

ODISHA REVIEW

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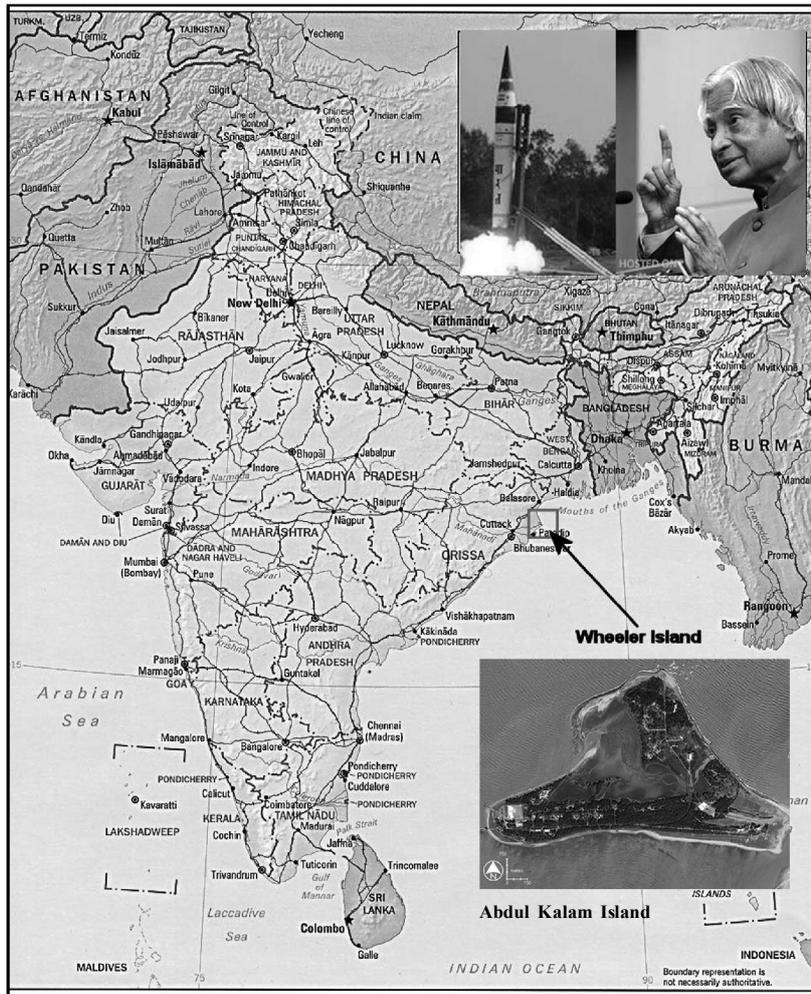
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Editor's Note



The people of Odisha are grateful towards the Government of Odisha led by popular Chief Minister Shri Naveen Patnaik for having taken the historic decision of renaming India's missile test site Wheeler Island as "**Abdul Kalam Island**" as a mark of tribute to the "People's President" Missile Man Dr. A.P.J. Abdul Kalam.

Kevin Ramesh

Editor, Odisha Review



The Infinite Longs to Finite

Er. Raghunath Patra

Jagannath descends in Spectacular Motion
tossing His flower crown, front and back
adorned with michellia, Jasmine, Basil
with scarlet smile and unwinking look.

As Cow-boys of Vrindaban, Daitas encircled,
hauling Him to move Vrindaban, 'Sundarachal'
Gopis in disguise of Vaishnavas assembled
to take their love to wood-land on car.

With beaming face He encompasses all
who come with devotion, loving heart
Moves ahead with sound of gongs, trumpet
with searching eyes, looking right and left.

As Lord Rama with shoulders stretched
embraced Sugriy, Maruti, Bibhisan,
stretching shoulders as Lord Krishna
embraced Gopis, Gopals as His own.

Same shoulders extended afront now
to embrass devotees with unflinching love.
Ego creates hindrance on the path of devotion.
Give up ego and sincerely love.

Looking cherished Gopis, Gopals around
and devotees assembled myriads
Kalia moves with spectacular walk
till majestically squats on Nandi Ghosh.

Giving immense delight with graceful glance
to devotees who cannot enter shrine,
and to appease pangs of separation long
He moves on Nandi Ghosh, adorned fine.

Victory of sublime love pervades over
all attainments in one's life entire.
Love enters when egoes cast aside
and at lotus-feet of Lord, fully surrender.

The infinite longs to commune with finite.
Ocean longs to commune with river.
The Creator longs to commune with creation
The paramount soul longs to soul.

Memory of beloved Radha, Lalita, Vishakha
and affection of Nanda, Yashoda haunt ever.
After long separation travels now
Poet exalted to behold divine role.

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

Odisha State Initiatives on Anti Human Trafficking of Girls and Women

Dr. Amrita Patel

Introduction

The UN Protocol, 2000 to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (Trafficking Protocol) which supplements the Convention against Transnational Organized Crime states that “Trafficking in persons” shall mean :

“the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.”

Forms of trafficking could be Forced labor; Bonded labor; Debt bondage; Child soldiers; Camel jockeying; Organ trade; Begging; Illicit adoption; Circus bondage; Forced marriage; Sexual exploitation and commercial sex work.

Trafficking is an organized and continuing crime. Multiple crimes can be culled out under trafficking such as: abduction, kidnapping, illegal detainment, illegal confinement, criminal intimidation, hurt, grievous hurt, sexual assault,

outraging modesty, rape, unnatural offences, selling and buying of human beings, servitude, criminal conspiracy, abetment, etc. Multiple abuse and abusers located at different points of time and place together at source, destination, transit constitute the organized crime of trafficking.

No state in India can claim exception to this organized crime. The source, transit and destinations of the traffickers extend beyond the boundaries of the police stations, districts and states. In this scenario, the victims who are trafficked across the state boundaries are made to face lot of difficulties and violations. The vulnerable are women and girls. Media reports, testimonies of trafficking survivors reveal that the push and pull factors responsible for the whole scenario needs indepth attention.

Complexity of Issues:

- *Migration and Trafficking* : Migration refers to movement of person/s or family from one place to another to earn a livelihood. Mostly migration is for economic betterment. The element of voluntarism is one of the key differences between migration and trafficking. Trafficked persons are vulnerable, exploited in the name of economic betterment. Many trafficked persons voluntarily migrate but end up being trafficked. Migration with consent does not mean ‘trafficking with consent’. ‘Trafficking with consent’ is a contradiction

in terms, because no one ever consents to slavery-like, servitude or forced-labour conditions.

