contest the Assembly and parliament elections only to spread the message of Socialism throughout Orissa. Dwivedy had to carry a special burden and worked tirelessly and tenaciously. At that time out of 140 seats of Orissa Assembly the socialists put up 89 candidates and five of the Lok Sabha. In spite of the uncertainties of the result, the Socialists came forward to make sacrifices for the sake of Socialism. At that time there was no jeep or car for conveyance. So all the candidates were moving with the help of bicycles. Out of 89 seats the Socialists could win only 10 seats and one parliamentary seat. S.N. Dwivedy who contested from Salipur – Tangi Assembly segment was defeated.

The election result heralded a positive future for the Socialist party. There was no feeling of disappointment in the minds of the party workers. After election to Assembly and Loksabha the notification for Rajya Sabha was declared. At that time Orissa had a quota of nine Rajya Sabha members. So as per provision fifteen MLAs were required to elect one member to

Rajya Sabha. Having only ten members of Orissa Assembly the Socialist party decided to enter the election. Accordingly S.N. Dwivedy filed his nomination papers for Rajya Sabha. The election result was in favour of Dwivedy. He won the election with the support of the independent members.<sup>8</sup> The entry of Dwivedy into the Parliament opened a new era in the history of Orissa Socialist Party. The party workers were eager to observe the parliamentary activities of their beloved leader. Dwivedy was also very optimistic to work in the Rajya Sabha. On 16<sup>th</sup> May 1952 Rajendra Prasad, the then President of India addressed the joint session of Parliament. As per traditions Dewan Chaman Lal of the Congress moved the motion of thanks. Participating in the discussion, S.N. Dwivedy moved an amendment motion elucidating the policy of the socialist party. He said that, the presidential address did not disclose any integrated land policy to facilitate increased production of food and the elimination of social injustice towards landless peasants and agricultural labourers.<sup>9</sup> With this Dwivedy proved his inner love and affection for the peasants of Orissa. The workers of the Socialist Party were fighting for the upliftment of the poor peasants and the landless people. Accordingly Dwivedy made this the main focus in his speeches. On 19<sup>th</sup> May 1952 he had given notice for this motion. On the very next day he got the first opportunity to speak. Here are some excerpts from his speech "I want to say about this economic and social equality, about the Constitution about which so much has been spoken. I am constrained to say in the matter of even honouring this Constitution which has a very limited scope, the present Government has violated its directive principles of state policy. In this connection I want to cite one instance for your consideration. We say 'social and economic equality.' Social and

economic equality cannot be achieved by concentration of money, concentration of land in the hands of a few. Our Directive Principle in Article 39 (c) of the Constitution lays down very clearly: that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment.

But what have we done? We have abolished the Zamindari, they say. But the present Govt. has deliberately left untouched thousands of acres of land in the hands of ex-princes, ex-rulers and zamindars.

This Govt. is afraid of conflicts; so they are going to give nothing to the agricultural labourers, who has no right whatsoever on his own land. Conflicts you have to face, if you want to give social and economic justice, not with a view to increasing them but with view to resolving them in the best interest of the country. The present Govt. is sitting tight over it. Escapism is not going to solve any matter. That is what is happening today. The Govt. may wait, but the people cannot. The Govt. is incapable of giving any social and economic justice to the people of this country. So the people must move and I am glad therefore that Acharya Vinoba Bhave has realized the importance of this and is going about the country on his mission of redistribution of land. Whatever may be its ultimate outcome, the problem of redistribution of land has been focused upon the eyes of the people of this country. And the land problem is assuming the urgency for which the Socialist Party has been agitating since the last four years. Therefore, the people are on the move. Either the Govt. will have to come down and tackle this very burning problem or else they will have no place in this country, to rule so despotically as they are doing today."<sup>10</sup>

The Praja Socialist Party was formed in 1952 with the merger of Kisan Majdoor Praja

Party of Acharya Kripalini with the Socialist Party. Some workers of the Socialist Party opposed the move. Dwivedy did not oppose the merger. He was given the responsibility of party organization in Orissa. Under his leadership Praja Socialist Party contested election in 1957. In this election the Socialists got better results. The party could win two Lok Sabha and Eleven Assembly seats. S.N. Dwivedy was elected to Lok Sabha from Kendrapara.<sup>11</sup> In all India level the party got 19 seats and Acharya Kripalini, Ashoka Mehta and S.N. Dwivedy became leader, Deputy Leader and Secretary of the parliamentary party.

In 1959 the Nepali Congress of B.K. Koirala got absolute majority in the Nepal parliament election. He was a close associate of Praja Socialist Party during his study in India. So S.N. Dwivedy got an opportunity to lead a delegation of Praja Socialist Party to attend an open session of Nepali Congress, where he met a number of foreign delegates and exchanged his views and ideas with them.

In 1962 general election to the third Lok Sabha was announced. S.N Dwivedy filed his nomination from the prestigious Kendrapara seat for the 2<sup>nd</sup> time. All the attempts adopted by the Congress Ministry proved fruitless. Dwivedy got elected to Lok Sabha for the second consecutive term though in a narrow margin of 456 votes after recounting.<sup>12</sup> He played a vital role in the third Lok Sabha as the leader of the Praja Socialist Party. The year from 1962 to 1967 were the most eventful days. Lal Bahadur Shastri succeeded Nehru and after serving for only 18 months he died at Tashkent in the Soviet Union. He was succeeded by the 1<sup>st</sup> Women Prime Minister of India Mrs. Indira Gandhi.<sup>13</sup>

During these years India encountered two important wars. (Indo-China and Indo-Pak war) There was also the no confidence motion against

the Government. As the leader of the Praja Socialist Party in Parliament, Dwivedy was closely associated with these events. He was also the Deputy Chairman of the Party in all India level. So he carried a heavy burden and had to face difficult situations from time to time. As leader of a opposition party in Parliament one has to take tough decisions on many complicated issues. One has to pay attention to public relations for the party. In these days reasonable arguments were appreciated in Parliament. Members were given recognition for their performance. Newspaper paid special attention to such members. Usually the veterans take all these chances and the new members envy them.<sup>14</sup> There was greater discipline in Parliament, because Pandit Nehru and other senior leaders were constantly present.

Now a days leaders have a little respect for parliament. Members do not seem to be much interested in Parliamentary work. As a result, the character of Parliament has changed to a greater extent. Indiscipline, unnecessary controversies, shouts and counter shouts dominate Parliament. S.N. Dwivedy was very much sincere in his parliamentary activities. He was always in favour of factual analysis and reasoned debates. He never slackened in his determined opposition to the Government. He always tried his best to maintain democracy in his Praja Socialist Party. He gave equal opportunity to his party members to take part in parliamentary committees, discussions and debates. So there was cordial relationship among the members and Dwivedy got respect and affection from his colleagues. He was very strong against corruption in political life. He did not hesitate to raise the issue of corruption in high places in Parliament. The role played by Dwivedy forced Nehru to drop K.D. Malaviya from his Cabinet. Nehru only announced the acceptance of Malaviya's resignation "With regret", without referring to the fact that the judge

had opined against Malaviya. The statement of Nehru was objected by Dwivedy. He at once stood up in the House and asked “Whether it was not true that in 65 page report, the Judge had found Malaviya guilty in two cases out of five.” This statement exhibits the ability and honesty of S.N. Dwivedy as a Parliamentarian. Pandit Nehru was greatly embarrassed, because he had not disclosed the above fact relating to Malaviya’s resignation. The third Lok Sabha was very eventful for Dwivedy. All the comrades of Praja Socialist Party had good relationship with him. As the leader of the Party he got full cooperation of not only his P.S.P but also other opposition members. The most significant event during the third Lok Sabha was the Indo-China conflict. Long before it took the form of a war in 1962 China had secretly occupied Indian Territory in Ladakh by constructing roads.<sup>16</sup> China annexed Tibet in 1950 and crushed the rebellion in 1959. On 17<sup>th</sup> April 1959 the P.S.P had welcomed the uprising by the Tibetan people and supported Dalai Lama, the Tibetan religious leader. The PSP leader Acharya Kripalini and some other members voiced their protest against the Chinese occupation of Tibet. Many Congressmen also joined the protest. For a long time Pandit Nehru the then Prime Minister of India had kept Parliament ignorant of the Chinese occupation of Aksai China. Later on the incessant Questions made Nehru to admit that he had not informed Parliament.

Besides occupying Tibet, China ventured to show nearly 40,000 square miles of Indian territory under the geographical location of her territorial map. In spite of such serious developments Nehru continued friendly relationship with China based on *Panchasheel*. The *Hindi-Chini Bhai Bhai* slogan ranted the air. Finally Nehru invited the Chinese Premier Chou-En-Lai to India for talks. S.N. Dwivedy strongly

opposing the move on 16<sup>th</sup> March 1960 in the Parliament said, “while China had occupied more than 12,000 square miles of our territory, why the Prime Minister of China should be called for talks” He further demanded “The Prime Minister should take the Parliament in to confidence and tell us about the scope of the forthcoming talks with Chou-En-Lai.” In 1960 Dwivedy had personally visited Darjeeling, Kalimpong, Sikkim and Bhutan. Talking to the Jawans and others he collected many facts and personally witnessed the dangerous situation in our border.<sup>17</sup>

The talks between the Chinese premier and Pandit Nehru became failure. But a joint statement was released in which it was mentioned that the respective Govts would consider the issues further. S.N Dwivedy vehemently opposed the joint statement of the two premiers and the meeting of the Defence Minister Krishna Menon with Chou-En-Lai. The works of the Defence Minister became suspicious. Because when he met the Chinese Premier no officials were present. Dwivedy severely condemned the Chinese premier’s suggestion that both sides should accept the line of actual control. He also severely condemned the suggestion to withdraw patrolling from the areas under Indian control. This was really a direct attack on the foreign policy of Pandit Nehru. When Krishna Menon also referred to the areas under Indian administrative control, he satirically said “Chou-En-Lai mention about a line of actual control up to which each side exercises administrative jurisdiction. This is a very significant phrase. Almost the same words were used by our Defence Minister sometime back. What the Defence Minister says today, the Chinese premier repeats tomorrow. Sir, great men think alike”<sup>18</sup>

On this remark of Dwivedy the House roared in laughter. Nehru was greatly embarrassed. The intolerance on his face was

quite visible. Due to severe opposition ultimately Nehru was forced to recommend the resignation of Krushna Menon for acceptance to the President of India.

In the general election of 1967 Dwivedy once again was elected from Kendrapara to Lok Sabha. He won the election in a huge margin of one lakh eleven thousand votes. Along with him three others namely Srinbibas Mishra, Samarendra Kundu and Baidhar Behera were elected to Lok Sabha. The term of the 4<sup>th</sup> Lok Sabha ended in December 1970. Indira Gandhi the then Prime Minister of India was forced to dissolve the Lok Sabha due to a split in the Congress Party. In the general election of 1971 Dwivedy was defeated from Kendrapara.

A close analysis of the Parliamentary life of S.N. Dwivedy clearly reveals that, he was a great patriot, eloquent speaker, adventurous personality, an eminent statesman, a dedicated and

sincere worker. He was far away from dirty politics. His life was an open book and he expressed his opinion independently and without fear. He thought more about the country and never compromised anything that hampers the national interest. His long career as a lover of Socialism has been very well reflected in his literary works. He wrote 17 books in Odia and 5 books in English. His selfless service, dedication, determination, impartiality and inner love for the poor and downtrodden sections of the society will make him immortal in the Socialism history of Odisha in particular and India in general for all time to come.

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# Human Rights Violation in Relation to Women

*Dr. Antaryami Behera*

## **Introduction :**

The history of mankind is marked by efforts to ensure respects for the dignity of human beings. The concept of human rights was introduced and developed by thinkers from various cultural and religious traditions. We are living in an era of dramatic change and transition that is being transformed by complex financial system and revolutionary information technologies. In this complex scenario, human rights, which were embedded formally at the United Nations as a great international priority 67 years ago through the December 1948, Universal Declaration of Human Rights, have gained prominence as a universally recognized set of norms.

One of the great achievements of the United Nations in the creation of the comprehensive body of Human Rights law a universal and internationally promoted code to which all nations can aspire. The Universal Declaration of Human Rights is the corner stone of the wide ranging body of human rights law created over the decades.

## **Human Rights in India**

India has a long history of human rights in the form of tolerance, consideration and acceptance since the Vedic time. In modern times, one can trace the recognition of fundamental rights

to the Indian freedom movement. This slogan became essentially a war against civil brutalities to uphold human rights.

After independence, Indians gave firm resolutions to secure its citizens and grant them justice, liberty, equality and fraternity. However, it cannot be denied that India is free from the violation of human rights. The principal concerns of human rights in India are rights of Dalit and atrocities against them, cruelty against child, child prostitution, terrorist activities in various states, custodial rape and torture, bonded labour, issues of religious tolerance etc.

## **Human Rights Violation in Relation to Women :**

Although women constitute a majority of the world's population, there is still no society in which women enjoy full equality with men. Women are still subject to widespread discrimination in everyday life and often lack adequate representation in the public life of developing countries such as India.

The violation of human rights of women is clear by the fact that crime against women has been increasing at the rate of 20 percent per annum in India. Rape, molestation, teasing, sexual abuse, abduction, prostitution, dowry-related crimes that are being inflicted on women, of late crime against women have reached a horrendous

proportions. The United Nations, in fact has always affirmed that the promotion of the human rights of women must eliminate all forms of gender based discrimination and enable them to participate fully in all spheres of civil, political, economic, social and cultural life.

(a) The convention on the Elimination of All Forms of Discrimination against women was adopted by the United Nations General Assembly on 18<sup>th</sup> December 1979, and entered into force on 2<sup>nd</sup> September 1981. The object of the convention is to implement equality between man and women and to prevent discrimination against women, in particular such specific forms of discrimination as forced marriages, domestic violence, health care and public life as well as discrimination at work. These issues were recognized at an early stage by the commission on the status of women, which was established in 1946 with the mandate to further gender equality. It was also given the task of drafting the convention. More recently, the commission has been concerned with practical measures to ensure the implementation of women's rights.

(b) The Domestic Violence Act 2005 came into effect from October 26<sup>th</sup> 2006. The Act seeks to cover the women who are or have been in a relationship with the abusers where both household and are related by consanguinity, marriage or relationship in the nature of marriage or adoption; in addition relationship with family members living together as a joint family are also included.

India's first law to protect women from domestic violence has come into effect. However a leading Indian women's rights group says the new law, though powerful on paper, will fall prey to tax enforcement. The government has said it would appoint special protection officers to attend to complaints but did not spell out how many officers will be recruited.

Social legislation is poorly implemented in India – a country of 1.1 billion people where court cases can drag for decades because of lack of resources. According to the Indian Government's National Crime Records Bureau in 2004 more than 7000 women were killed in dowry disputes, 18,124 were raped, more than 175,200 suffered other crimes and at least 58,400 women complained to police of cruelty by their husbands. Women's rights groups say the published figures are less than 10 percent of the actual number of crimes that are committed because of women's fear of social stigma and reluctance by police to get involved in family matters.