- Prostitution and Commercial Sexual exploitation : Prostitution is one of the purpose for which a person is trafficked. The act of selling sex by a woman against payment is known as prostitution. Commercial sexual exploitation is carried out in an organized manner for the profit of the exploiter and mostly minors are the victims. Consent of such groups for prostitution is legally and morally invalid.
- Sex Tourism : Sex tourism is a term used to refer to phenomena of tourism being undertaken with a view to engage in commercial sex. Commercial Sexual exploitation of minors and children is normally included in sex tourism.

Data :

The present legal framework available are :

- Immoral Traffic (Prevention) Act, 1956
- Bonded Labour System Abolition Act 1976
- Juvenile Justice (Care and Protection of Children) Act 2000
- Prohibition of Child Marriage Act (PCMA) 2006
- Protection of Children from Sexual Offenses (POCSO) Act , 2012
- Criminal Law (Amendment) Act, 2013.
- Indian Penal Code (select provisions).

The NCRB report of 2013 has a special chapter on Human trafficking. The bureau collects data on the IPC provisions 366 A (procurement of minor girls), 366 B (importation of girls from foreign countries), 372 (selling of girls for prostitution) and 373 (buying of girls for prostitution). Besides this section also collects data on the ITPA 1956 and the PCMA 2006.

Overall in the state of Odisha during 2013, there were a total of 106 cases registered

with 79 cases under IPC 366 A and 27 cases under ITPA. In the country there were 3940 registered cases out of which 2579 cases were under ITPA.

The amendment of IPC section 370 defines trafficking for the purpose of exploitation recruits, transports, harbours, transfers and receives a person or persons by using threat, using force or any other form of coercion, by abduction, by fraud or deception by abuse of power or by inducement.

Section 370 A provisions for the punishment for trafficking as follows : Whoever, knowingly or having reason to believe that a minor has been trafficked, engages such minor for sexual exploitation in any manner, shall be punished with rigorous imprisonment for a term which shall not be less than five years, but which may extend to seven years, and shall also be liable to fine. Whoever, knowingly by or having reason to believe that a person has been trafficked, engages such person for sexual exploitation in any manner, shall be punished with rigorous imprisonment for a term which shall not be less than three years, but which may extend to five years, and shall also be liable to fine.

Steps to Address

Considering the human rights issues involved, there is a need for bringing about an appropriate convergence forum for the stakeholders in providing appropriate response to the issues concerned. United Nations Office of Drugs and Crime (UNODC) and Ministry of Women & Child Development (MWCD) has developed a draft protocol on inter state rescue and post rescue activities relating to trafficked person. The Integrated Anti Human Trafficking Units (IAHTU) established by the Police is a step in the right direction. The State Commissions for Women are the appropriate institutions which can converge for the purpose of both preventive as well as rescue and post rescue activities so that girls and women are not exploited. The source

and destination of the trafficking network is well established but due to many factors such as lack of coordination, information sharing and a holistic mechanisms, many girls and women who are in this racket are not able to get relief. This is not to undermine the importance of the state/ region specific interventions towards prevention, rescue and rehabilitation.

The Odisha State policy for Girls and Women 2014 has directives to provide migrant support services for girls and women at source and destination to enable them secure their rights and entitlements; create appropriate mechanisms for universal registration of marriage so that young girls and women do not fall into the trap of trafficking under false promise to marriage; involve women SHGs as para legal workers and promote community level fora to track, monitor and report instances of violence and trafficking of girls and women. Overall strengthen mechanism for reporting and responding effectively to the issue of trafficking of girls and women and put in place mechanisms to ensure safety and security of girls and women affected by disasters.

Some of the other initiatives of the state to address trafficking issues are as follows :

- Policy to curb anti human trafficking vide resolution no. 22171-V-CUP-misc-6/2009 dated 21st December 2009 which was further amended on 25th July 2014.
- State Level Coordination Committee to suggest measures to combat Trafficking of Women and Children and their sexual exploitation - constituted under the Chairmanship of the Chief Secretary of Odisha with representation from stakeholder departments and civil society organisations to suggest and coordinate the measures.
- Setting up of IAHTUs (Integrated Anti Human Trafficking Units)- presently there are 37 such units spread over the 30 districts of the state primarily in the office of the district Superintendent of Police (SP). The mandate of IAHTUs are :

- o Ensuring focused attention in dealing with offences of human trafficking.
- o Providing a multi-disciplinary approach and a joint response by all stakeholders such as Government, police, prosecutors, NGOs, civil society and media.
- o Bring about inter-departmental collaboration among the police and all other Government agencies and Departments, such as Women and Child Development, Labour, Health, etc.
- o Network and work in close coordination with the Child Welfare Committee on cases of rescue and rehabilitation of child victims of trafficking.
- o Bring about effective networking among various civil society partners, especially those working on specialized aspects of anti human trafficking.
- o Ensuring a human rights approach in the response systems.
- o Ensuring a victim-centric approach which takes into account the best interest of the victim/survivor and prevents secondary victimisation/re-victimisation of the victim.
- o Ensuring a gender sensitive and child rights sensitive approach in dealing with the victims.
- o Ensuring an 'organised crime' perspective in dealing with trafficking crimes.
- o Ensuring timely prosecution of the perpetrators/offenders.
- Training and capacity building of police personnel.
- Licensing of Shelter Homes under the Immoral Trafficking Prevention Act (ITPA) 1956.
- Corpus fund of Rs.2 crore as rehabilitative fund - for providing relief to the victims of

- trafficking, supporting and networking with NGOs engaged in rescue, rehabilitation etc.
- Dedicated Helpline in the office of the Principal Resident Commissioner, Odisha, New Delhi - for coordinated effort to prevent trafficking in women & girls from Odisha.
 - Track the missing children - taken up in a campaign mode. Police training is happening at the districts under the Operation Smile and Operation Muskan.
 - Under the Integrated Child Protection Scheme, each District has a dedicated District Child Protection Unit (DCPUs) with specialized staff. Child Protection Committees at the Block and Panchayat level have been constituted.
 - Child line, the emergency outreach service for children in distress which is currently functional in 13 Districts of the State.
 - Detailed protocol for rescue and rehabilitation of children who are victims of trafficking has been prepared.

Workshop

Recently a two days consultative workshop on Interstate Coordination on Anti Human trafficking of girls and women was organized on 28th – 29th August 2015 at Bhubaneswar by the Odisha State Commission for Women with support from National Commission for Women.

The objectives of the workshop were : discuss each of the state specific scenario on trafficking of girls and women vis a vis as a source state and/or a destination state; discuss on the state specific mechanisms to address trafficking girls and women – strengths and weaknesses; identify areas of convergence; mechanisms for coordination amongst the Commissions as well as other key agencies such as police, NGOs etc and work a road map of action for the next 5 years.

The thematic discussions were around the national perspective of the trafficking issue; role of various stakeholders such as police, legal aid, welfare departments in prevention, rescue and rehabilitation and the legal provisions existing on anti trafficking. National level resource persons from Government (serving and retired), UN organizations, Supreme Court Advocates and leading NGOs discussed these thematic topics.

The participants were from National Commission for Women, State Commission for Women of the states Jharkhand, West Bengal, Delhi, Andhra Pradesh/Telangana, Karnataka, Maharashtra, UP, Punjab, Haryana, Chattisgarh, Gujarat, Assam and Sikkim. Leading NGOs, women's organizations working on anti trafficking in the different states and at national level also attended the programme. Govt. officials, academics, researchers, media representatives, NGOs, women's organizations working on anti trafficking in Odisha were also present in the workshop.

Conclusion

In the background of the manifestation of trafficking with Odisha state primarily as a source state wherein the young girls and women are moving out in the garb of jobs or forced marriage or purely commercial sex work, the initiatives of the state as well as the workshop conducted by the Odisha State Commission for Women are indeed significant steps. The chasm between the policy and practice needs intense coordination of all stakeholders so that the intent inherent in the policy, programmes and guidelines can truly translate into action.

Dr. Amrita Patel, State Resource Center for Women, Women & Child Development Department, Govt. of Odisha, Bhubaneswar.

The Glory of Gangadhar Meher

Shiba Prasad Tripathy

Having own realistic sense of beauty and beautiful nature the illustrious poet and noble son of soil Gangadhar Meher created profound joy and deep thought in the mind of readers through his lucid and picturesque description throughout the ages. The spirited and strong manifolded style in contemporary literary scenic art of narration deserves a special class in it's rank. Popularly known as Swabhaha Kabi (the poet of nature) Gangadhar Meher's creation contains highly ornamental language composition, simile, and metaphor for which many critics compare him with great poets like Shelly, Byron and Keats. But his style was very very special and needs no comparison. He has written poems termed patriotic, social reformative, lyrics, devotional songs, ethical and elegy. He has composed the formula or methods of agriculture and above all his imagination and description of nature is quite impressive. He was contemporary to Kabibara Radhanatha Ray, the legendary poet of Odia literature. While commenting on Meher's "Indumatee" he has rightly observed that Gangadhar was a poet of extraordinary talent. Pallikabi Nandakishor Bala had high esteem of him while saying that Gangadhar Meher shall remain alive in the mind of readers till the existence of Odia literature.

The first ever critic of Meher Literature Pandit Raghav Mishra has opined that he was an eminent poet of the new poetic era initiated by Radhanath Ray. Dr. Mayadhar Mansing has written in his famous book on history of Odia literature "Admitted by all Gangadhar Meher is one among the rarest personalities and poets in the whole sphere of Odia literature.

Noted writer, and former Governor of Assam, Shri Janaki Ballav Patnaik has written that

Gangadhar was not only a great poet, his life and achievement was away from all controversies. Gangadhar was highly inclined towards motherland and mother language. The creativity of Gangadhar is beyond comparison and imagination.

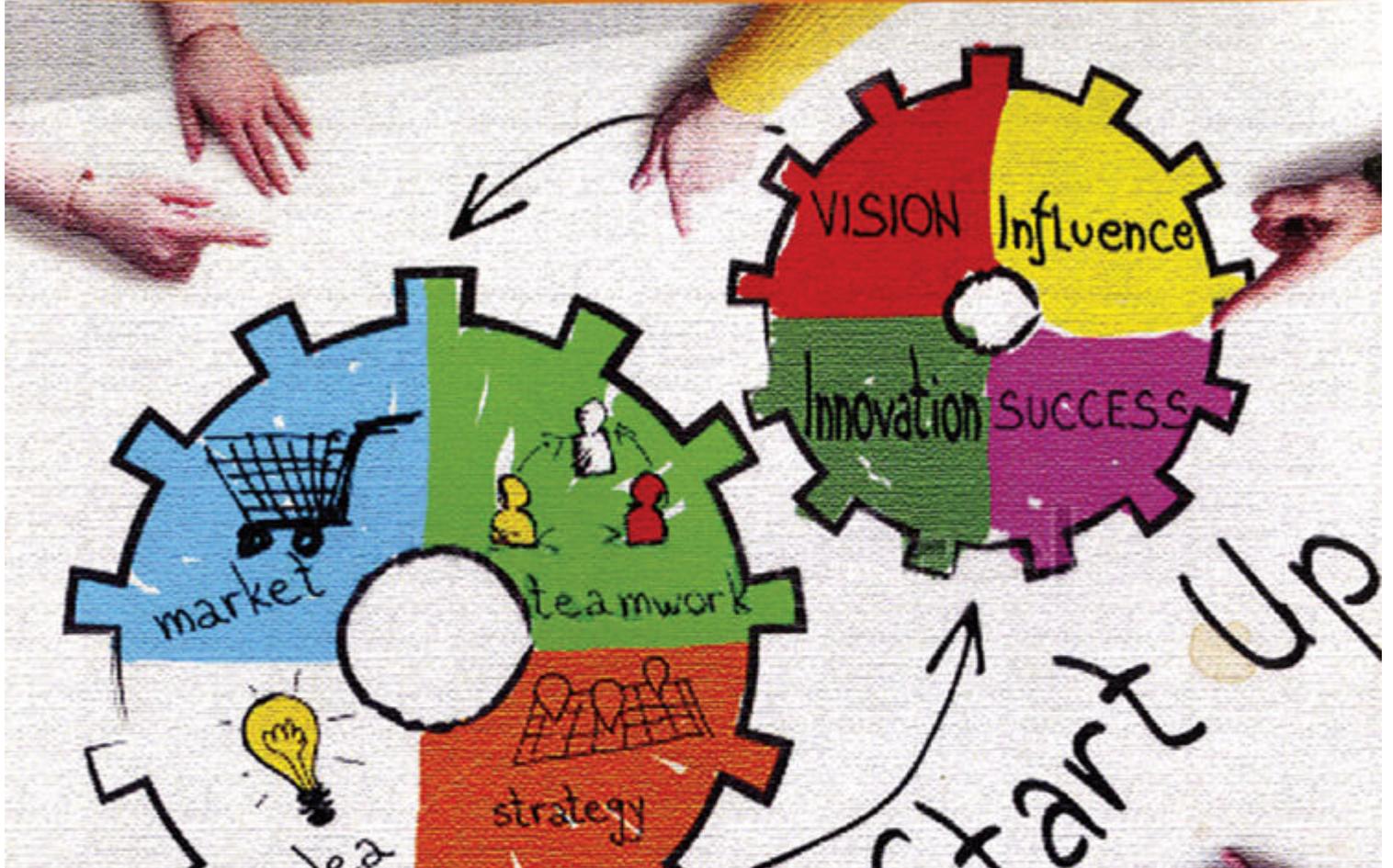
His total poetic creations are Indumatee (1894), Kichakabadha (1903), Kavita Kollola (1912), Utkalalaxmi (1914) Ayodhyadrushya (1914), Tapaswini (1914), Pranayaballari (1915), Arghyathali (1918), Krushaka Sangeeta (1921), Ahalyastaba, Mahima, Bhalari Bhawana, Kumar Janmutsaba, Bhakti Upahara, Padmini and Kavitamala. Besides these collection of poetry he has created some prose literature including his short autobiography.