#### **Conclusion :**

India is the home of human rights in the form of tolerance, consideration and acceptance. But the examples of human rights violation in recent days have increased. Despite this, the constitution of India gives security to its people in terms of justice, liberty of faith, belief, thought, expression and worship. "The declaration of the rights of women has become part and parcel of our mental makeup. These principles have become the silent immaculate premise of our outlook."

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# Women in Developing Sustainable Livelihood System Through Sericulture in Rural India

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## ABSTRACT

Demographic information of India indicates nearly 48.27% of the country's population are women. Sericulture being an agro-based industry provides employment to about 7.5 million persons in India, out of which 3.9 million persons which is about 53% are women and thus can clearly be stated as a women friendly sector. Women are involved in this sector from host plant cultivation to dyeing & printing of fabrics, thereby deriving higher returns than men. Formation and activation of women SHGs can be utilized as a launch pad for promoting women's participation in sericulture sector. Adoption of sericulture by women will make them empowered and will help transforming India into a developed country.

**Key words:**+ demographic studies + ILO + Indian census + MDG +women empowerment

## Introduction

*Once Gandhi told to call woman the weaker sex is a libel, it is man's injustice to woman. Woman is immeasurably superior than man in mental moral power. A woman is more self sacrificing, greater power of endurance, greater courage and as a whole a greater intuition. And finally a woman make more effective appeal to the heart. (Mahatma Gandhi)*

The United Nation's Millennium Development Goals (MDG), which are considered to be the most successful global anti-poverty push in the history of development, its vital goal is to promote gender equality and empowerment of women because where women are not afforded equal rights as men can never achieve development in a sustainable manner. The United Nations Millennium Project has the aim

to end world poverty by 2015. An ILO report on Gender Equality reveals that women performs 2/3<sup>rd</sup> of world's work, yet they earn 1/10<sup>th</sup> of world's income, are 2/3<sup>rd</sup> of world's illiterate and own just 1/100<sup>th</sup> of the world's property. An ILO estimation reflects that women made up at least 60% of the world's working force. A survey shows that 55% of women between 5-59 age group are economically active.

In 2012 the President of India launched the National Mission for the Empowerment of Women (NMEW) which has a five year mandate to achieve inter sectorial convergence of all women and women-centric programmes across Ministries.

Special initiatives for women like National Commission for Women, reservation for women in Local Self Government, national policy for the empowerment of women has been formed to

prioritize the empowerment of women. The Global Gender Gap report 2013 released by the World Economic Forum (WEF) which tries to measure the relative gaps between women and men across countries has put India's ranking at 101 position amongst 136 countries.

Sericulture, being an agro based rural industry, is currently practiced in 27 states in India. India occupies 2<sup>nd</sup> position in silk production next to China. Only India enjoys the monopoly of commercially exploiting all 5 varieties of commercially exploited silk worms namely mulberry, tropical tasar, temperate tasar, eri and muga. The sector provides employment to about 7.5 million persons in India. India being the 2<sup>nd</sup> populous country in the world, enjoys the biggest human resource of work force. Sericulture is an interdisciplinary activity merged with agriculture, animal husbandry and this industry suits all category of women in India, where more than 60% of the population lives in the rural part of the country.

### **Women-Friendly Sericulture Industry in India**

Studies indicate that over 53% of Indian sericulture workforce is women in comparison to 35-40% in pre loom work in Handloom sector. Such a high proportion of women participation in sericulture sector is mainly because of its unique features like;

- The sector involves mostly rearing activities in indoor with low requirement of physical energy and manual labour.
- The total working period is distributed in 3 to 4 shifts and spread over 16 to 18 hours in a day.
- Silkworm rearing, reeling and spinning demand soft skills, delicacy and care which is an inherent women quality.
- Silkworm rearing can be taken up easily with other activities like cattle/sheep/goat/ chicks/ fishery in part and partial of integrated farming system.
- It provides jobs at doorsteps and avoid long travelling from the dwelling places and for women involved in these activities can easily take up child rearing along with other household activities also.
- Landless farmers can gain full employment on seasonal and non-farm activities like mulberry cultivation, silkworm rearing, silk reeling, silk twisting, printing, dyeing and weaving etc.
- The sector involves low gestation period, needs minimum investment, provides continuous job opportunities, frequent income with good profit margin.
- Organized labour demand prevents rural migration and increased urban floating population.
- The sector is eco-friendly and provides green canopy in shorter duration which facilitate to check soil erosion, as a result stabilizes the nutritive status of the soil.
- Growing up of silkworm food plants can also be taken up in up lands/ wet lands which remain barren and non productive for food crops.
- The leftouts of the sector used otherwise is a source for rural fuel, vermicomposting, handmade paper, biogas production etc and provides scope of byproduct utilization and value addition and better earning which has the ultimate demand for rural and urban population.
- Innovation and introduction of women friendly technologies and reduction of drudgery in the working condition attract more women towards the sector.

### Sericulture and women friendly activities in India

A major range of activities of soil to silk conversion is performed by women as below;

Sl No	Type of work	Women friendly activities
1	Mulberry cultivation	Raising of nursery, planting, weeding, fertilizer application, leaf harvesting etc.
2	Silkworm rearing	Egg production, chawki rearing, late age rearing, picking up of ripen and dead worms, bed cleaning, cocoon harvesting etc.
3	Silk reeling	Cocoon sorting, cooking, reeling in charkhas, in cottage basin, in multiends, in automatic machines etc, Re-reeling and twisting and hand and book making etc.
4	Weaving	Warp making, Porn winding , weaving in handlooms and power looms
5	Dyeing	Dyeing and block printing, value addition in design making etc
6	Marketing	Fashion designing, market promotion etc.
7	By-product utilization	Silk spinning, Dupion reeling, cut cocoon handicrafts etc.
8	Seri dependant activities	Silk and milk production. Silk and fish production, silk and backyard poultry production

#### Women in different sericulture activities in 2013-14

Name of the activities	Percentage of women participant/employment
Mulberry cultivation	50
Silk worm rearing	50
Silk reeling	49
Silk throwing	56
Silk weaving	49
Silk by-product utilisation	65
Silk spinning	80
Silk worm egg production	21
Silk dyeing and printing	41
Silk and milk production	75

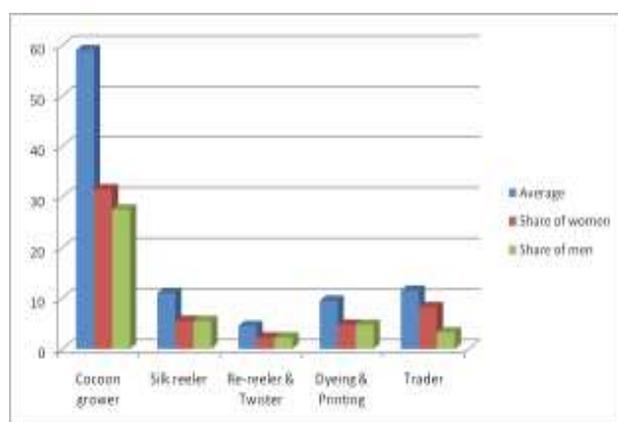
#### Contribution of Sericulture in women income in India

Studies by Chandrama Goswami and Manisha Bhattacharya during March, 2013 indicate that in Assam agriculture contributes about 37.40% of the family income of the house hold in rural areas followed by sericulture which is 23.4%, the state which is a vanya silk producing state predominantly. The higher contribution to a household is from agriculture because the men of the households adopted agriculture as their prime occupation whereas women besides child rearing and other ancillary house work practiced sericulture.

But the households in states like Karnataka, Tamil Nadu, Andhra Pradesh, West Bengal and Jammu & Kashmir are more traditional in mulberry produce. About 89 -90% of total silk production of India contributes more to income of a household in rural sector.

**Fund flow out of Rs.100 for different categories of silk activities**

Sl. No.	Activities	Average	Share of women (considering 53 % work done by women)	Share of men
1	Cocoon grower	59%	31.5%	27.5%
2	Silk reeler	11%	5.5%	5.5%
3	Re-reeler & Twister	4.5%	2.25%	2.25%
4	Dyeing & Printing	9.5%	4.75%	4.75%
5	Trader	11.5%	8.25%	3.25%



Graphical representation of fund flow for different activities of sericulture in pre loom stage shows higher returns to women than men in India.

**Issues of women sericulturists in India**

Although a huge number of women are involved in the sector numbering to 7.5 million in India, next to handloom sector which measures about 29,98,362 lakh workers as per the handloom census of 2010, yet the work force have been left with many issues to be addressed for their better development and transforming to a developed India. These are :

1. Disparity in wages and gender based approaches where male part is preferred.
2. Literacy is a barrier for accessing to the resources like credit and land ownership.

3. Lack of awareness facilities and less involvement of non Govt. organizations in the sector.
4. Non participation or inactive participation in decision making and benefit sharing.
5. Non accessibility/ non availability/ non introduction of women-friendly technologies.
6. Risk of occupational health hazards and differences in health awareness policies.
7. Lack of support and low motivation and encouragement towards self development and community development in a male dominated rural society.
8. Less publicity of successful women persons, women entrepreneurs of the country to be a source for inspiration and icon making.
9. Non availability of women-friendly single window for establishment and self sustainability programmes. No special women oriented budgetary provision in the country.
10. Non availability of easy market supports and women supported resource centres and women -friendly technologies.

### Conclusion

Demographic information of India indicates nearly 48.27 % of the country's population are women. Majority of them are within the age group of 15 to 64 years. And the average literacy rate is 65.46%. India is an agro-based country and 50% of the population derives their livelihood from agriculture and its allied sector. Sericulture being a non food crop attracts the clinching eyes of the policy makers due to its women-friendly activities. In India after gold, silk is the second preferred article favouring to Indian women. Besides its popular domestic and international demand the sector is also known for its diversified uses in health, medicine, science, research, space and its aesthetic values. As a result the sector is now a source of living for 2 million households and seven million people living in rural India. Formation and activation of women SHGs can be utilized as a launch pad for promoting women's participation in sericulture sector. And adoption of sericulture by women entrepreneurs will make them empowered and will help transforming India to a developed country.

So we may say women in sericulture means women in development. Women in development indicates developed India.

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# Origins and Growth of Human Rights

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The new phrase “Human Rights” was adopted only in the present century from the expression known as “Natural Rights” or “Rights of the man”<sup>1</sup>. The term “Human Rights” is comparatively recent in origin, but the idea of Human Rights is as old as the history of human civilization<sup>2</sup>. Introducing the concept of “Human Rights” it can be said that “Human Rights” is a twentieth century name for what has been traditionally known as natural rights or in more exhilarating phrase, the rights of man<sup>3</sup>. It is a basic principle of jurisprudence that every Right has a correlative Duty and every Duty has a correlative Right. But it is subject to certain exceptions in the sense that a person may have a Right but there may not be an enforceable corresponding Duty. “Right” is an interest recognized and protected by moral or legal rules. It is an interest the violation of which would be a legal wrong<sup>4</sup>. Therefore the rights of a man had a place in almost all the ancient civilizations of the world.

In the Middle East, the Babylonian laws, the Assyrian laws and the little laws were provided for the protection of the rights of man. In India, the Dharma of the Vedic period and in China, the jurisprudence of LaoTze and Confucius protected rights. In the West, a number of rights, bearing some semblance of what we call civil and

political rights today, were available to a section of people<sup>5</sup>.

## **HISTORICAL EVALUATION OF HUMAN RIGHTS**

The origin of human rights is traced, by some scholars, back to the times of ancient Greeks. The fact that the human rights were recognized as natural rights of man is illustrated by a Greek play Antigone. In this play, Sophocles describes that Antigone’s brother, while he was rebelling against the king, was killed and his burial was prohibited by the king Creon. In defiance of the order Antigone buried her brother. When she was arrested for violating the order she pleaded that she had acted in accordance with the “immutable, unwritten laws of heaven” which even the king could not override<sup>6</sup>.

In philosophy the development of the notion of natural rights of man was contributed by the philosophers. They first developed natural law theory and by virtue of it they explained the nature of human rights i.e., rights which every human being possesses by virtue of being human.

However, it may be noted that the citizens of the Greek city States enjoyed some basic rights even before the formulation of natural law theory by the philosophers. These were in particular: (i) the right to freedom of speech (Isdogoria),

(ii) the right to equality before law (Isonomia), and (iii) the right to equal respect for all (Isotimia)<sup>7</sup>.

The philosophers formulated the theory of natural law after the break down of the Greek City States<sup>8</sup>. The central notion of the philosophy was that the principles of natural law were universal in their nature. Their application was not limited to any class of persons of certain State; rather it applied to everybody everywhere in the world. It was the embodiment of that higher principle of justice which could be discovered by human reason and as such were superior to positive law. The natural rights of man being its embodiment were not the particular privileges of citizens of certain state, but something to which every human being, everywhere, was, entitled in virtue of the simple fact of being human and rational<sup>9</sup>.

They set forth further that men could comprehend and obey this law of nature because of their common possession of reason and capacity to develop and attain virtue. In this way the philosophers were able to preach the idea of universal brotherhood of mankind and laid stress upon the equality and freedom for all.

The formulation of natural law was best suited to the Roman temperament for they, in principle, believed that man should improve himself both rationally and morally. Writing about natural law, Cicero (106-43) B.C., like philosophers, laid emphasis upon the universal application, unchanging and everlasting. It is not a sin to try to alter this law, nor is it allowable to attempt to repeal any part of it and it is impossible to abolish it entirely. We cannot be freed from its obligation by senate or people ..... And there will not be different law at Rome and at Athens or different laws now and in the future, but one eternal and unchangeable law will be valid for all nations and for all times<sup>10</sup>. Many principles of 'Jus Gentium' were adopted from 'Jus natural'

(natural law) which enabled them to humanize these rules in such a way that a man of common sense and good faith could approve them as just and reasonable<sup>11</sup>.

Roman law was divided into two categories of rules 'jus civil' or Roman Civil law dealing with citizens, things and actions and 'Jus Gentium' or the law of non-citizens, which signifies the rights of those who were not the citizens of Rome and they referred to those rights to which men were entitled in general. It also referred to the rules of international law at the same time.

### **The social contract theory**

The doctrine of social contract was closely linked with the theory of natural law because the basis upon which the natural law theories were formulated was the same for the social contract doctrine also<sup>12</sup>. This doctrine becomes popular during 16<sup>th</sup> and 17<sup>th</sup> century through the writings of such political philosophers as Thomas Hobbes (1558-1679), John Locke (1632 – 1704) and Jean Jacques Rousseau (1719-1778).

In general, they took the help of the notion of social contract to explain the relationship between individual and society. Initially, the social contract writers claimed that a superior power, rather manual or legal was established in pursuance of the social contract under which the people collectively undertook to obey the commands of such superior power so long it governed them in their common interest and kept itself within the terms of contract.