The period of his creation was very critical and crucial while Odia language was almost struggling for existence. Born in a poor weaver family of Barpali on August 9, 1862 was educated up to class fifth only. But his books are used as text book up to Post Graduate classes. The great poet of Odia literature Gangadhar Meher's life ended on 4th April 1924. Application of modern original ideas in literature of medieval era was the speciality of his creativity.

His literary achievement is not confined to the pages of the books but spread among the readers in shape of good fortune. Innately, the entrails of his poems are enriched with innards expression.

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Odisha Youth Innovation Fund Scheme



ODISHA YOUTH INNOVATION FUND SCHEME

1. Introduction

- 1.1 An “Odisha Youth Innovation Fund” has been proposed in the “Odisha State Youth Policy (OSYP) 2013” for promoting innovative entrepreneurship among the youth of the State. Further a “Youth Entrepreneurship Development Agency”(YEDA) will be established to also promote innovation among young entrepreneurs and providing mentoring support, market linkages and facilitate soft loans through schemes and financial institutions.
- 1.2 Odisha Youth Innovation Fund (OYIF) is created to support innovations including grassroots innovations which are essentially technological solutions and developing successful business models by youths of different sections of the society who are involved in the issues concerning their life and which are need based, simple, cost effective and sustainable.
- 1.3 Odisha is endowed with vast agro, forest, mineral and other natural resources, which can be effectively utilized for value addition and ultimately benefitting the State through economic growth and employment generation. State Government arms namely Directorate of Industries and Odisha Khadi and Village Industries Board in association with other State and Central Government agencies may be instrumental in promoting enterprises based on innovative ideas including innovations in rural artisan sector.

2. Vision

To motivate, facilitate and attract innovative ideas and promote innovative products and services so as to inculcate spirit of innovation among the youth for the cause of socio-economic growth of Odisha.

3. Objective

- 3.1 To help Odisha to become a creative and innovative society and national leader in sustainable technology by scouting, spawning and sustaining innovations.
- 3.2 To ensure evolution and diffusion of grassroots innovations in mission mode to cater socio-economic and environmental needs of the society.
- 3.3 To provide institutional support to grassroots innovation as well as outstanding traditional knowledge and helping their transition to self sustaining activities.

3.4 To seek selfreliance through competitive advantage of innovative based enterprises and application of sustainable technologies from grassroots levels.

4. Size of the fund/corpus

The size of the fund shall be 200 lakhs funded by the State Govt. and the Corporate houses including the cost of management of funds, publicity and documentation of the programme.

5. Implementing Agency

The implementing agency shall be Odisha Small Industries Corporation (OSIC) or “Youth Entrepreneurship Development Agency”(YEDA) proposed in OSYP .

6. Applicability

The YIF shall be applicable for the entire mass of youth in the whole of the State of Odisha.

7. Eligibility Criteria and guiding principles for operation

7.1 **Age limit:** Any youth permanently residing in Odisha fulfilling the age criteria of 13-35 years of age as on the date of application.

7.2 **Applicant:** An individual or any legal entity i.e. proprietorship firm/ partnership firm/ Private or Public Limited Companies/ Institutions /Co-operative Societies /Trusts /NGOs / Entrepreneurship clubs etc promoted by youths satisfying the age criteria shall be eligible.

7.3 **Innovations:** a) Any Products/ Services/Prototypes/technologies which are new or having significant technical advantage or change and provides enhancement in measurable economic value and would cover following areas:

- i) Introduction of new or improved product or services
- ii) Establishment of new or improved processes
- iii) Introduction of a new marketing network or supply chain
- iv) Introduction of new or improved packaging
- v) Establishment of new or improved organisational or managerial processes
- vi) Environmentally sustainable technology

Measurable Economic Value would mean:

- i) Value addition in product and services
- ii) Increase in market share
- iii) Improvement in quality and services
- iv) Reduction of cost
- v) Creation or addition of employment

b) Any new idea which has potential commercial value leading to development of an enterprise or replicability for larger public good.

8. Areas of Focus

Innovations in any area which aims at increasing productivity and profitability, market share, creation of more employment opportunities and better environment will be eligible for support from the fund with focus areas i.e.: (i) Education and Life Skills, (ii) Skill Development, Entrepreneurship and Employment, (iii) Health and Wellbeing, (iv) Sports and Physical Education, (v) Active Citizenship and Community Engagement, (vi) Environment, Sustainable use and Conservation, (vii) Heritage, Culture and Diversity, (viii) Gender Justice and Equality, (ix) Globalization and Technology

9. Nature of Fund Support

The Odisha Youth Innovation Fund will support:

- i) Rs. 50,000 for any new idea
- ii) Rs.1,00,000 for any demonstrative product, prototypes, patents, incubated products or services
- iii) Rs.3,00,000 for development of any enterprise based on eligible innovative idea/ products/ services as prize money as a part of state level felicitation.

10. Selection Criteria

10.1 The merit of the proposals will be judged by screening a Selection Committee

10.2 Constitution of the Screening Committee and Selection Committee

The received applications shall be scrutinized and shortlisted by a Screening Committee constituted with the following members:

SCREENING COMMITTEE

Director of Industries	-	Chairman
Secretary, OKandVI Board	-	Member
3 Technical Experts from BPUT/NIT/Other Institutions	-	Members
Director, MSMEDI	-	Member
MD, OSIC / CEO, YEDA	-	Member Convener

Co-opted Members of required expertise can be inducted / invited with the approval of the Chairman of the Committee.