However, in the 17<sup>th</sup> century, the protagonists of social contract theory, particularly Rousseau, undertook to explain that state was an artifact, an artificial creation of individuals, or the result of the social contract. Rousseau began with the state of nature, in which man was free and

independent in all respects. From this state of nature according to him there emerged a political society by the separate acts of individuals, whereby they undertook with one another to set up government which would be responsible to promote their common interests. The political society, so created would, by majority will, proceed to appoint Governors who would govern in accordance with the terms of contract or the instrument of trust or an act of delegation by which he was so empowered. The Governor was to act on the behalf of the people thus protecting their general interests and respecting their natural rights. The violation of the terms of social contract on the part of the Governor would justify not only its disobedience, but also rebellion against it<sup>13</sup>.

The upholders of the social contract theory considered human rights as the natural rights for the reason that human rights are based upon the contract concluded by the people with the state. They explained that when men entered into contract to form political society, they renounced some of their natural rights which had previously been enjoyed by them in their free state of nature but certain basic rights, such as; the right to life, freedom and equality were preserved by them. These rights so preserves constituted their 'natural and inalienable right' which must be respected by the state or Governor. Thus is effect one of the purposes of the social contract was to preserve the natural inalienable rights to men and at the same time to prevent the state from interfering with the exercise of those rights by the people<sup>14</sup>. In this way the concept of inalienable, natural and imprescriptibly nature of human rights was established.

**The Middle Ages:** In the Middle Ages, the scholastic philosophers<sup>15</sup> like Abelard (1079 – 1142) and Thomas Aquinas (1224-1274), the most original thinkers of their times laid stress upon the concept of natural law as the higher

principles of law to be derived from reason. But they did not go in quest of making the human personality as the main concern of law and social life.

Thomas Aquinas, like Aristotle, justified the existence of the practice of slavery<sup>16</sup>. Thus the 'man' was dispensed with as central notion of mediaeval philosophy of law. Much attention was focused on the development of the principle of the sovereignty of state rather than on the development of respects for human qualities. These principles led to the international protection of human rights<sup>17</sup>.

Again, a set-back was also caused during 16<sup>th</sup> century to the development of the concept of natural rights by Machiavelli's teachings. He was opposed to the concept of natural law and supported absolute monarchy. His philosophy was not based on any mystical thought such as that of natural law; rather, it was 'here-and-now philosophy'. For him human nature was bad and selfish which necessitated the establishment of state to curb and crush the anti social elements existing in human mind.

**Influence of American Revolution:** American Revolution originated in the colonial revolt of 1763. There were many factors which contributed towards the rise of this revolt, for instance, the growing importance of the notion of natural rights, teachings of the writers of social contract doctrine, the British Bill of Right of 1689<sup>18</sup>, and the coercive actions of George 11 (1760-1820) and his predecessors.

The American notion of independence, and their determination to overthrow the authority of the imperial tyrannical government had led them to make the Declaration of Independence on July 4, 1776. This famous document was drafted by Thomas Jefferson. It mounted attack not only against the divine right of the king to rule, but also

against a government which did not reflect the will of the people. The document says:

We hold these truths to be self-evident that all men are created equal, that they are endowed by their creator, with certain inalienable rights, that among these are life, liberty and pursuit of happiness. That to secure these rights Governments are instituted among men deriving their just powers from the consent of the governed, that whenever any form of Government becomes destructive of these ends, it is the right of the people to abolish it and institute new Government<sup>19</sup>.

Thus, Americans made their claim for independence on the basis of inalienable rights of man, popular sovereignty and the right of revolution, but at the time of drafting the constitution in 1787 they did not include a Bill of Rights for them. They did it in 1781 by a spiting ten amendments to the constitution. These amendments are known as Bill of Rights and form part of their constitution. Again Amendments from 13 known as 'Civil war Amendments were adopted at the end of the civil war. Since the Bill of Right was not applicable to the newly freed Negroes, these amendments extended the civil right liberties to them and imposed obligation upon the state to respect these rights. These amendments may be discussed as follows:

The 13<sup>th</sup> Amendment prohibits slavery and involuntary servitude, the 14<sup>th</sup> Amendment widens the base of American Citizenship by conferring citizenship on all persons born or naturalized in the United States. They became entitled to the citizenship of United State as well as of the states in which they reside. It is further provided that States shall neither make nor enforce any law which shall abridge the privileges and immunities of citizens of the United States, nor deprive any person of life, liberty or property without due process of law nor deny to any

person within its jurisdiction the legal protection of the laws. The 15<sup>th</sup> Amendment lies down that the citizen's right to vote shall not be denied or abridged by the United States or may state on the grounds of race, colour or previous condition of servitude, and the 19<sup>th</sup> Amendment was added in 1960 providing that this right shall not be abridged or denied.

### **Impact of French Revolution:**

The French Revolution was based upon those principles which were set in motion by the English and American Revolution. It differed mainly in that it was basically the result of economic and social inequalities and injustices of the French ancient regime. These inequalities were conspicuous not only among the third Estate (lower classes), but also in the first Estate (clergy) and in the second Estate (clergy) and in the third Estate (nobility). It had caused the greatest amount of concern among the writers<sup>20</sup>, who were apparently influenced by the teachings of Rousseau. They enthusiastically claimed that it marked the dawn of new age for the right reason and natural and imprescriptibly right to life, liberty and the pursuit of happiness. The government, in their opinion, must preserve and safeguard these rights and if it fails to do so it has no right to remain in existence.

However, it was not the writers or philosophers who had influenced the course of events, but it was the covering of the French Estates General which produced the desired result. As a matter of fact, it was on 17<sup>th</sup> June 1789, when Third Estate in defiance of Louis XVI proclaimed itself the National Assembly and three days later they took the famous the Tennis Court Oath never to separate until the constitution of the kingdom shall be established. It was joined by more than half of the clerical deputies and 47 nobles<sup>21</sup>.

A list of inalienable rights of free citizens was prepared which was proclaimed as the “Declaration of the rights of Man and of the citizen.” In it the philosophical teachings of Rousseau permeated to its full extent. This document was of the rank of the English Magna Carta and the Bill of Rights in the constitution of the United States of America<sup>22</sup>.

The proclamation of the Declaration of the Right of Man and of the Citizen was annexed to the constitution when it was adopted in 1791. In the words of Gaius Ezejiolor, “this completed one of the most crucial epochs in the development of human rights. Before the American and French Revolution it had what was for all practical purposes only a philosophical appeal, but after the declaration and the constitutional Bill of Rights the concept assumed a positive importance<sup>23</sup>.”

### **Opposition to the Concept of Natural rights:**

The notion of natural rights as having been arisen under the influence of natural law theory has been opposed by various authors. It has been argued that human rights are not the product of the so-called, natural law theory; rather, they are the product of the needs of society and its prevailing social conditions.

Imer Szabo, for instance, has opposed the idea of explaining the development of human rights on the basis of natural law theory, he maintains that:

“Law founded on reason is pure fiction, as is the assumed existence of a social contract. On the other hand, the economic development, and correlatively, the political development specific to the 15<sup>th</sup> and 16<sup>th</sup> centuries is by no means a fiction since it corresponds to the real development of society. On this account, the relations between natural law and positive law appeared to be the relations between needs and

reality that is to say positively law as it was subsequently to be established”<sup>24</sup>.

Marxist philosophers saw in the State the highest and ultimate value. In the words of Ritchie, “the person with rights and duties is the product of society and the rights of individual must therefore be judged from the point of view of the society as a whole and not from the point of view of the individual”<sup>25</sup>.

The argument that the human rights evolve out of social needs and prevailing social conditions is further supported and strengthened by the fact that as a result of industrial revolution wealth increased at a very rapid speed and became concentrated in the hand of few individuals. Along with it there arose several problems, such as, that of sanitation, health, sickness, poverty, diseases and ignorance which were difficult to solve. It led to the rise of feeling that national wealth should not be concentrated in the hand of few individuals to the exclusion of a large number of individuals who suffer under poverty, disease and ignorance. This in turn resulted in the recognition of certain new economic, social and cultural rights as natural rights of man<sup>26</sup>.

### **Universalization of Human Rights:**

Although at the end of First World War some attempts on modest-level were made through the Treaty of Versailles to promote and universalize human rights but it met with no success. Since the judicial conscience of the civilized world was very much in the favour of safeguarding the rights of individuals against its violation by states, it was consistently realized that the rights of individuals must be universalized so that it may be guarded against its violation by one’s own state. Influenced by such desires the institute of international law initiated measures to study and formulate the human rights provisions.

This institute of international laws was a private organization whose members were elected from the authorities on international law in Europe, America and Asia. Its pronouncements had no validity except the prestige of the members which they held. Its chief aim was to extend to the entire world international recognition of the rights of man. Accordingly a proclamation of the right of man was issued by it in 1929.<sup>27</sup> In all, six articles were adopted which prescribed the duties of every state:

- To recognize the equal rights of every individual to life, liberty and property and to accord to all within its territory the full and entire protection of this right without distinction as to nationality, sex, race, language or religion<sup>28</sup>.
- To recognize the right of every individual both to the free use of the language of his choice and to the teaching of such language<sup>29</sup>.
- To recognize the right of every individual to the free practice, both public and private, of every faith, religion or belief, provided that the said practice shall not be incompatible with public order and good morals<sup>30</sup>.
- To recognize that no motive based directly or indirectly on distinction of sex, race, language or religion, empowers states to refuse to any of their nationals, private and public rights, especially admission to establishments of public institution, and the exercise of the different economic activities, and of professions and industries<sup>31</sup>.
- To recognize that except for motives based upon its general legislation, on state, shall have right to withdraw its nationality from those whom for reasons of sex, race, language or religion, it should not deprive of the guarantees contemplated in this proclamations<sup>32</sup>.

- To recognize that the equality as contemplated herein is not to, be nominal, but effective. It excludes all discrimination direct and indirect<sup>33</sup>.

Thus, the proclamation states in bold and unequivocal terms the rights of human beings, without distinction of nationality, sex, race, language and religion, to the equal right to life, liberty and property together with all the subsidiary rights essential to the enjoyment of these fundamental rights. It aims not merely to assure to individuals their international rights, but it aims to impose on all nations a standard of conduct towards all men including their own nationals. Such a revolutionary document cannot fail, however, to exert an influence on the evolution of international law. It marks a new era which is more concerned with the interests and rights of sovereign individuals than with the rights of sovereign states<sup>34</sup>.

Another milestone in the universalisation of human right, of course, in disguise was oppressive and brutal practices adopted by Nazi regime in Germany. The individuals on the ground of their race or religion were subjected to persecution, tyranny and brutality. They were deprived of their civil and political rights.

It caused global concern for the protection and promotion of human rights universally, and with the progress of the Second World War deep concern was shown for the international recognition of human rights and for establishment of world organization for the protection and promotion of human rights. It was believed that no permanent peace could be established without securing international safeguards for human rights and fundamental freedom. President Roosevelt took the lead in the matter and in his message to Congress on January 6, 1941, he referred to the four essential human

freedoms to which he looked forward as the foundation of a future world –

- Freedom of Speech and expression.
- Freedom of every person to worship God in his own way.

Although the list of rights herein described is not very exhaustive but still it had exercised immense influence on the movement of human rights<sup>35</sup>.

The British Prime Minister, Mr. Winston S. Churchill was equally concerned with the violation of human rights and racial persecution. He proclaimed that racial persecution would come to an end with the end of Second World War and human rights would be promoted.

#### **The Atlantic Charter :**

The Prime Minister Mr. Winston S. Churchill and the President of the United States Mr. Franklin D. Roosevelt had met at the sea and issued a social Declaration on August 1944 known as the Atlantic Charter. Through this Declaration that two leaders deemed it right to make known certain common principles in the national policies of their respective countries on which they use the hopes for a better future for the world<sup>36</sup>. It was agreed among other things that they respect the right of all people to choose the form of government under which they will live, and they wish to sovereign rights and self-government who have been forcibly deprived of them rather the final destruction of the Nazi Tyranny, dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom without fear and want<sup>37</sup>. In the editorial comment, L.H. Woolsey asserted that:

“We have, therefore, in the Atlantic Charter a statement of principles and in the Declaration a further statement of human freedoms

and rights to being which 30 nations committed for war guidance and achievements”<sup>38</sup>.

The above declaration of the United Nations was affirmed by the three powerful nations (United States, Soviet Union and Great Britain) in their conference of March 3, 1943. In the pursuit of internationalization of human rights the International Labour Organization and other private organizations played crucial and constructive role in the development of consensus of world community in this respect. The Philadelphia declaration of the International Labour Organization at its 26<sup>th</sup> Session adopted, inter alia, the following resolution:

“All human beings, irrespective of race, creed or sex, have the right to pursue both their material well being and their spiritual development in conditions of freedom and dignity of economic security and equal opportunity.”

Jurists of high repute, professor Hersch Lauterpacht, once professor at Cambridge University had lent their support for the formation and implementation of universal human rights. In fact, professor Lauterpacht prepared a draft of ‘International Bill of rights of Man’ and suggested for its acceptance by the United Nations as a part of the fundamental constitution of the world community<sup>39</sup>.

In the circumstances it was not unexpected that the question of internationalization of human rights received adequate attention of world powers at Dumbarton Oaks Conference of 1944, where it was resolved that with a view to the creation of conditions of stability and well being which are necessary for the peaceful and friendly relations among nations, the organizations should facilitate solutions of international economic, social and other humanitarian problems and promote respect for human rights and fundamental freedoms. Responsibility for the

discharge of this function should be vested in the General Assembly and in the Economic and Social Council<sup>40</sup>.

Finally, it was the San Francisco Conference held from 25<sup>th</sup> April to 26<sup>th</sup> June 1945 at which the Charter of the United Nations had emerged incorporating numerous provisions providing for promoting and encouraging respect for human rights and fundamental freedoms for all without distinction race of sex, language, or religion<sup>41</sup>.

The General Assembly has been assigned with the duty of initiating studies and making recommendations for the purpose of assisting in the realization of human rights and fundamental freedoms<sup>42</sup>. The Economic and Social Council is authorized to make recommendations to the General Assembly, to the Members of the United Nations and to the concerned Specialized agencies for the propose of promoting respect for and observance of, human rights and fundamental freedoms for all<sup>43</sup>. The Economic and Social Council is further empowered to prepare a draft convention for submission to the General Assembly<sup>44</sup>, and to set up commission for the promotion of human rights<sup>45</sup> Ibid, Article 13 (1) (b).

The Economic and Social Council constituted the Human Rights commission in its first session with the responsibility, inter alia, to formulate an International Bill of Right.

The Universal Declaration of Human Rights was adopted by the General Assembly on December 10, 1948, which formed the basis for the preparation of other documents on human rights. The most prominent among them are the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights and the Universal Declaration of Human Rights.

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37. (1941), 35 *American Journal of International Law*, P.662.
38. Ibid, p. 192
39. Ibid.
40. These include the United States, Russia, China, the British Common Wealth of Nations and India, the eight conquered states of Europe and nine Central American and Caribbean Republics. To these Brazil, Mexico, Ethiopia and the Philippines Common-wealth have since been added, see (1942), 36 *American Journal of International Law*, p. 626 supra n. 9.
41. Editorial Comment by L. H. Woolsey. Ibid, p. 626.
42. Gaius Ezejiolor, Protection of Human Rights Under the Law, London, Butter worth, 1964. p. 55.
43. U.N.C.I.O., Vol. 3 p. 690: Dumbarton Oaks Conference was held in two phases. In first phase (21 August-28th September), representatives of the United States, Soviet Union and United Kingdom participated. In the second phase (29th September-7th October) representatives of the United States, China and United Kingdom participated. They agreed on number of proposals known as the Dumbarton Oaks Proposals, See U.N.Y.B.. 1946, pp.4-9.
44. Charter of United Nations, Article 1(3)

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## Manifestation of Odia Nationalism in Jagannath Philosophy : A Mythological Study

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Down the ages, Lord Jagannath has emerged as a symbol of Odia Nationalism. The image of this nationalistic consciousness can be realized by understanding how the aboriginal tribes, deities or harbinger of ostrich culture known as Jagannath has been recognized as Maha Boudha, Maha Jaina and Lord of Brahmanistic Hinduism through cataclysm of history. In different branches and sub-branches of Brahmanism, such as Saiva, Shakta, Vaisnavism and Tantrik philosophy, we find Lord Jagannath occupying a pioneering place. One can realize the entire universe by seeing Lord Jagannath and Lord's existence can be realised within the vast universe. In fact in the entire universe, there is one Lord in Whom the soul of entire unitary universe is epitomized.

The culture of Lord Jagannath originated during the period of primitive communism, which is called as the early civilization of human race by the social scientists. Later on, the Lord was perceived as belonging to different religions, different culture and different philosophies. If one analyses that colour scientifically, it appears that Lord Jagannath is the God of the entire Universe. One cannot understanding the Jagannath consciousness or Jagannath itself by understand mere devotion or mere mythology. One cannot catch the point where national integration or human integration is how embedded in the

Jagannath cult by adopting this attitude. For that we have to leave the unquestionable devotion of the mythology. In this regard, the writer of communism Sri Guru Charan Pattanaik said "generally mythology" is written by the Brahman Purohits. Whatever may be the difference regarding the time of writing the Puranas, there is no divergent opinion regarding the fact that it is a matter of history. Human faith is shattered by consciousness so also the sanctity of mythology is broken by the question of history. So both science and mythology are antithetic to religion and live side.

We understand the origin of Lord Jagannath and its evolution by interpretation of the mythology but we never question the authenticity or logic behind the mythological events. Religion stipulates that mythology should be heard without questioning its authenticity. So also for realizing Lord Jagannath, interpretation of mythology is also similarly essential. Because by removing blind belief from one's mind one can realise the feeling of Lord Jagannath. Dr. R.C. Hajra in his book has mentioned the origin of mythology and history under the title "Study of Puranic Record on Hindu Rites and Customs". From all these, he comes to the conclusion that all the mythology is created after the birth of Jesus Christ.

Lord Jagannath establishes that the spirit of nationalism is above the limitation of time, space and object of human being. Its land and geographical limits are of no value in the cataclysm of time. Realisation of Lord Jagannath has great feeling, the time is super time and limits are unlimited. The culture of Odisha and the tradition of literature have its importance on this beginning from the Mahabharata of Sarala Das or Deula Tola of Nilambara Das till the devotional lyric of Bhima Bhoi or modern poet Madhusudan that great feeling and consciousness are being realised. If we interpret evolution of society, it will appear that Jagannath consciousness is quite old. Sri G.C. Pattanaik adopts a new attitude while discussing this aspect of Lord Jagannath, "the division of class emerged at the time of development of Sindh civilization, so it has come after the Jagannath Cult development. From the point of view of social evolution, Jagannath society is ancestral to Hindu Dharma development on the remnant of Indus Valley Civilization. So also both Indus Valley Civilization has developed on the remnant of Jagannath Culture or developed on the remnant of old communist society. These two civilizations are two stages of social evolution Former or later, they admit the inevitable consequences of social evolution.

Jagannath consciousness gradually emerged with national feeling and national integrity at the time of king Ananga Bhima Deva and it attained its complete form at the time of king Kapilendra Deva, who belongs to Solar Dynasty. Ananga Bhima Deva was a popular administrator among the Gajapati kings. During his time, the boundary of Odisha was extended from Kanga Banga to river Doreibudi. This has been mentioned in Madala Panji. Similarly as per Madala Panji, in the west it was extended from Bhimnagar Dandapat to Sonapur. From the vast territory of

Odisha, i.e. Utkal at that time, revenue to the tune of Rs.20 lakhs (Madha of Gold) was collected. Ananga Bhima Dev prepared necessary plan for incurring proper expenditure of these collected gold. Addressing his successor monarch, he has mentioned that if any of the kings makes any exception to the arrangement he has made for expenditure of this treasure, he will be a culprit in the eye of Lord Jagannath. By this, the king has his loyalty to the estate. Madala panji records how the income and expenditure has been projected by the king for the nation as well as the Lord of the nation. During the time of Ananga Bhima Deva, Lord Jagannath has already attained the status of State Deity, i.e., Rashtra Devata.

During the time of Gajapati Ananga Bhima Deva, Jagannath temple was not only constructed, it was working as a promoter of unity in political, social and cultural consciousness of Odisha. After Ananga Bhima Deva, many legends, folklores and stories concerning Lord Jagannath is being heard. If we interpret and analyse these legends, we can realise how cultural and spiritual unity is embedded in those stories. It may be noted that there may not be historical truth behind these stories, but this contribution for maintaining the integration and integrity of Odias could not be denied. As a result, though not supported by history, these hearing and folktales have been able to unveil the greater truth behind the history. Not only history and legends have been created to establish the super natural power of Lord Jagannath, but also the blessings of Lord Jagannath had been sought for maintaining political stability of Odisha. Again for administration of Odisha and selection of different Gajapati Kings, blessings of Lord Jagannath had been sought. One Mattabhanu Deva, who was having no children, prayed the Lord to know, who will be his successor after him, the Lord informed him in his dream that "tomorrow while

worshipping Goddess Bimla, you will find a beggar eating the Prasad from a broken earthen pot and running away on seeing you, he will be your successor". And Kapilendra Deva, who was doing this work, became the successor of Mattabhanu Deva. Similarly, on 35<sup>th</sup> years of his reign, King Kapilendra Deva sought blessings of Lord Jagannath and prayed to know his successor. That night, he was informed in his dream that Purusottam Deva will be the next successor, Kapilendra Deva was surprised.

The Gajapati kings of Odisha are the servants of the people as well as Lord Jagannath. So his pride is a pride of entire Odias. To keep up that pride, Lord Jagannath and Balabhadra have gone to the war field riding white and black horse. He sweeps at the time of car festival as servant of Sri Jagannath. The ego of monarchy is sacrificed when he works like a common sweeper. The idealism in loss of kingly pride and ego can be observed here. The King of Kanchi saw this sweeping in a different way and he refused to give his daughter Padmavati into marriage with Purusottama Deva. As a result, Purusottama Deva started his campaign against Kanchi being assisted by Lord Jagannath and Lord Balabhadra and the kingdom of Kanchi was defeated. While going on Kanchi campaign, on the way the Lords took curd from one milkmaid, namely Manika to quench their hunger and thirst and gave their diamond rings to her. The king later while going for Kanchi Abhijan could see the diamond ring and got confirmed about the blessings of the Lords. This is a story which has tremendous impact on the mind of the people of Odisha. From this story, how Lord has come down to common man and takes revenge on the insult flattered to his devotee is clearly depicted. In old mythology "Chakoda Pothi" this story is described in a different manner. Purusottam Das has written a lyric, namely Kanchi-Kaveri, where this has been

described beautifully, so also in the writings of Utkalamani Gopabandhu Dash. This has also been described in various literature of Odisha, some of which are Kanchi-Kaveri of Ramasankar Roy, Purusottama Deva of Godabarish Mishra, Abhijana by Kalicharan Pattanaik. These dramas had a great role in controlling the national life of Odias.

Prataparudra Deva succeeded Purusottama Deva to become the Gajapati king. During his time Lord Chaitanya came to Odisha and the spirit of Vaisnavites cult prevailed. The Pancha Sakha played a pioneering role in spreading devotional cult of Lord Jagannath. All their writings hovered round Lord Jagannath. The concept of Gyana Bhakti and Prema Bhakti became integrated in the soil of Odisha. When Prataparudra Deva during his 17<sup>th</sup> years of reign was in a sojourn to south India, the Moguls from Gouda kingdom attacked Odisha during this time, taking advantage of absence of the king. The servitors saved Lord Jagannath by secretly carrying the Lords to Chadheiguha hill in boat. Getting information, Prataparudra Deva came from South and removed Moguls from Odisha. But one Gobinda Bidyadhar taking the advantage of the volatile political situation killed 32 sons of Purusottama Deva and adorned the throne. But he could not live in peace. Thereafter continuously Odisha became victims of the attack of Moguls, Marathas, Afghans and Britishers.

During the period of despair and distress in the lives of Odia nation, Lord Jagannath has become a symbol of national unity and security. Hence, attempt was made to plunder the ornaments of the temple and to remove the idols inside and destroy them. But despite that, attempt was foiled by the Odias. Many a times the Moguls, Afghans, Muslims have attempted to ransack the temple and the Lords. During British time also

they tried to establish their suzerainty over the temple. But in course of time all these attempts have become futile. Jagannath consciousness and national integrity of Odias have remained unbeaten during the period of such national disaster and distress. The flag Neela Chakra is flying as usual and spreading the eternal message of unity and integrity.

During the time of Mukunda Deva, the king, Kalapahada attacked the temple. The king hid the Lord to save from aggression. But Kalapahada could not detect the Lord and carried on the back of the elephant. The Madala Panji records this incident like this: "During this time Divyasingha Pattanaik hid the Lord at Chhapali Sathi Pada. But Kalapahada detected and crossed the river confluence (Muhana), carried away the Lord on the back of elephant and ransacked the temple, carried the Lord to the bank of river Ganga and burnt the wooden idol in fire. During that time, the body of Kalapahada broke into pieces. Hearing this, the son of Kalapahada threw the remnants to the river Ganga. When remnants of Daru was floating on the river, one Dhibara took it as a piece of fire wood and threw in his court yard. While taking the Lord, Biswar Mohanty was with him. For eight months, he stayed there, performed musical and lyrical activities, had *kirtan* and brought back the Daru inside his Mridanga, came to Kujangagada, hid both the Lords inside the paddy pot.

The book Madala Panji contains a clear testimony of attempts made by outsiders during foreign rule. After Odisha lost its independence, Mansingh, the lieutenant of Akbar helped to make Ram Chandra Deva, the Gajapati king of Odisha. He brought the sacred Brahma from Biswar Mohanty and constructed the idol of Lord Jagannath to be installed in the temple. History corroborates that the 2<sup>nd</sup> Ramachandra Deva in

order to save Jagannath from the invader Taki Khan adopted Islam religion and was named as Hafiz Quadir Beg and married the sister of Taki Khan Razia. Hence, Lord Jagannath has irresistible influence over the religious feelings of Odia and had also saved Odias during national crisis and disaster. During 19<sup>th</sup> Century, when British Government wanted to establish rights by sending Ramachandra Deva in exile, advocate Madhusudan Das being invited by the queen Suryamani Pattamahadei studied the Madala Panji and other religious literature preserved in the palace and fully realised that the British Government can not take over the management of the temple (Books & Books – page – 131 written by Dr. Baisnab Charan Samal).

The dance and music of Shree Mandir has greatly influenced the religious consciousness and musical tradition of India. Specially the beautiful songs of Geeta Gobinda written by Odia poet Jayadev contains patriotic ethos of Indianism. His poetic talent had completely overshadowed the civic life of Indian populace. His lyricism and poetic eminence extended from Gujarat to Bihar, Kerala to Nepal. In the procedure of worship, Geeta Gobinda has been expected as an inseparable element. In all Jagannath Temple of India, this procedure has been recognized. In the book Bhaba Binodini of Udayanacharya and Sarbanga Sundari Tika of Narayan Das this has been mentioned. In the 12<sup>th</sup> Century, the book Sadukti Karnamruta and in 14<sup>th</sup> Century, the book Sahitya Darpana contains citation from book Geeta Gobinda. The book Rasika Priya Tika of Rana Kumbha of Gujarat also contains citation from Geeta Gobinda. The citations rituals of Jagannath temple, where Geeta Gobinda is not only sung, but also exhibited in dance form has enriched the dance tradition of India such as Manipuri, Kathakali, Bharata Natyam and Odissi. No dance programme can be complete without

Geeta Gobinda. This is a clear example of national integration. The symbol of Odia integration and nationalism has also become a symbol of Pan-Indian consciousness. The great poet Pandit Gopabandhu Das has written in his poem “no work is stopped in the absence of a leader; the boat of religion moves with the influence of religion. There is no need of leader in Great Utkal; as Lord Jagannath is the leader of the land”.

The researcher, Dr. Shubhakanta Behera has commented on Lord Jagannath that “as we saw, the Jagannath cult has a mythic past constructed in the legend of its origin; it is highly eclectic, able to accommodate all Hindu faiths and traditions, even Buddhism and Jainism and it has had a long history of the God-Kings relationship. In consequence, Vishnu/Purusottama was transformed from Pan-Hindu deity to an Odia deity called Jagannath, although His Pan-Hindu character was retained. He came to assume the meaning of unifying force of common religious experience of the people inhabiting in the region. So it may be argued that these aspects of the Jagannath cult, namely, a constructed if mythic past, eclecticism and king cult nexus gave to Lord Jagannath, a new meaning of collective consciousness (Construction of an Identity Discourse – Page – 42-43-; Dr. S. Behera, M.M. Publisher Pvt.Ltd.-2002).

Jagannath is not the Lord of the soil of Odisha. He is the promoter of the thought and consciousness of Pan-Indian feeling and the symbol of universal unitarism. His philosophy is the philosophy of the universe and His existence

is embedded in various philosophies of the world. The critic Guru Charan Pattanaik has rightly said "ethics, justice, integrity and principle are the basic things. Those are elements of humanity. Man is striving relentlessly to acquire those idealism. But he has no balance to measure. In that society, man expresses humanitarian by nature. Similarly Jagannath expresses His greatness when Lord Jagannath in every society uses its greatness, man also loses humanitarian ties. Hence, men become Jagannath and Jagannath transcend to men. Men attain salvation by realising Lord Jagannath, similarly Lord Jagannath also gets salvation by dissolving himself in the vast humanitarian humanitarianism (Book Jagannath Darshanare-Jagata by Guru Charan Pattanaik, Odisha Book Store-1998 Page-353).

The Jagannath consciousness is embedded in the universal consciousness and has a great *mantra* of humanitarianism. Down the ages it has given a clarion call of mingling with the soul of universe. This Jagannath philosophy, which has given shape and colour to universal life contains and manifests truth down the ages that promotes Odia nationalism and integration, complements and supplements pan-Indian nationalism and correlates the feeling of unity and integrity all over the world.

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## Constitutional Necessity of Pre-School Education in Odisha: A Critical Analysis

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Education occupies a significant place in our Constitution and culture. There has been consistent emphasis on free and compulsory education for children in this country for a long time. The Hunter Commission in 1882-83, almost 125 years ago, recommended Universal Education in India. It proposed to make education compulsory for the children.