10.3 SELECTION COMMITTEE

The final selection of deserving awardees will be decided by the Selection Committee constituted of the following members:

i.	Secretary, MSME	-	Chairman
ii.	Director of Industries	-	Member
iii.	Representative from Sports and Youth Services Dept.	-	Member
iv.	Representative from IMMT / Ministry of Science and Technology, GoI / DIPP / Intellectual Property Office, Kolkata	-	Member
v.	MD, OSIC / CEO, YEDA	-	Member Convener

Co-opted Members of required expertise can be inducted / invited with the approval of the Chairman of the Committee.

11. Procedure

- 11.1 Individuals or any legal entity satisfying the eligibility will file application in the prescribed form appended with this scheme at Annexure A along with copies of all relevant documents as mentioned in checklist at Annexure B in duplicate to the Managing Director, OSIC, Khapuria, Cuttack for availing the OYIF support.
- 11.2 On receipt to the application, the acknowledgement as prescribed at Annexure-C shall be dispatched to the applicant duly signed by the Authorized Officer of OSIC.
- 11.3 On receipt of the application, OSIC will examine the veracity of facts concerning to the eligibility of the proposer.
- 11.4 On scrutiny, if any further documents are found necessary, the same shall be asked within 7 days of receipt of application and on receipt of the required documents, the case will be submitted to the screening committee after preliminary scrutiny.
- 11.5 The cases found suitable for selection by the screening committee and will be submitted to the Selection Committee for final selection.
- 11.6 The proposer, if required, would be invited for presentation and demonstration before the Committee.
- 11.7 The support fund will be disbursed to the successful proposal by OSIC under intimation to Director of Industries, Odisha and MSME Department.
- 11.8 In case of rejection of the application by the screening or selection committee, the reasons of rejection shall be communicated to the applicant as soon as possible as in Annexure-D.

12. Management of Fund

The fund shall be managed by Odisha Small Industries Corporation who shall be paid administrative charges of @5% of the actual disbursement with minimum of Rs.2 lakhs per annum.

13. Publicity and Documentation

- i) Adequate publicity will be given for awareness amongst the youths of Odisha.
- ii) Detail documentation prepared for capturing each successful innovation.
- iii) Not more than 10% of available fund will be spent under this head.

14. Maintenance of Records

The receipt/ approval/rejection/ disposal of fund support shall be monitored both electronically and manually by OSIC, Odisha / YEDA.

14(A). Funds and Audit

14.1 The Director of Industries, Odisha in consultation with OSIC / YEDA will estimate the requirement of funds and furnish the requisition to the MSME Department for budget provision every year. The State Govt. in MSME Deptt. will provide funds to the Implementing Agency every year through Director of Industries, Odisha. The Implementing Agency shall maintain regular accounts of each case and shall be accountable to the Audit and the State Government and furnish the utilization certificate in OGFR-7(A) along with the list of successful proposers disbursed with Odisha Youth Innovation Fund support at the end of each financial year.

14.2 The A.G., Odisha, on receipt of such report from the MSME Deptt. will cause audit of the accounts.

15. Recovery

The Odisha Youth Innovation Fund support or any part thereof with penal interest @ twelve and half percent per annum from the date of disbursement under Odisha Public Demands Recovery Act, 1962, as decided by the authority i.e. Director of Industries, Odisha / Managing Director, OSIC or Chief Executive Officer, YEDA shall become payable by the successful proposer on following events:

- (A) If the information furnished is found to be false/incorrect/misleading or mis-represented and there has been suppression of facts/materials or disbursed in excess of the amount actually admissible for whatsoever reason.
- (B) If the enterprise goes out of production within two years of starting of commercial production.

16. Interpretations of any clause, redressal of appeal and Miscellaneous

16.1 If any proposer/promoter(s) is aggrieved by the decisions of the Officials/committees dealing with the fund, he/she/they can submit an appeal to the MD, OSIC / CEO, YEDA which shall be referred to MSME Department for redressal.

16.2 Any dispute arising out of interpretation of any clause in the scheme shall be referred to MSME Department for decision/ interpretation of the relevant clause and the decision taken thereof shall be final and binding on all concerned.

Annexure- A

**ODISHA YOUTH INNOVATION FUND -2013
APPLICATION FORM FOR OYIF SUPPORT**

1. Name of the Proposer i.e. Individual/Promoter(s)
2. Type of Organisation, if any
3. Permanent address/ Location of the Enterprise
4. Address for correspondence
5. If the proposer is an Enterprise, the Registration no.
6. Name of the promoter(s)
7. Date of Birth of each promoter(s)
8. Nationality
9. Present and Permanent Address of each promoter(s)
10. E-Mail Address and Contact Telephone Number of each promoter(s)
11. Educational Qualification of the promoter(s)
12. Present Profession of Promoter(s)
13. Name and address of 2 references of repute
14. Brief Description of the proposal
15. Project Details

Sl.
No. Information sought on
Information (To be provided by applicant)

1. Objective:-What is/are the objectives of your project and what problems you are trying to solve and what is the end use of your output?
2. Implementation:-
How will you implement your idea?
How do you propose to manage the project implementation?
Do you propose to involve the beneficiaries of the project also in the management of the project?
Describe the activities your project will undertake to realize the objective?

3 Innovation:-

How is your idea truly innovative or unique as per OYIF scheme?

How does your approach differ from existing approaches and why is it potentially effective?

4 Who will drive the innovation to end use?

Name(s)

Designation

Qualification

Post achievements, awards, papers etc.

5 Outcome/Results:-

What are the expected outcomes/results of your project and whom will it benefit?

How will you measure the economic/ commercial value of these outcomes?

6 Sustainability:

How will your project be sustainable beyond the funding under YIF?

What characteristic of your project would you like to highlight to suggest it is sustainable?

7 Replicability and prospects of scaling up:- What is the possibility of implementing your idea/project elsewhere or to scale it up?

8 Employment:- What is the direct and indirect employment potential of the project?

16. PROJECT COST

Head of Expenses

(Amt. in Rs.)

- Material and equipment
- Personnel
- Training
- Travel
- Evaluation/information dissemination

- General Administration/Overhead
- Total Expenses

Source of Fund

- Funding from.....
- Applicants Contribution

Signature of the Proposer

With seal and date _____

Annexure -B
CHECK LIST

Copies and documents to be attached with the application shall be self attested by the proposer.

1. Document of identification
2. Certificate(s) of Date of Birth of promoter(s)
3. Residential Certificate
4. Educational Qualification of the promoter(s)
5. Certificate(s) of Skill Trainings, if any, of the promoter(s)
6. Certificate(s) of Registration, if any
7. Awards/Recognition, if any, by the promoter(s)
8. Documentation of the process involved in innovation
9. Certificate of innovation by any competent Institute/Agency, if any
10. Affidavit to be sworn before Executive Magistrate/ Notary to the effect that-
 - i) If the information furnished is found to be false/incorrect/misleading or mis-represented and there has been suppression of facts/materials or disbursed in excess of the amount actually admissible for whatsoever reason.
 - ii) If the enterprise goes out of production within two years of starting of commercial production.
 - iii) That, I/We have not availed any similar support from any Govt. /Agency.

Annexure- C

Acknowledgement

(To be issued by authorized officer of Odisha Small Industries Corporation / CEO, YEDA on the day of receipt)

Received the application for support under Odisha Youth Innovation Fund with documents mentioned below from Mr/Ms/Mrs. _____ At/ Post- _____ Dist. _____ on dt. _____ through post/person.

List of documents:

- 1.
- 2.
- 3.

Signature of authorized officer of Odisha Youth Innovation Fund

With seal and date _____

Annexure -D

Letter head of the Organisation

Letter No. _____/

Date _____

M/s _____

At _____

PO _____

Sub-Division _____

Dist _____

This is to inform that your application for financial support towards new idea / product / prototype / patent or enterprise bases innovative idea / product / service* filed on dt. _____ is rejected due to following reasons.

(Specify the reasons)

Signature of the authorized officer

With seal and date _____

* Strike out if not applicable

A Glowing Tribute to Dr. S. Radhakrishnan

Balabhadra Ghadai

The mighty Oak grows out of the humble acorn. So is it with greatmen. Sarvapalli Radhakrishnan the second president of India was an eminent philosopher, an educationist and a scholar-statesman of international repute. Sarvapalli Radhakrishnan was born in obscurity and poverty on 5 September 1888 in the small temple town of Tiruttani. A born genius that Radhakrishnan was, he was found to have developed immense interest in the study of the works of Swami Vivekananda and the nationalist writings of Savarkar. He received his education in Boorhiz college, Vellore and then did his MA in philosophy at Madras Christian college and he hardly knew that soon a study of Indian philosophy and India's rich tradition and cultural heritage will become a major life-long passion with him. At the Madras Christian College, Radhakrishnan was roused to make a systematic study of the Indian traditional thought and philosophy by the disparaging remarks of one of his British teachers about Hindu philosophy and culture which the latter dubbed as 'other worldly and ascetic'. He immediately undertook an in depth study of the Bhagavat gita and Vedanta, the core doctrines of the Upanishads so as to discover the reality, and he did it entirely on his own without the guidance of a teacher or guru, for the study of Hindu philosophy at that time was not a part of the philosophy syllabus in Indian Universities. So there was no one on the faculty to provide guidance on the subject. Yet Radhakrishnan was soon engrossed in it and felt so confident

about his grasp of these classics that he offered to present a dissertation on the subject entitled "The Ethics of the Vedanta and its metaphysical presuppositions" as a part of the MA degree examination of the Madras University. His dissertation was commended by the two examiners (both Englishmen) for its remarkable understanding of the complex philosophical problems and the author's power of clear thought and his command over the English language. This being published in 1908 at the tender age of twenty, at once established his fame as a great Philosophical writer of undoubted ability. No wonder it served as the foundation or inspiration for Radhakrishnan's deep involvement in philosophical research and writing for the next sixty years.

Dr. Radhakrishnan authored more than twenty major philosophical works, notably, Indian Philosophy, 'the Hindu View of Life', An idealist view of life, Eastern Religion and Western Thoughts, the Principal Upanishads, Recovery of Faiths, 'Fellowship of the Spirit & Religion in a changing world' & others. Like his predecessor Swami Vivekananda he spared no pains in projecting an authentic image of Indian philosophy to west by dispelling many presumptions, prejudices and misconceptions. He was also profoundly convinced like Arnold Toynbee, the greatest philosopher-historian of the century about the basic underlying unity of all religions and the imperative need for co-existence among religious communities. According to him the true meaning and purpose

of religion is that it should be an integrating force—a crucial factor for fostering unity and brotherhood among men rather than a factor generating hostility and strife.

Dr.S. Radhakrishnan is a product of the Indian Renaissance. Social and religious movements like Arya Samaj, Brahmo Samaj and Theosophical society had its own impact on Dr. Radhakrishnan. He is not a sectarian thinker but a man of universal mind and universal ideas and ideals. He is the undisputed protagonist and champion of world religion and world civilisation. He had all through his life spoken from the platform not only Hinduism but from those of Christianity of both catholic and protestant brands of the Islamic faith, Zoroastrianism, Sufism and many other faiths. Well grounded in thoughts, western and Indian, he can interpret and expand the traditions of Indian thought and culture to the west and western thought of civilization to Indian traditional thought. He is the most competent authority in philosophy who can unite Western and Eastern cultural traditions. He has been held as a cultural bilinguist teaching the eternal ideas and ideals of East to the West, and West to the East.

In Radhakrishnan's profound interests, teaching and education were a close rival to philosophy. Even as he wrote his first philosophical thesis "Ethics of Vedanta" in 1908 he began his teaching career at the reputed Madras Presidency College in 1909 and stayed there till he was appointed as Professor of philosophy at Madras University in 1918. Three years later Radhakrishnan was invited by Sir Ashutosh Mukherjee to hold the George V chair in philosophy in Culcutta University which was widely regarded as the most important chair or professorship in philosophy in India. In 1931 he was appointed Vice-Chancellor of Andhra University. In 1936 he joined as Hibbert Lecturer and subsequently as Spalding Professor of Eastern religion and Ethics at Oxford where he taught Indian Philosophy. Simultaneously he

served as Vice-Chancellor at Banaras for ten years.

Meanwhile the Indian National Congress had appointed as Chairman of its National committee on Educational Planning, for the Congress leadership regarded him as the most clearheaded authority on education in India. In 1941 he assumed Chairmanship of the University Grants Commission. Dr. Radhakrishnan was elected Vice-President of India in 1952 and as per constitutional provisions he was also the Chairman of Rajya Sabha. He visited a number of countries for improving the country's relationship and also for promoting internal peace and harmony. He was elected as Vice-President for the second term and was admired by all irrespective of the party affiliation and religious as well as linguistic differences. For his sterling contributions to Philosophy and statesmanship, the highest award of the nation, 'Bharat Ratna' was conferred on him in 1954.