The Government of India Act, 1935 provided that “education should be made free and compulsory for both boys and girls”. While debating in a bill in Imperial Legislation Council in 1911, Shri Gopal Krishna Gokhale strongly advocated that elementary education should be both compulsory and free. The framers of the Constitution placed free and compulsory education ‘in the Directive Principles. The un-amended Article 45 provided that:

“The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.”

The Kothari Commission on Education set up by the Government of India in 1966 strongly recommended free and compulsory education for children up to 14 years. The Commission observed that there is no other way for the poor to climb their way out of this predicament.

Rationality of Pre-School Education Review of research on Pre-school Education suggests that pre-primary education is very important for the development of young children before they enter formal school<sup>1</sup>. This education restructure the cognitive development of children at the early grades of primary education and it has strong bearing on attendance and participation of children once they enter primary school. Pre-primary education is considered to be very important for the child as it is the first step towards entering the world of knowledge as well as a healthy and purposeful life<sup>2</sup>. Pre-primary education helps children become more independent and confident as well as promoting the all round development of the children.<sup>3</sup> Children who have been inducted in to pre-primary schools tend to learn more rapidly through an organized curriculum, learning aids and by interacting with other children. The main purpose, of pre-primary education is to prepare children physically, emotionally, socially and mentally for formal schooling and to prevent poor performance and early drop out. It also helps older children, particularly girls, to attend their schools making them free from responsibility of sibling care<sup>4</sup>. With increasing numbers of nuclear families and a lack of family support, pre primary school education is gaining importance. Availability of quality pre-primary education will promote inclusive education and meaningful access to school

education by increasing enrolment and reducing the vulnerability of children to failure and drop out at later stages of education.

**Policy Initiatives for Pre-School Education in India:** India has 158.7 million children in the 0-6 age group as per the 2011 Census<sup>5</sup>. The approximate coverage is about 34 million children by the pre-schooling initiatives under ICDS. According to Annual Survey of Education Report (ASER) 2011<sup>6</sup>, Around 25,453 million children enrolled in 456994 ICDS Centres of India but only 31 percent of them attend and participate there in a regular basis. Five of the eight Millennium Development Goals (MDGs) in the UN Millennium Declaration relate to the health, nutrition, and education of the young child. The Government of India recognizes the significance of ECCE, which has been included as a constitutional provision through the amended Article-45 (The Constitution Act, 2002) which directs that “The State shall Endeavour to provide ECCE for all children until they complete the age of six years”. The National Policy on Education (1986), recognizing the crucial importance of early childhood education, recommended strengthening ECCE programmes not only as an essential component of human development but also as a support to universalization of elementary education and a programme of women’s development.

The Human Resources Development Ministry is looking at ways to bring pre-school education, which covers children between four and six years, within the ambit of the Right to Education Act. This is in consonance with the suggestion made by the Sonia Gandhi-led National Advisory Council.

However, the logistical and financial pressures of the inclusion of approximately four crore children under the RTE appears to be a major concern for the State. But, it is argued that the inclusion of pre-school learning under the free

and compulsory education law could pave the way for reforming early years of learning. However, a final decision on increasing the ambit of the RTE is expected to be taken by the end of July, 2013. The inclusion of children between the ages of four and six years will mean reworking the ambit of the Ministry of Women and Child Development, which administers Integrated Child Development Schemes (ICDS) targeting children below the age of six years. An inter-ministerial taskforce headed by Planning Commission member has been constituted to study at restructuring ICDS.<sup>7</sup>

The Integrated Child Development Services (ICDS) and the Balwadi programme of Sarva Shiksha Abhiyan (SSA) focus on ECE and childhood development. However, these programmes have been limited in their scope. ICDS was conceived as a comprehensive early childhood intervention, but it faces a number of challenges in its delivery. In implementation it is primarily a nutrition and health programme and<sup>8</sup> the preschool aspect has been neglected or at best, poorly delivered’. The quality of provision is largely dependent on the skills and commitment of community Anganwadi Workers who, along with the Anganwadi helpers, are responsible for most aspects of management, enrolment of children and the daily programme held at the Anganwadi Centre. Anganwadi Workers have mostly completed secondary education and received some level of training, whilst helpers are often largely uneducated or have only gone through basic primary schooling. Studies have highlighted that workers are overburdened and under-skilled to meet the demands of the programme: They have little time and capacity to focus on stimulating and developmental<sup>9</sup> activities with the children. As the Eleventh Five Year Plan stated, the lack of universal pre- 14 schooling means that even enrolled children are less participative in class. In addition there has been no national level comprehensive policy or clear benchmarks to drive the delivery of ECE.

Integrated Child Development Services (ICDS) and Early Child Education (ECE) schemes such<sup>10</sup> as creches and the Balwadi programme, preschool education is limited and does not currently provide the requisite inputs for optimal growth and development<sup>11</sup>. Nationwide studies show that less than half the Anganwadi Centres of the Integrated Child Development Services<sup>12</sup> (ICDS) programme in India actually have learning materials for children and many states report<sup>13</sup> 'nil' yearly expenditures of preschool kits allocated in the regular ICDS budget. Research has shown that the poorest and most marginalized are more likely to drop out of primary school when the foundations of school readiness are not strong. Therefore, quality of early learning has become a growing concern for children in India.

The NAC is of the view that the ministry's Anganwadi programme should cover children up to the age of four. Simultaneously, the Planning Commission's sub-group on elementary education is examining the possibility of widening the reach of the Right to Education to include children between the age of four and six years. The sub-group of the Central Advisory Board of Education, which is examining the possibility of extending the free and compulsory education law to cover secondary education, will also be asked to look into the inclusion of pre-school learning.<sup>14</sup>

In its present form, the Right to Education Act, 2009 covers school education from classes 1 to 8. The biggest impediment to include children between the age of four and six years under the RTE is the logistical and financial pressure that it will entail. The move will mean adding four crore children to the free and compulsory education recipients. It will also require setting up additional 10 lakh classrooms, and hiring at least 10 lakh trained nursery teachers. An estimate suggests that it will cost at least 2 lakh per classroom to implement the expansion plan. There will also be recurring costs such as teachers' salaries, learning

materials. The biggest cause of concern would be about trained nursery teachers. There is also apprehension about evolving a new system of convergence with the health sector to ensure the growth monitoring component of the ICDS is not lost.<sup>15</sup>

### **Pre-School education in Odisha:**

There are a number of problems with the Orissa Right of Children to Free and Compulsory Education Rules. At least 76 per cent of the state children within the age group of three and six years are deprived of pre-school education, which is instrumental in ensuring a child's readiness to attend primary education at the subsequent stage. "The Odisha government has intentionally introduced the term 'Pre-Primary School / Anganwadi Centre' in the Rules. This does not reflect the pre-school provision in conformity with provisions of the Right of Children to Free and Compulsory Education Act," "As a result, several children belonging to disadvantaged communities, particularly those from indigenous communities, will be deprived of quality early childhood education which is a strong foundation for realization of Right to Education Act," Some of the key issues of ECCE that needs to be addressed inter alia includes -

- a. Imbedding the Early Childhood Care and Education in the "Right of Children to Free and Compulsory Education Act 2009 as an integral part.
- b. Facilitate dialogue between the Centre and States for accelerated implementation of the Right to Education Act, to compensate for the missed deadlines.
- c. Generating appropriate push on respective ministries under your control to strengthen synergy between multiple departments and ministries to ensure smoother implementation of key provisions.

- d. Universalize and mainstream Early Childhood Care and Education (ECCE) as a fundamental right.
- e. Making necessary amendment to include 0 to 6 and 14 to 18 years aged children in the right of children to free and compulsory education Act 2009 which will take care of our own commitment as well as Education for All goals.
- f. Ensurance of mother-tongue based pre-school education for 3-6 years children and allow scope to make Anganwadi centres vibrant through qualified and trained Anganwadi workers who can deal with psycho-social cases of the children.
- g. Creation of child-friendly atmosphere in Anganwadi Centres and assure an enhanced budget under ICDS in the state.

#### **Heading towards Positivity:**

Odisha's ICDS intervention in decentralization of Supplementary Nutrition Programme for ICDS centres has been appreciated by Commissioners of Supreme Court of India. Efforts made by Government of Odisha in W & CD Dept. to decentralize the production of supplementary nutrition involving community through local women group is the best practice and the Planning Commission has recommended the model to be followed by other states. In another development the Evaluation Report on ICDS by Planning Commission has also designated Odisha as a 'High Performing State'. The Report has mentioned that Odisha's frequency of delivery of SNP services is more than 80%. The Planning Evaluation Organization (PEO) of Planning Commission in its quick evaluation study of Major Developmental Programmes in left wing infected districts also found out high level of satisfaction among people for AWC services in left wing affected areas. The State has advised to empower the Janch committees and Mothers

committees with more knowledge and information on nutrition and stressed for their orientation and training at block level through reliable NGOs. The Department has been advised to develop a comprehensive plan for communication on nutrition in consultation with experts from State Institute of Health and draw up a year long calendar or communication activities. The state has instructed the departments to undertake training programmes for SHG engaged in THR (Take Home Ration) production and ICDS supervisors about how to maintain nutrition level in THR.

The Government of Odisha has launched two programmes 'Shakti Varta' and Arunima at the State Secretariat. Shakti Varta is targeting for the Self Help Groups and 'Arunima', is a programme for pre-school education. Shakti Varta programme will cover a total of 1 lakh 40 thousand Self Help Groups (SHGs) in 24 thousand villages across the state. Shakti Varta' will focus mainly on problems relating to malnutrition, health, safe drinking water and sanitation in the respective areas. 'Arunima', a programme is jointly produced by the State government and UNICEF, the project focuses to create a friendly educational environment for children<sup>16</sup>.

#### **Constitutionality of Pre-School Education :**

Article 21A, which reads as follows, places one obligation primarily on the State: "The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine". By contrast, Article 51A(k), which reads as follows, places burden squarely on the parents: Fundamental duties - it shall be the duty of every citizen of India who is the parent or guardian to provide opportunities for education to his child, or, as the case may be, ward between the age of six and fourteen years."

The Constitution directs both burdens, to achieve, one end; the compulsory education of

children, free from the fetters of cost, parental obstruction, or State inaction. The two articles also balance the relative burdens on parents and the State. Parents sacrifice the education of their children, by sending them to school for hours of the day, but only with a commensurate sacrifice of the State's resources. The right to education, then, is more than a human or fundamental right. It is a reciprocal agreement between the State and the family, and it places an affirmative burden on all participants in our civil society.<sup>17</sup>

**In Ashoka Kumar Thakur's case the Apex Court observed :**

It has become necessary that the Government set a realistic target within which it must fully implement Article 21A regarding free and compulsory education for the entire country. The Government should suitably revise budget allocations for education. The priorities have to be set correctly. The most important fundamental right may be Article 21A, which, in the larger interest of the nation, must be fully implemented. Without Article 21A, the other fundamental rights are effectively rendered meaningless. Education stands above other rights, as one's ability to enforce one's fundamental rights flows from one's education. This is ultimately why the judiciary must oversee Government spending on free and compulsory education"

The Right of Children to Free and Compulsory Education Act, 2009 was enacted to provide the following:

- a. that every child has a right to be provided full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards;
- b. "compulsory education" casts an obligation on the appropriate Government to provide and ensure admission, attendance and completion of elementary education;

- c. "free education" means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education;
- d. the duties and responsibilities of the appropriate Governments, local authorities, parents, schools and teachers in providing free and compulsory education; and
- e. a system for protection of the right of children and a decentralized grievance redressal mechanism."

In terms of Section 2(c) a child is defined as a male or female child of the age of six to fourteen years. It is not in dispute that "the Act has been enacted in terms of Article 21A of the Constitution. That Article makes free and compulsory education a fundamental right to children of six years of age to fourteen years of age. The above Article does not deal with the fundamental rights for free and compulsory education to children of less than six years of age. Rather Article 45 of directive principles of State Policy only provides that the State shall endeavour to provide early childhood care and education for all children until they complete the age of six years. Therefore pre-school education is not covered under fundamental right. However, the state is under legal obligation to facilitate pre-school education under the Directive Principles of State Policy. The ambit of Education in the early childhood years is much broader than pre-schooling, incarcerating learning through early motivation, guidance and a range of developmental activities and opportunities. Young children's experiences in the first years produce the groundwork for successive learning in later phases. Therefore, no society should leave any child behind. ECCE is potency for human poise that transports advantage for the entire life. In

terms of Right to Early Childhood Care and Education in the Right of Children to Free and Compulsory Education Act 2009 there is an urgent need to recognize the whole process of childcare, childhood and education as one organic stage within which mutually complimenting and supplementing stages like pre-natal, post-natal creches, pre-school, primary, elementary, secondary higher secondary etc. has been visualized in order to make the process more dynamic and continuous. Child development and education are inseparable organic process in education. It is important to mainstream Early Childhood Care and Education in the Right to Education Act till 18 years that includes all early childhood care and education. International covenants like United Nations Convention of Child Rights (UNCCR), Education for All (EFA) 2000 and many other commitments where India is a signatory are obligations to rethink the early childhood care and education. This serves as a school readiness programme. There is a need of continuous debate and putting pressure on the system so as to make it a political agenda. ECCE can be very effective for drop-out and out of school children. There should more advocacy initiatives for its inclusion in the Act so that it can be realized like RTE Act 2009.

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## Museum and Tourism: Overlapping Interests

*Manoj Mishra*

Tourism is essentially a pleasure activity which involves the movement of people outside of their original place of residence for a short stay during which the tourists should never be involved in any kind of earning activities. It revolves around three P's (i.e. People, Product and Place) and all kinds of possible interrelationships that can exist in between them. Tourism is comparatively a bigger aspect and it takes into its fold so many different stream of studies like archaeology, wildlife, hotels, transportation, museology etc... The ultimate success of tourism depends on the individual success of all that it encompasses. The concept of tourism is as primitive as the human civilization itself. Seeing new places is an inherent human desire. With the change of time and technology, travelling has become easier and faster and traversed a journey from an unconscious affair to a very much focused and conscious affair.

All the places in the world can never be considered as tourist destinations. Only those places having certain features that are appealing and catch the fascination of the potential tourists can be referred as tourist destinations. A destination may have multiple number of tourist attractions. Again a tourist attraction may be broadly categorised under two heads and those are (a) natural tourism attractions like all those bounties of nature (mountains, rivers, lakes,

waterfalls, deserts, rivers, hot/cold springs, forests etc.....). (b) Manmade tourism attractions and (like staged exhibits in a museum or art gallery, temples, handicrafts, handlooms, cultural performances, zoos, local cuisines etc.... The tourism product is composite in nature and includes everything that the tourists purchase, see, experience and feel from the time they leave home until the time they return. The tourism product also involves experiences and expectations which are not directly purchased but which nevertheless, still form part of the overall package. Thus museums stand as the most sought after manmade tourism product being looked for by the tourist community in every destination. A growing number of visitors are becoming special interest travellers who rank art, heritage and / or other cultural activities as one of the top five reasons for travelling. Travellers who engage in cultural tourism activities visit the following –

- Art galleries, theatres and museums.
- Historic sites, communities and landmarks.
- Cultural events, fairs and festivals.
- Ethnic communities and neighbourhood.
- Architectural and archaeological treasures.

The demographic profile of the cultural heritage travel segment today is younger, wealthier, more educated and more technologically savvy in comparison to the past profile.

Now let's switch over to the definition and the related aspects of museums. A **museum** is an institution that conserves a collection of artifacts and other objects of scientific, artistic, cultural or historical importance and makes them available for public viewing through exhibits that may be permanent or temporary. Most large museums are located in major cities throughout the world and more local ones exist in smaller cities, towns and even the countryside. Museums have varying aims, ranging from serving researchers and specialists to serving the general public. The continuing acceleration in the digitization of information, combined with the increasing capacity of digital information storage, is causing the traditional model of museums (i.e. as static "collections of collections" of three-dimensional specimens and artifacts) to expand to include virtual exhibits and high-resolution images of their collections for perusal, study, and exploration from any place with Internet. The city with the largest number of museums is Mexico City with over 128 museums. According to The World Museum Community, there are more than 55,000 museums in 202 countries.

From the above said descriptions about 'TOURISM' and 'MUSEUMS', it is very much apparent that Museums and Tourism are generally considered two functionally separate fields. Museums are driven by the preservation and exhibition for the purpose of learning and Tourism is associated with the business of leisure and pleasure with vacations. While one requires attention, the other entails relaxation. But on a more fundamental level both museums and tourism result from a common denominator and that is travel, as the objects, traditions and the visitors all travel, to and from the site. Though most often leisure predominates over other motivations for most of the visitors and that places

tourism attractions and museums at opposite ends vying for the same pool of audience, resulting in a curious mix of opportunities and threats.

In many cases the distinction between a museum and a tourist site is not always distinct and the two often overlap. This situation means that museum and a tourist site must face similar if not the same set of challenges and prospects, when it comes to the management of the resource and the visitors. Being products of a particular social context and period, embedded in the politics of their settings, they follow the established conventions and practices of their genre. But because they both rely on the common resource i.e. the cultural heritage of the nation and both rely on the same pool of audience/visitors/tourists, it is essential and even inevitable that they work in synergy, borrowing and sharing freely, experiences and "best practices" with each other.

It is certain that the growth of tourism has contributed to the radical changes in museums over the past few years, having direct reciprocal relationship in terms of generating a positive two way economic impact on each other. But whether these changes have been welcomed or even understood by the entire museum and tourism community is less certain.

Tourism and museums are certainly different operations, but there are certain issues they hold in common. Though the objectives of these two sectors and disciplinary mandate are not the same, it is an overstatement to say the social role and stakeholders are totally different. As I have demonstrated these two fields overlap and share some fundamental interests. Both museums and cultural tourism do have certain social obligations or responsibilities in common, for instance regarding increased cultural accessibility and understanding – and cross

cultural communication. The same thing can be said regarding other stakeholders, both local and non-local, they are often the same and in many cases their interest in the success of these two sectors overlap. The resource that museums and cultural tourism share is the cultural heritage – and even though each sector approach it in a different way, a sustainable and responsible use of it is of utmost importance for both of them. Tourism tends to see the resource from the users perspective, while museums represent the conservation dimension. The overall challenge is to find the balance between using and conserving the resource – and to my recognition, the platform where these two fields meet is related to the conception of sustainable development of the cultural heritage. The development of sustainable cultural tourism is the aim for the tourism sector, while sustainable cultural development might be seen as the vision for museums and their stakeholders. Tourism's concern on sustainable development draws it closer to the core conceptions in the museum world, while the recent focus on the public dimension in museums, including audience development and its conceptions, gives them the opportunity to have a dialogue with the commercial world of tourism. The key to success is to develop a practical relationship, beneficial to both sectors, based on a solid theoretical ground and understanding. Tourism must develop an awareness of museum concepts and practices, while museums have to seek to understand tourism and how it function. Communications are important since both sectors have a lot to mediate to each other regarding the theoretical approach as well as practical solution. A co-operation with the museum world is important for tourism, since most museums have certain potential to attract visitors, including tourists and as well to accommodate them. Museums offer unique opportunity for consuming

and experiencing cultural heritage without damaging the resource. This is a business opportunity. One example can be cited over here. That is all those tourists who are visiting the Konark Sun Temple are not positively visiting the ASI Onsite museum in Konark. If at all, a single price ticket can be initiated and that would allow a tourist to visit both of them, then the footfall in the ASI onsite museum at Konark will be definitely hiked.

For tourism and its development, the responsible use of the resources or the assets has also been recognised as a major topic in recent decades and that discussion does even address the use of the cultural heritage. These considerations do overlap with the museums aims and interests, since conservation and a responsible use of the cultural heritage is one of their fundamental duties. This makes the museum a major stakeholder in the development of a sustainable cultural tourism as a key-actor in preserving and promoting cultural heritage.

Co-operation with tourism is also important for museums. Cultural institutions as museums have to be able to take notice of and adapt to changes in their environment. The global market-place and post-modern culture serve to dissolve the distinctiveness of both 'culture' and 'leisure'". It is possible to say that tourism stands for users' or the consumers' values towards the resource that are represented by marketing and business oriented approach.

Therefore tourism can introduce to the museum world certain understanding of the profit sector methods, which deepens museums' public dimension, for instance related to audience development. But multicultural nature of tourism can also bring in the global dimension and cross-cultural perspectives, which are vital for museums

to consider. It is important to recognize that the museums are not only local phenomenon, they are part of a global unit. The cultural heritage that each and every museum represents is a part of the world cultural heritage and therefore it is important that in museums we are not only representing us to ourselves. For the museums, tourism represent a variety of visitors with different needs and expectations and when it comes to audience development, his diverse and extensive group of audiences has to be recognised and should never be seen as “the others”.

Perhaps all this seems to be obvious – and in fact I believe that the relationships between museums and cultural tourism is in most cases good and practical, as earlier described. I also believe that in the coming years there will be a need for a closer examination on the theoretical perspectives of this relationship. In that case, the conceptions of stakeholders, resource and sustainable development are of utmost importance – and since the disciplinary relationship between museums and tourism has been described as a parallel existence, the conception of sustainable development might be seen as the tangent, where the core ideology of both fields come together.

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## Fly Ash From Thermal Power Plants - Disposal and Management

*Dr. Manas Ranjan Senapati*

Energy requirements for the developing countries in particular are met from coal based thermal power plants. The disposal of the increasing amounts of solid wastes from coal fired thermal power plants is becoming a serious concern to the environmentalists. The coal ash, 80% of which are very fine in nature and thus known as fly ash is collected by electrostatic precipitators in the stacks. In India nearly 90 million tones of fly ash are generated per annum at present and largely responsible for environmental pollution. In developed countries like Germany, 80% of the fly ash generated is being utilized, whereas in India only 3% of fly ash is being consumed.

Coal based thermal power plants have been major source of power generation in India. In India 75% of the total power obtained, is from coal based thermal power plants. The coal reserve of India is about 200 billion tons and its annual production reaches 250 million tons approximately. About 70% of this is used in power sector. In India, unlike in most of the developed countries, the ash content in the coal used for power generation is 30-40%. High ash coal

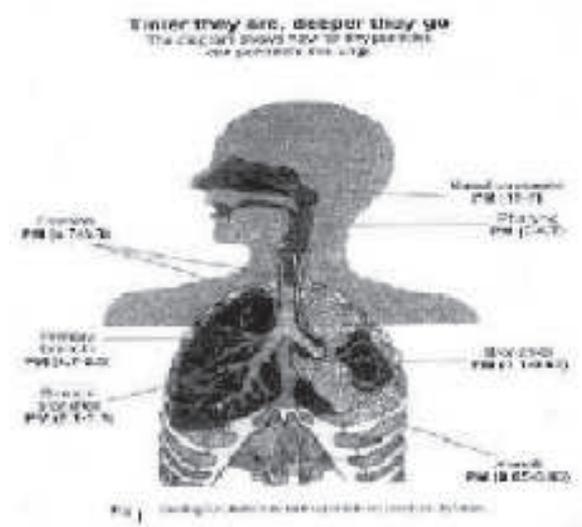
means more wear and tear of plant and machinery, low thermal efficiency of boiler, slogging, choking and scaling of furnace and most serious of all generation of large amount of fly ash. India is the fourth in the world to produce coal ash as the by product waste after USSR, USA and China in order. Fly ash is defined in Cement and Concrete Terminology (ACI Committee 116) as the “finely divided residue resulting from the combustion of ground or powdered coal, which is transported from the fire box through the boiler by flue gases.” Fly ash is fine, glass powder the particles of which are generally spherical in shape and range in size from 0.5  $\mu\text{m}$  to 100 $\mu\text{m}$ . Fly ash is classified into two types according to the type of coal used. Anthracite and bituminous coal produces fly ash classified as class F. Class C fly ash is produced by burning lignite or sub-bituminous coal. Class C fly ash has self cementing properties. There are about 82 power plants in India, which form the major source of fly ash in the country. The estimated thermal power generation, coal consumption and ash generation in India is given in Table-1.

Table-1: *Thermal Power Generation, Coal Consumption and Ash Generation in India.*

Year	Thermal Power Generation (MW)	Coal Consumption ( Million Tones)	Ash Generation ( Million Tones)
1995	54,000.00	200	75
2000	70,000.00	250	90
2010	98,000.00	300	110
2020	1,37,000.00	350	140

**EFFLUENT AND DISPOSAL:**

Disposal and management of fly ash is a major problem of coal fired thermal power plants. The fly ash emissions from a variety of coal combustion units show a wide range of composition. All elements below atomic number 92 are present in coal ash. One 500 MW thermal power plant releases every day 200 MT SO<sub>2</sub>, 70 T NO<sub>2</sub> & 500 T fly ash approximately. Particulate matter (PM) considered as source of air pollutant constitute fly ash. The fine particles of fly ash reach the pulmonary region of the lungs and remain there for long periods of time and behave as cumulative poisons. The submicron



*Fig.1. Penetration of tiny particles into lungs* particles enter deeper into lungs and are deposited on alveolar walls where the metals could be

**Table-3: Diseases due to the Presence of Heavy Metals in Fly Ash.**

Metal	Content(ppm)	Diseases
Nickel(Ni)	77.6	Respiratory Problem, Lungs Cancer
Cadmium(Cd)	3.4	Anaemia, Hepatic Disorder
Antimony(Sb)	4.5	Gastroenteritis
Arsenic(As)	43.4	Skin Cancer, Dermatitis
Chromium(Cr)	136	Cancer
Lead(Pb)	56	Anaemia

transferred to blood plasma across the cell membrane (Fig. 1). The residual particles being silica (40-73%) cause the disease Silicosis. All the heavy metals (Ni, Cd, Sb, As, Cr, Pb etc) generally found in fly ash are toxic in nature (Fig.2&3). Table-3 shows different diseases caused due to the presence of these toxic metals.



*Fig.2. Clean lungs of a patient from Himachal Pradesh*



*Fig.3. Dirty lungs of a patient from New Delhi*

Fly ash can be disposed off in dry or wet state. Studies show that wet disposal of this waste does not protect the environment from the migration of metal into the soil. Heavy metals can not be degraded biologically into harmless products like other organic waste. Studies also show that coal ash satisfies the criteria for land fill disposal as according to Environmental Agency of Japan. According to the hazardous waste management and handling rule of 1989, the fly ash is considered as non-hazardous. With the present practice of fly ash disposal in ash ponds (generally in the form of slurry) the total requirement of land for ash disposal would be about 82,200 Ha by the year 2020 at an estimated 0.6 Ha per MW. Fly ash can be treated as a by-product rather than waste.

#### **FLY ASH UTILIZATION:**

The ash generated from volcanoes was used extensively in the construction of Roman



structures. Colosseum (constructed in the year 100 AD) is a classic example of durability achieved by using volcanic ash. Fly ash is generated in artificial volcanoes (coal fired). Volcanic ash acts just like fly ash obtained from coal fired thermal power plants.

#### **THE ROMAN COLOSSEUM**

During the last thirty years, extensive research has been carried out to utilize the fly ash in various sectors, as this is not considered as

hazardous waste. Broadly fly ash utilization programmes can be viewed from two angles i.e. mitigating environmental effects and addressing disposal problems (Low value-High volume utilization).

Following are some of the potential areas of the use of fly ash,

#### **a) Fly Ash Bricks:**

The Central Fuel Research Institute, Dhanbad has developed a technology for the utilization of fly ash for the manufacture of building bricks. Fly ash bricks have a number of advantages over the conventional burnt clay bricks. Unglazed tiles for use on footpaths can also be made from it. The awareness among the people is required and also the government has to give some special incentives for this purpose.

#### **b) Fly Ash in Manufacture of Cement:**

Fly Ash is suitable for use as pozzolana. In presence of moisture, it reacts chemically with calcium hydroxide at ordinary temperature to form compounds possessing cementitious properties. Fly ash has a high amount of silica and alumina in a reactive form. That capability is one of the properties making fly ash a desirable admixture for concrete.

#### **c) Fly Ash in Distemper:**

Distemper manufactured with fly ash in replacement of white cement has been used in several buildings at Neyveli in the interior surfaces and the performance is satisfactory. The cost of production will only be 50% that of commercial distemper.

#### **d) Fly Ash Based Ceramics:**

National Metallurgical Laboratory, Jamshedpur has developed a process to produce ceramics having superior resistance to abrasion from fly ash.

**e) Fly Ash as Fertilizer:**

Fly Ash provides the uptake of vital nutrients /minerals (Ca, Mg, Fe, Zn, Mo, S & Se) by crops and vegetation and can be considered as a potential growth improver. It serves as a good fertilizer.

**f) Fly Ash in Road Construction:**

The utilization of fly ash in making the road base and surfacing can consume a lot of ash resulting in gainful utilization of large quantity of fly ash (Low value-High volume utilization).

**CONCLUSION:**

It has been recognized worldwide that the utilization of an enormous amount of fossil fuel has created various adverse effects on the environment, including acid rain and global warming. An increase in average global temperatures of approximately 0.56 K has been measured over the past century. This increase is called global climate change or global warming. The gases with three or more atoms that have higher heat capacities than those of O<sub>2</sub> and N<sub>2</sub> cause the greenhouse effect. Carbon dioxide (CO<sub>2</sub>) is a main greenhouse gas associated with global climate change. The disposal, management and proper utilization of waste products have become a concern for the scientists and environmentalists. Proper management of solid waste fly ash from thermal power plants is necessary to safeguard our environment. Because of high cost involved in road transportation for

dumping of fly ash, it is advisable to explore all its possible applications. Pradhan Mantri Grama Sadak Yojana (**PMGSY**) would be a success and economically viable project by utilization of fly ash in road construction in remote and rural areas. Every village in India will have concrete roads and large portion of fly ash can be consumed in this process. Concentrated efforts are needed to utilize the fly ash to manufacture building bricks, cement and ceramics, mitigating the unemployment problem as well.