When Dr. Radhakrishnan was elected as the President of India and assumed the highest office of the nation on May 13, 1962, some of his admirers approached Dr. Radhakrishnan and requested him that they intended to celebrate 5th September his birth day. To this Dr. Radhakrishnan said, instead of celebrating my birth day separately, it would be my proud privilege if that day is observed as Teacher's Day. From then onwards, the day has been observed as Teacher's Day all over the country.

In conclusion it may be said that though Dr. Radhakrishnan was a multifaceted personality—scholar, renowned professor, orator, able administrator, prolific writer, great political philosopher, diplomat, statesman, patriot, his contributions towards education has been stupendous.

Balabhadra Ghadai, Principal, M.K. College, Khiching, Mayurbhanj-757039.

Findings on Religious Affiliations of Population of Odisha As per Census of 2011

Bishnupada Sethi

India is a land of many faiths. India is probably the only nation in the world where people profess so many religions. Religion is one of the oldest basic socio-cultural characteristics associated with the mankind and civilizations over thousands of years of known history. Different communities and people perceive religion in their own unique way for practices and worship.

Ever since its inception, Census of India has been collecting and publishing information about religious affiliations of the people of India. Population census in India has the rare distinction of being the only instrument that collects the individual information on these diverse but most common characteristics of Indian population but keeps it confidential except for aggregating it at certain minimum geographic level. Religion being one of the basic socio-cultural characteristics of

any society, due emphasis and care has been given on collection of this attribute with regard to the followers of various religions including the minor religious beliefs, faiths and persuasion. The data collected through census questionnaires are compiled and presented in the form of religion tables. The religion data gathered and disseminated at the decennial census generates immense interests in various ways among all sections of the society and reflects the social composition and dynamics at a particular point of time.

Statement-1 presents the distribution of the population of different religions and persuasions since 1961 census and brings out trends for the last six censuses in the country (India) and the state (Odisha).

Statement -1: Distribution of the population of different religions and trends

Year	Total		Hindu		Muslim		Christian		Jain		Buddhist		Sikhs	
	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha
1961	43,92,34,771	1,75,48,846	36,65,26,866	1,71,23,194	4,69,40,799	2,15,319	1,07,28,086	2,01,017	20,27,281	2,295	32,56,036	454	78,45,915	5,030
1971	54,79,49,809	2,19,44,615	45,32,92,086	2,11,21,056	6,14,17,934	3,26,507	1,42,23,382	3,78,888	26,04,646	6,521	38,12,325	8,462	1,03,78,797	10,204
1981	66,52,87,849	2,63,70,271	54,97,79,481	2,51,61,725	7,55,12,439	4,22,266	1,61,65,447	4,80,426	32,06,038	6,642	47,19,796	8,028	1,30,78,146	14,270
1991	83,85,83,988	3,16,59,736	68,76,46,721	2,99,71,257	10,15,96,057	5,77,775	1,96,40,284	6,66,220	33,52,706	6,302	63,87,500	9,153	1,62,59,744	17,296
2001	1,02,86,10,328	3,68,04,660	82,75,78,868	3,47,26,129	13,81,88,240	7,61,985	2,40,80,016	8,97,861	42,25,053	9,154	79,55,207	9,863	1,92,15,730	17,492
2011	1,21,08,54,977	4,19,74,218	96,62,57,353	3,93,00,341	17,22,45,158	9,11,670	2,78,19,588	11,61,708	44,51,753	9,420	84,42,972	13,852	2,08,33,116	21,991

It reveals from Statement-1 that at the national level, in all censuses, Hindus have the highest returns followed by Muslims, Christians, Sikhs, Buddhists and Jains. In the state, Hindus also occupy the first place. It was followed by Muslims, Christians, Sikhs, Jains, Buddhists, and other religions in 1961 census. But from 1971 to 2011 censuses, Christians outnumbered the Muslims.

Statement -2 gives the growth rate of population of each religion of India and Odisha from 1961-2011 censuses.

further increased to 21.50% in 1981-91 census, 22.61% in 1991-2001 census and it decreased to 15.53% in 2001-2011 census. Growth of Buddhist population during 1961-71 was 17.08%. In the decade 1971-81, the growth rate was 23.80%, in 1981-91, it was 35.33%, in 1991-2001 it was 24.54% and in 2001-2011 census, the growth rate was 6.13%. The growth rate of Sikh population was 32.28% during the decade 1961-71, 26.01% in 1971-81, 24.33% during 1981-91, 18.18% during 1991-2001 and 8.42% in 2001-11 census. Growth rate of Jain population

Statement – 2: Growth rate of population of each religion of India and Odisha

Year	Growth rate of Religious communities													
	Total		Hindu		Muslim		Christian		Jain		Buddhist		Sikhs	
	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha
1971	24.75	25.05	23.67	23.35	30.84	51.64	32.58	88.49	28.48	184.14	17.08	1,763.88	32.28	102.86
1981	21.41	20.17	21.29	19.13	22.95	29.33	13.65	26.80	23.09	1.86	23.80	-5.13	26.01	39.85
1991	26.05	20.06	25.08	19.11	34.54	36.83	21.50	38.67	4.57	-5.12	35.33	14.01	24.33	21.21
2001	22.66	16.25	20.35	15.86	36.02	31.88	22.61	34.77	26.02	45.26	24.54	7.76	18.18	1.13
2011	17.72	14.05	16.76	13.17	24.65	19.64	15.53	29.39	5.37	2.91	6.13	40.44	8.42	25.72

It is seen from the table that the growth rate of Hindus at the national level during the decade 1961-71 was 23.67% which decreased to 21.29% in 1971-81 census. Again it increased to 25.08% in 1981-91 census. It decreased to 20.35% in 1991-2001 census. Further it decreased to 16.76% in 2001-2011 census. In case of Muslims, the growth rate during the decade 1961-71 was 30.84%. It decreased to 22.95% in 1971-81 census and increased to 34.45% in 1981-91 census, further increased to 36.02% in 1991-2001 census and it decreased to 24.65% during 2001-2011 census. Similarly, the growth of Christian population in India was 32.58% during the decade 1961-71 which decreased to 13.65% in 1971-81 census and

was 28.48% in 1961-71, 23.09% during 1971-81, 4.57% in 1981-91 census, 26.02% in 1991-2001 census and 5.37% in 2001-11 census.