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## A Brief Account of Gandhiji's Odisha Visits

*Abhiram Biswal*

### **Abstract**

In between 1921 and 1946 every time Mahatma Gandhi came to Odisha he came with the faith of a pilgrim and curiosity of a tourist. For him travels and visits were opportunities to be in touch with the people and to get a feel of the ground reality. If his first Odisha Visit (1921) was broadly Gopabandhu-centric then his second one (1925) was Madhubabu-oriented. Spread of Khadi and social inclusion of the Dalits were the central themes of Gandhiji's 1927 and 1934 Visits respectively. His Odisha Visits not only democratically ignited Odisha but also meaningfully transformed himself.

### **Introduction**

This article intends to present a brief account of the Visits of Gandhiji to Odisha and to assess the core democratic messages underlying those Visits. Between 1921 and 1946 Gandhi visited Odisha eight times in all – the six others having been undertaken in 1925, 1927, 1928, 1934 (twice) and 1938. Poverty and famine of Odisha had deeply moved him. The stretch of 25 years – 1921 to 1946 – during which Gandhi visited Odisha was also coincidentally and significantly the peak of the Freedom Movement phase. So Gandhi obviously wished to push his dear causes like Khadi, anti-Untouchability and nationalism. He also wanted a more vigorous

mainstreaming of Odisha. However, he did well understand the subtleties involved in the region – nation, autonomy-solidarity and leader-mass equations. He had reverence for Gopabandhu and Madhubabu. But he never undermined the ordinary people of Odisha. He tried to establish communion with them and feel their pulse. He met, talked to, interacted with and got feedback from all kinds of people – men and women, town-dweller and country-folk, Dalit and upper-caste, educated and illiterate, lawyers and students, majorities and minorities, employed and working and fan and foe. His bonding with local subalterns and women helped him in broadening and feminizing the social base and vision of his Odisha Project. He realized that at the real and deeper level democracy is also about 'with the people'. In the company of the creative and critical masses of Odisha Gandhi was more than convinced that one National Mahatma could be possible because of so many local and federal Gandhis. Gopabandhu was one such federal Gandhi, the Gandhi of Odisha.

### **Visit Literature**

Between 1950 and 1999, five significant works or books were published touching upon various aspects of Gandhiji's Odisha Visits. Those were by or from Binode Kanungo, Gopabandhu Choudhury, Director of Public Relations (Odisha), Harekrushna Mahtab and Pabak Kanungo

respectively. These works were broadly descriptive, chronological, anecdotal and reminiscent types.

### **Eight Visits, Umpteen Messages**

On his first Visit to Odisha Mahatma Gandhi reached Cuttack on the morning of the 23<sup>rd</sup> March 1921, the Dolapurnima day with wife Kasturba. There were welcomed by 30,000 people, 72 Kirttan Mandals and 300 volunteers. Some of the places of Cuttack that Gandhi covered during this Visit were Swarajya Ashram, Kadam Rasul, Binoda Behary Temple, Kathjori river bed and Tinkonia Bagicha. This Visit had four major objectives. Those were – getting to know about the Puri Famine of 1920 first hand, seeing Gopabandhu, raising funds for the Freedom Struggle and persuading Odisha for greater and better participation in the Freedom Struggle. During this Visit Gandhi had also been to places like Bhadrak, Satyabadi, Puri and Berhampur.

On being invited by Madhusudan Das Gandhi came to Odisha on his second Visit and reached Cuttack on the 19<sup>th</sup> of August 1925. He visited the Utkal Tannery, the Leper Asylum, the Bishop's Chapel and also met members of the Bengali and Muslim communities. He had recommended that the use of Charkha by one and all could remove Odisha's poverty. He also attended a spinning exhibition at the Swarajya Ashram organized by the ladies.

The famous third Visit of Gandhi popularly known as the Khadi Tour had materialized in December, 1927. The tour helped in propagating and popularizing the cause of Khadi which was the ethical economics and political uniform for the ongoing Struggle and Future India. Gandhi visited places like Berhampur, Bolgarh, Khurda, Puri, Balasore and Cuttack during this Visit.

In December 1928 Gandhi had come on a special tour to Sambalpur which was his fourth

Visit to Odisha. A public meeting was held on the bank of the river Mahanadi where he listened to stories and reports about Sambalpur's woes caused by both Nature and Administration.

The fifth and sixth Visits in May-June, 1934 by Gandhi to Odisha were in connection with one of his life's main missions – Harijan Uplift and Abolition of Untouchability. The two unique features of the Visit were these – it was a pilgrimage on foot better known as the Harijan Padayatra. The foot march also started from the symbolic soil of Puri.

Gandhi had reached Berboi (Delang) in March, 1938 on his seventh Visit to Odisha to attend the fourth annual session of the Gandhi Seva Sangh. That session was also attended by Rajendra Prasad, Sardar Patel, Maulana Azad, Acharya Kripalini, Mahadev Desai, Jamunalal Bajaj, Acharya Harihar, Gopabandhu Choudhury, Rama Devi, Nityananda Kanungo, Binode Kanungo and Thakkar Bapa among others. Gandhi was always in favour of the doors of all temples being opened to people of all castes. So when he came to know that Kasturba and others have visited the Puri Temple without his knowledge and approval he gave vent to his sacred anger.

Gandhiji's last – eighth – Visit to Odisha was during his journey from Calcutta to Madras with stoppages at Cuttack and Berhampur railway stations in January, 1946. The stoppages provided him with opportunity to experience mob frenzy and crowd behaviour. He did not appreciate the noisy and chaotic gatherings at Cuttack since he believed that non-violence was that activist philosophy and code of conduct which must pervade all spheres of human speech and doing.

### **Conclusion**

It is pertinent to pose and ponder over the vital question – how did all these eight Visits influence Odisha and also shape Gandhiji? A

predominantly religious and cultural society gradually tended to become a political society. Gandhi treated the people of Odisha as authentic social capital. He gave Gopabandhu and Madhubabu their due without ignoring the Odia masses. Gandhiji's model of political leadership and democratic education was such that he was not the one to be at the top but at the front and with the people. He extended the definition of democracy from of, by and for the people to with the people. He was so overwhelmed by Gopabandhu's selfless service that he went to the extent of saying that if he is given hundred Gopabandhus he would attain Swaraj in one year. From Madhubabu he learnt the art and craft of non-cooperation and self reliance. Odisha was close to his heart. Odisha's memory always haunted him – particularly its poverty, famine, genius and skeletons. He wanted people to get rid of drinking, gambling, idleness and fear.

During Gandhiji's Odisha Visits public spheres like graveyard, riverbed, park, factory compound, premises of religious institutions, Leper Asylum, Swarajya Ashram, river bank, mango grove, Dalit Busti, town hall, railway station, train, Kothi, bungalow, unclaimed pasture and open field were positively democratized and politicized. So also auspicious utterances like Haribol, Hulahuli, Jai and Jindabad. He preferred local produce as his daily local diet – and also the use, circulation and consumption of the same – not orange against mango or roti against rice.

People were coming to Gandhiji's public meetings in large numbers to have a glimpse or *darshan* of him, not just to listen him. He was saying untouchability is without scriptural sanction and it is access of all which turns stones into deities. His Visits enthused many to join the National Struggle and engage in constructive work. Gandhi Puran was written. Gandhi Khatuli was in procession in areas which Gandhi could not visit. The Odia daily Gandhi Samachar came

out. His Visits had the magical impact of transforming idols of straw and clay into living human beings of idea, vision, feeling and action.

### Notes

- i) This article is broadly based on the findings of the draft of this author's doctoral research work titled 'Gandhi in Odisha: Practising Democracy with the People'.
- ii) The account of Visits being a brief one the places, names, events and episodes mentioned are indicative and not exhaustive.

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# Performance of Handicrafts Industry in Odisha

*Dr. Sudhakar Patra*

The story of Indian Handicrafts dates back to one of the oldest civilisations of the world. Indian Handicrafts represents beauty, dignity, form and style. In the 1970's, the government initiated the preservation of crafts, skill upgrade, and focused on the challenges the sector was facing.

However the focus shifted to export in the later decades. It plays a significant role in the country's economy and provides employment to more than 7.3 million people; mostly from rural and semi-urban areas. Based on historical trends, the Handicrafts sector is expected to grow by 16 per cent during 2013–17 and by another 16 per cent during 2017–22.

Handicrafts are part of Odisha's rich cultural heritage. Odisha has earned a unique reputation for its cottage and handicrafts products which are mainly works of art and beauty, designed and shaped by hand with creative imagination of craft-persons from time immemorial. Odisha was once known as UTKAL a synonym to excellence in the field of arts & crafts. Handicraft and Handloom products were the mainstay of maritime trade of Kalinga Empire. Even to-day Odisha handicrafts have a global recognition as objects of great value and beauty. Generations of artisans have worked with superb craftsmanship, innovative techniques and unmatched skill to produce valuable products that carved worldwide identity. Our precious

handicrafts are not merely products; they are an integral part of culture, a long heritage link to our glorious past. Recognition of our craft persons at national and international level speaks the excellence of craftsmanship. 129 Master craft persons have got National Award and National Merit Certificate. Three master craft persons have been conferred with Padma award while Shilpi Guru award has been conferred on three reputed craft persons. People of the state have inherited an excellent legacy in preparing these products. The state in fact is considered as the land of handicrafts which are an integral part of our cultural heritage. As many as 50 different crafts are practised by about 1.30 lakh artisans, dispersed throughout the State. The handicrafts sector constitutes a significant segment of the decentralized sector of the state's economy as it provides employment to lakhs of artisans especially in the weaker sections in rural and urban areas with less capital investment. The State has several crafts in which many artisans have been honoured with National Awards including Padma Awards. During 2013-14, 1,204 cottage industries have been established and gone into production with an investment of Rs. 3.45 crore and providing employment to 1,507 persons.

## **Structure of the Craft Sector**

It is observed that the production matrix of the handicrafts in Odisha is structured in such

a manner that the artisan workers notwithstanding their superb skill and artisanship always remain at the receiving end. In contrast, the trader entrepreneurs/merchant capitalists and the middleman by virtue of their control over the marketing of the craft goods occupy the top position of the production ladder. While the artisan entrepreneurs, who themselves are the master craftsmen occupy the middle position as they cannot afford to take care of marketing of the craft goods on their own. Nor can they viably manage a craft unit independently without taking work order or job works from the trader entrepreneurs. Of course, to protect the interest of the artisan workers and to popularize and enhance the marketability of the craft goods, the government has taken steps for the promotion of both primary craft co-operatives and apex marketing society. But due to ignorance and low level education of the artisan workers, the primary craft co-operatives at the grassroots level virtually function like a trader entrepreneur units of the chief functionaries. Unlike other informal sectors, the production and organisational structure of the craft economy is more fluid and diluted at the level of artisan workers. With years of work experience the artisan worker learns and acquires the craft skill. However, as the survival of the craft production depends on the marketability of craft goods and this in turn depends on the working capital to run the production cycle, the trader entrepreneurs irrespective of their knowledge and skill continue to occupy the prime position, while the artisan workers are always placed at the bottom.

Odisha is famous for her handicrafts which exhibit the skill and creativity of her artisans. Her brass work, silver work, terracotta art objects, and applique work are unique examples of artistic excellence.

#### **(i) Brass and Bell Metal Ware**

The fine engravings on brass and bellmetal utensils, bronze bangles and pots are important

aspects of Odishan art. Artefacts made of metal, particularly brass, find pride of place in the homes of Odisha. Beautiful lamps and lamp-stands are used during the worship of deities. Rice-measuring bowls made of brass are used in many homes. The artisans also make elephants and horses from brass and decorate them with intricate designs. Containers of brass for betel-chewers are designed both to be useful and ornamental. There are household articles and utensils made out of brass and bell metal and they are of different shapes and sizes. The brassware of Odisha reveals the high workmanship of the artisans and their flair for innovation.

#### **(ii) Terracotta and Pottery**

Potters of Odisha still make earthen pots to be used in various religious and social functions. They are made in various shapes and sizes and are adorned with fish and flower motifs and geometrical designs. Horses and elephants in terracotta are made to meet local demands during religious occasions. These are offered to the village-goddess (Grama-Devati) to ward off disease and danger. In size they range from six inches to three feet. The potter also makes clay toys and simple and appealing figures of human beings. They catch the essential characteristics of real-life creatures. Terracotta toys are made in every pan of Odisha. The toys are simple in design and bear the traits of the locality in which they are produced.

#### **(iii) Silverware and Filigree Work**

Silverware of Odisha is very widely known. Her Filigree works particularly are unique examples of artistic excellence rarely to be seen in any other part of India. Silver wires, extremely delicate, are shaped into intricate designs. Forms of animals and birds, articles of daily use like vermilion receptacles are also made out of silver wires- Filigree ornaments, especially brooches and earrings are very popular among Indian women. Cuttack is world famous for filigree work.

Scenes from the Mahabharat like the chariot of Arjuna driven by Lord Krishna are depicted in silver in particular interest done in silver. One feels amazed seeing the skill with which minute details of the chariot wheels have been worked. The beauty of the chariot, the proud stance of the horses and the true-to-life figures, all contribute to the over-all majesty of the silver art effect.

#### **(iv) Applique Works**

Tailors at Pipli execute applique works, which are in great demand. Giant-sized umbrellas of applique work are produced for use on festive occasions. Also used as garden umbrellas in sprawling lawns, they lend grace and colour to any gathering. Heart-shaped fans, big and small canopies and wall-hangings are also prepared out of applique work. The tailors cut out figures of animals, birds, flowers as well as geometrical shapes out of richly coloured cloth and these are arranged symmetrically on another piece of cloth and sewn in place to produce an eye-catching design. The rich splashes of yellow, white, green, blue, red and black colours dazzle the eyes of the onlookers and set the festive mood. Bags of various shapes and sizes are also made with applique motifs. Applique chhatris (umbrellas) and “tarasas” (heart-shaped wooden structures covered with applique work and supported on pikes) are used to lend colour to religious processions. Large applique canopies are an integral part of marriage celebrations. In temples, canopies are hung over the deities to protect them from falling dirt.

#### **(v) Horn Works**

There are artisans in Odisha who are dexterous in providing articles of daily use like combs, flower vases and pen-stands out of the horn of cattle. The horn is polished smooth, and then shaped into various forms. Cranes, lobsters, scorpions and birds made of horn are finished to a nicety. Their surface throws off a dark somber sheen and they catch the attention of all art-lovers.

#### **(vi) Sarees and Other Fabrics**

Perhaps the most popular item in Odishan handicrafts is the handloom saree. The sarees come in a variety of designs and colours to suit every taste and pocket. Generally the villagers in Sambalpur district weave the sarees on looms in the private or corporate sectors. Sambalpuri cotton saris have a smooth finish and have a distinctly original border and pallu. Fish, conch shell and flower motifs are woven into the fabric. Sometimes animal motifs are also used to decorate the borders and pallu. Silk sarees are also produced by village craftsmen from local raw materials. Khandua Pata *saris* have elaborate designs and a gloss which is attractive. Bapta *saris* have cotton and silk threads in warp and woof. Berhampuri Pata *saris* are worn by orthodox and modern women alike. The *saris* are named after the places where they are produced, the quality of skeins used and the nature of the designs woven into them. Hand woven bed sheets, bed covers, table cloths, curtains and dress materials of Odisha are equally popular throughout the country.

#### **(vii) Stone and Wood Carvings**

Stone carving is an age-old craft of Odisha. The descendants of the artisans who once scaled the dizzy heights of excellence in temple building have kept the sculptural tradition alive through their hereditary craft of stone carving. The carved products include replicas of temples, images of gods and goddesses, the Konark wheel and horse, and decorative figurines like *alasa kanya* (the indolent damsel), *salabhanjika* (lady leaning against a sal branch), *surasundari* (heavenly beauty), *lekhika* (lady writing a letter), etc. which are popular items of household decoration. Wood carvings of Odisha are almost equally popular. They differ from the artifacts of other states in so far as they are plain and shining with smooth polish and without any paint or coating of lacquer work on them. Besides, Odisha

has many other items of handicraft such as paper mache, sola pith work, lacquer work, *zari* work, *glass beads*, cloth garlands, camphor garlands, jute carpets, rush mat, and above all the sea shell works undertaken in Puri and Gopalpur.

### Performance of Handicraft and Cottage Industry in Odisha

Handicrafts industry is the major source of income for the rural areas in India. Odisha is famous for its art and craft all over the world. Odisha has earned a unique reputation for its cottage and handicrafts industries. People of the state have inherited an excellent legacy in preparing these products. The state in fact is considered as the land of handicrafts which are an integral part of our cultural heritage. During 2013-14, 1,204 cottage industries have been established and gone into production with an investment of Rs. 3.45 crore and providing employment to 1,507 persons. The Table-1 shows performance of handicrafts and cottage industries scenario in the state.

The **Table-I** reveals that the number of units established in 2001-02 was highest and during the year 2012-13, the number of units established was 1,027. In terms of investment, the highest investment was made in the year 2003-04 and lowest investment was made in the year 2012-13. If we look at the employment generation in 2003-04, 37,943 numbers of jobs were generated whereas in 2012-13 only 1,393 persons were employed. If we analyze the last 14 years data, the year 2003-04 had shown good growth in cottage scale and handicraft sector in the state in terms of number of units established and employment generated. The data for the year 2009-10 is encouraging as 14,539 units were established, 37.55 crores of rupees were invested and 28,305 people got employment. It may however be observed that with development and modernization, there has been a visible shift in peoples' choice from the products of the cottage industries to alternative products available from other sources. In order to address this issue, State Government have taken various measures for strengthening

**Table-1 Performance of Handicraft and Cottage Industry in Odisha**

Year	No. of units established	Investment (Rs. In Crore)	Employment Generated (no. of persons)
2000-01	22431	40.65	37641
2001-02	26196	61.72	36937
2002-03	25041	61.34	39528
2003-04	23287	67.87	39743
2004-05	18277	48.41	30052
2005-06	13363	39.42	22734
2006-07	13063	53.32	20605
2007-08	9011	38.3	15368
2008-09	9294	34.83	16279
2009-10	14539	37.55	28305
2010-11	7884	26.29	12431
2011-12	7293	30.31	9187
2012-13	1027	2.96	1393
2013-14	1204	3.45	1507

Source: Directorate of Handicrafts and Cottage Industries, Odisha

infrastructure and financial base of this sector by assisting co-operatives and artisans for augmenting production and sale.

### **Assistance to Handicraft & Cottage Industries in Odisha**

During 2013-14, 430 number of artisans assisted under Rehabilitation of Handicraft and Artisans (RHA) Scheme, bank credit amounting to Rs.154.68 lakh has been disbursed with the margin money support of Rs.38.67 lakh. Besides, 23 clusters covering 690 artisans in 46 SHGs have been assisted under Craft Village Scheme. A new scheme “Modernization & Technologies up-gradation of Handicraft Industries” is being implemented in the state to enhance the productivity and to facilitate mass production in handicraft sector. During 2013-14, 26 number of entrepreneurs have availed loan amounting Rs.206.68 lakh with a subsidy amount of Rs.38.07 lakh under this scheme. Marketing assistance is being provided to co-operative/SHGs/ individual artisans through exhibitions organized inside as well as outside the state. During 2013-14 about 770 artisans participated in more than 105 different exhibitions / Melas including 58 district level and 6 state level exhibitions with a sales turnover of Rs.187.36 lakh. The departmental training centres established at state / district level play an important role in creating new generation craft persons with adequate skill. Under this training programme 156 candidates completed and 136 candidates are undergoing training during 2013-14. A scheme “Construction of Work shed-cum-Housing for Handicraft Artisans” was introduced to provide a hygienic environment with well ventilated and naturally lighted working place to artisans families to enhance their productivity. During 2013-14 a budget provision of Rs.40.00 lakh have been placed with DICs for construction of 56 number of work shed- cum-housing units in 19 districts of Odisha.

### **Conclusion**

Handicrafts have the potential to provide gainful employment to the craft workers with very little financial investment mainly by exploiting their inherent strength. It is necessary to appreciate these emerging challenges and gear up the handicrafts industry of Odisha in the interest of rapid economic development and eradication of poverty. The handicrafts of Odisha are well admired and highly accepted in national and international market. Cottage and handicraft sectors are symbol of Odisha’s culture and tradition. Its survival is not only necessary but also vital for many those who depend upon these sectors for their livelihood. The state and the central government should come forward to help these sectors for their growth and survival. The government should come forward to make the handicraft product globally competitive. The state government should also go for developing different clusters for these units. These clusters should be provided with marketing assistance and financial support. Time to time the government should take steps to exhibit the product through trade fairs and exhibition. It should be done locally and also at national and international level. Steps should be taken to revive sick units through cheaper loan facilities. Subsidies, lower interest rate and easy credit policy have a greater positive impact on these sectors.

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## ODISHA UPDATE

### PRIME MINISTER LAUDS ODISHA'S BUSINESS REFORMS

Odisha's efforts on implementation of business reforms are getting noticed. In one of the recent tweets, Prime Minister Shri Narendra Modi himself has appreciated the progress made by the State in 'Ease of Doing Business' thus making it easy for businesses to set up and operate in the State.

The State has implemented a number of significant reform initiatives in the past 8-9 months. A facilitation cell has been set up to facilitate approvals and resolve investor grievances. Issues concerning more than 50 projects have already been resolved by this cell. The timelines for various approvals have been reduced. In fact, 42 services have been included under the State Right to Public Services Act. As per the new business framework in the State, Green category industries get the approvals within 15 days and other industries get the same within 30 days.

In a significant initiative, the State has exempted all Green category of industries from consent management. Also, the validity for consent to operate under various category of industries has also been increased to make it easy for businesses to operate without frequent renewals. In terms of labour reforms, the State has launched a voluntary compliance scheme covering 18 different labor laws. Again, the scheme is designed to enable entrepreneurs for self-check and compliance with minimum inspections.

A number of technological initiatives have also been taken up. The State has set up a new website and a unique mobile app providing information about various policies, sector specific approvals and investment opportunities. An online portal has been launched to provide information on land use and various services to a prospective investor for faster decision-making. The State Pollution Control Board is already providing the consent under various Acts through an online system. Another 14 services concerning different approvals for setting up the industries will be made available online very soon. The State has also set up a first-of-its kind centralized inspection system to ensure synchronized inspections by all departments based on risk assessment of units using a computerized framework.

Going forward, the State is undertaking initiatives to remove all touchpoints for all registration and renewal processes. A new electricity connection for all industries will be available based on online application. The State is developing a system for online assessment and approvals of building plans and will be enacting a building code for the entire State.

*Bibhuti Nayak, Information Officer*

### **ODISHA TOURISM IN WTM 2015 TO WOO MORE FOREIGN TOURISTS TO ODISHA**

The World Travel Market (WTM) 2015, one of the biggest travel and tourism events of the world was held from 2nd November to 5th November 2015. It is a global platform for buyers and sellers to interact and discuss tourism related matters for business promotion. Odisha Tourism participated in the event with an independent stall to showcase its incredible tourism products to attract more tourists, motivate tour operators, travel agents and buyers for visiting the State.

Odisha Tourism led by Shri L.N. Gupta, Principal Secretary, Tourism alongwith Director, Tourism Shri A.K. Samal and other officials attended the event. The stand was formally inaugurated by the Secretary Tourism, India Mr. Vinod Zutshi in presence of Shri L.N. Gupta, Principal Secretary, Tourism and Odisha officials and stakeholders. Odisha Tourism publicity materials, CDs and souvenir were distributed during the event to potential Tour Operators and tourists visiting the Odisha Stall.

During the event, about 35 B2B business meetings and interactions were held with important Tour Operators, Travel Agents, media representatives. Principal Secretary Shri Gupta made a presentation and addressed a group of more than 200 buyers highlighting various facets of Odisha Tourism.

A meeting was also held with the Regional Heads of India Tourism offices posted at London, Paris, Frankfurt, Milan and Amsterdam to promote Odisha aggressively through their publicity campaigns. They were requested to depute tour operators and tourist groups to Odisha.

The Principal Secretary & Director Tourism also met Hon'ble Minister of Tourism, Goa and Gujarat and Secretary Karnataka, Andhra Pradesh, Kerala, Tamiladu, CMD, ITDC and other leading Tour Operators to exchange best practices and develop inter-state tourism promotion circuits / packages and strategy. To attract more tourists and give a glimpse of Odisha's culture, Odissi dance was also performed through local artists during the event which was appreciated by many tourists.

*Surya Mishra, Information Officer*

### **BANKERS ASKED TO ENSURE ADEQUATE FINANCING FOR RABI CROPS & IMPROVE CD RATIO IN THE STATE**

All banks operating in Odisha have been asked to ensure adequate and timely advance of loan to farmers for current Rabi crop. They have also been asked to go for re-phasing of Kraiff loan in view of the drought condition faced during Khariiff season. This has been discussed and decided in the State Level Bakers Committee Meeting attended by Chief Secretary Shri Gokul Chandra Pati in the premises of Hotel Mayfair. Chief Secretary has directed to revise the unit wise scale of finance for Rabi so that adequate money would be available to the farmers to grow the crop and they would not be required to borrow from any other source. The banks have also been asked to ensure 100% agricultural insurance of the crops so as to protect the farmers from any loss caused by calamities.

The issues relating to improving Credit Deposit (CD) ratio in the State, covering all villages through banking service, financing to priority sectors, improving the NPA position, skill development of rural entrepreneurs through RSETI, Adhara seedling of bank accounts, implementation of CGTMSE scheme for advancing loans to small and micro entrepreneurs without asking for guarantee, financing for self employment projects under urban livelihood programme etc. prominently figured in the meeting.

It has been decided in the meeting that no bank will collect Khariff loan from the farmers at present and all banks will extend agricultural loans to the farmers for Rabi crop during 2015-16. The credit requirement through Kisan Credit Cards will be encouraged. Technical persons of the banks will advise farmers to go for more non-paddy cultivation to make up the loss incurred during the Khariff. As scarcity of fodder is likely to be encountered more particularly in drought-affected areas, banks will also finance for fodder cultivation during this season. As of now, the district level technical committees in 15 districts have already revised the scale of loan for Rabi crop. Chief Secretary has directed the lead bank managers and officers of Agriculture Department present in the meeting to revise the scale of finance for Rabi in rest of the districts within 7 days.

Speaking on the occasion, Development Commissioner Shri U.N. Behera expressed concern about low level of CD ratio during the current year and urged upon the banks to increase it to the level of more than 85%. It may be pertinent to mention here that by September, 2015 the CD ratio in Odisha has been recorded at 70% against that of 74% during the corresponding period of 2014. Though the overall CD ratio in the State is above the benchmarking ratio of 60%, in some districts it is found below 40%. The Lead Branch Managers of the districts having CD ration below 40% have been asked to constitute sub-committees of the DCC and take necessary steps to scale up the CD ratio.

Participating in deliberations, Additional Chief Secretary Finance, Shri R. Balakrishnan emphasized upon covering of all villages in banking service. The banks have been advised to scale up Banking Correspondence (BC) and Banking Van models to cover all the villages at least once in a week. Available data shows that during 1st half of the current FY, 61 new branches have been opened in the State out of which 30 are in rural area. As of now, a total number of 4727 branches are operating in the State including 2584 rural branches. By 30th September, 2015 banks have covered around 39,392 villages through banking correspondent model. Each bank has been advised to engage more banking correspondents and banking vans to cover each village.

### **MS&ME DEPT. ACHIEVES 97.74% IN RFD IMPLEMENTATION**

With implementation of a number of supporting policies and schemes for growth of MS&MEs in the State, the Department has achieved 97.74% in realizing the goals set in Result Framework Document (RFD) for the year 2014-15. This has been discussed in the high power FRD committee meeting held under the Chairmanship of Chief Secretary in secretariat conference hall, wherein Principal Secretary MS&ME Sri Gagan Dhal presented the updates for discussion. It may be pertinent to mention here that during 2013-14 the department had also scored more than 92% in RFD evaluation.

Reviewing various activities undertaken by the department, Chief Secretary advised the department to include redressal of the grievances of MS&MEs under Odisha Public Service Delivery Act for their

timely and appropriate disposal. Chief Secretary has also advised the department to develop an online system for sale of MSME products. It has been targeted to launch this online system of product delivery by March, 2016. The department has further been advised to include the performance indicators like creation of new MSMEs, availing the credit to MSMEs, improving the competitiveness of the MSMEs, consultancy under IPR-2015, marketing support to MSMEs through consortiums and youth innovation fund etc. in priority sectors in revised RFD for 2015-16.

Available data show that during 2014-15 the department has performed well in the indicators like entrepreneurship development, creation of new MSMEs, employment generation, development of MSME clusters, extension of credit guarantee fund trust support to MSMEs, capital investment subsidy, fiscal incentives to existing enterprises, technology & quality upgradation support to MSMEs, revival of sick units, sale of Talgud, enhancing exports from the State, raw material linkage to MS&MEs and recovery of loans etc.

*U.K.Mohapatra, Information Officer*

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With the blessings of Lord Jagannath, 2015 has been a year of achievements for the Government of Odisha. Under the dynamic leadership of our popular Chief Minister Shri Naveen Patnaik, Odisha has experienced unprecedented development in every sphere. We in Odisha Review take pride in writing about it. So much ever we write, the people of Odisha crave for more. We are grateful to the people's Chief Minister Shri Naveen Patnaik for his guidance in successful celebration of Navakalebar and Ratha Yatra-2015. Besides, the participation of Odisha in IITF-2015 at New Delhi is also praise-worthy.

We are also grateful for the unflinching support extended by our Hon'ble Minister Shri Atanu Sabyasachi Nayak, Commissioner-cum-Secretary, Shri Manoranjan Panigrahy, Director, Shri Sushil Kumar Das and Joint Director, Shri Niranjana Sethi in bringing out this priceless publication.

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**THE ODISHA REVIEW TEAM  
WISHES ALL ITS ESTEEMED  
WRITERS, READERS AND  
PATRONS  
A VERY HAPPY  
AND  
PROSPEROUS  
NEW YEAR  
2016.**