In Odisha, the growth rate of Hindus during the decade 1961-71, 71-81, 81-91, 91-2001, 2001-2011 was 23.35%, 19.13%, 19.11%, 15.86% and 13.17% respectively. The growth rate of Muslims during the decade 1961-71, 71-81, 81-91, 91-2001, 2001-2011 was 51.64%, 29.33%, 36.83%, 31.88% and 24.64% respectively. Similarly, the growth rate of Christian in Odisha during the decade 1961-71, 71-81, 81-91, 91-2001, 2001-2011 was 88.49%, 26.80%, 38.67%, 34.77% and 29.39% respectively. The growth rate of Buddhist

population in Odisha during 1961-71 was 1763.88%. A negative growth rate of -5.13% was recorded during 1971-81 and during 1981-91, the growth rate was 14.01%. In 1991-2001 the growth was 7.76% and in 2001-11 census, the growth was 40.44%. The growth rate of Sikh population in Odisha in 1961-71 was 102.86%, in 1971-81 it was 39.85%, in 1981-91 it was 21.21%, in 1991-2001 the growth rate was 1.13% and in 2001-11 the growth was 25.72%. In case of Jains, the growth rate was 184.14% in 1961-71, in 1971-81 it was 1.86%, in 1981-91 census it was -5.12%, in 1991-2001 it was 45.26% and during 2001-11 census the growth rate was 2.91%.

Taking the population 1961 census as base, the growth rate between 50 years of total population of India is 175.67%. The growth rate of Hindus is 163.63%, Muslims 266.94%, Christians 159.32%, Jains 119.59%, Buddhists 159.30% and Sikhs 165.53%.

During the 50 years from 1961-2011, the growth rate of total population in Odisha is 139.19%, Hindus 129.52%, Muslims 323.40%, Christians 477.91%, Jains 310.46%, Buddhists 2951.10% and Sikhs 337.19%.

Statement-3 gives the percentage of population of each religion to total population of India and state from 1961 to 2011 census.

At national level, the percentage of Hindu population has shown a declining trend from 1961 census to 2011 census. During 1961 census, the percentage of Hindu population to total population was 83.45% which decreased to 82.73% in 1971 census and again decreased to 82.64% in 1981 and to 82.00% in 1991 census, 80.46% in 2001 census and further decreased to 79.80% in 2011 census. 10.69% of the total population of India was Muslim during 1961 census, which increased to 11.21% in 1971 census, 11.35% in 1981 census, 12.12% in 1991 census, 13.43% in 2001 census and 14.23% during 2011 census. 2.44% of India's population during 1961 census was Christian which increased to 2.60% during 1971 census and decreased to 2.43% in 1981 census, 2.34% in 1991 and 2001 censuses, 2.30% in 2011 census. Buddhists had 0.74% of share of India's population during 1961 census which decreased to 0.70% in 1971 census and again increased to 0.71% in 1981 census, became 0.76% in 1991 census, 0.77% in 2001 census and decreased to 0.70% in 2011 census. The percentage of Sikh population in India was 1.79% in 1961, which increased to 1.89% in 1971 census, 1.97% in 1981 census and decreased to 1.94% in 1991 census, 1.87% in 2001 census and 1.72% in 2011 census. During 1961 census, 0.46% of India's population were Jains which increased to 0.48% in 1971 census, 0.48% during

Statement – 3: Percentage of population of each religion to total population

Year	Percentage to Total Population													
	Total		Hindu		Muslim		Christian		Jain		Buddhist		Sikhs	
	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha	India	Odisha
1961	100.00	100.00	83.45	97.57	10.69	1.23	2.44	1.15	0.46	0.01	0.74	0.003	1.79	0.03
1971	100.00	100.00	82.73	96.25	11.21	1.49	2.60	1.73	0.48	0.03	0.70	0.04	1.89	0.05
1981	100.00	100.00	82.64	95.42	11.35	1.60	2.43	1.82	0.48	0.03	0.71	0.03	1.97	0.05
1991	100.00	100.00	82.00	94.67	12.12	1.82	2.34	2.10	0.40	0.02	0.76	0.03	1.94	0.05
2001	100.00	100.00	80.46	94.35	13.43	2.07	2.34	2.44	0.41	0.02	0.77	0.03	1.87	0.05
2011	100.00	100.00	79.80	93.63	14.23	2.17	2.30	2.77	0.37	0.02	0.70	0.03	1.72	0.05

1981 census and decreased to 0.40% in 1991 census and increased to 0.41% in 2001 census and again decreased to 0.37% in 2011 census.

In Odisha, percentage of Hindu population to total population has also shown a declining trend from 1961 census to 2011 census. During 1961 census, the percentage of Hindu population was 97.57 % which decreased to 96.25% in 1971 census, 95.42% during 1981 census, 94.67% in 1991 census, 94.35% in 2001 census and 93.63% in 2011 census. The percentage of Hindu population to total population

was 93.63% which is more than the percentage of Hindus at national level. Increasing trend is noticed in case of Muslim population. During 1961 census, the percentage of Muslim population to total population was 1.23% which increased to 1.49% in 1971 census, 1.60% in 1981 census, 1.82% in 1991 census, 2.07% in 2001 census and 2.17% in 2011 census. During 1961, the percentage of Christian population in the state was 1.15% which increased to 1.73% in 1971. Again it increased to 1.82% in 1981 census, 2.10% in 1991 census, 2.44% in 2001

Statement 4: Population of religions in the districts of Odisha

Population by Religion in districts of Odisha - 2001 & 2011 Census																			
Area	Total		Hindu		Muslim		Christian		Sikh		Buddhist		Jain		Other religions and persuasions (incl. Unclassified Sect.)		Religion not stated		
	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011	
State - ODISHA	36804660	41974218	34726129	39300341	761985	911670	897861	1161708	17492	21991	9863	13852	9154	9420	361981	478317	20195	76919	
District - Bargarh	1346336	1481255	1327967	1459065	6758	7527	10121	11744	384	652	59	161	137	125	68	44	842	1937	
District - Jharsuguda	509716	579505	490127	553587	9498	12783	8485	10462	1073	1441	191	80	84	70	60	67	198	1015	
District - Sambalpur	935613	1041099	873795	964188	19438	20120	38786	50637	2062	2506	208	310	77	86	386	1117	861	2135	
District - Debagarh	274108	312520	261544	296001	1055	704	11216	14518	69	53	0	102	8	7	69	409	147	726	
District - Sundargarh	1830673	2093437	1431762	1532352	61873	71391	308476	385011	5517	5713	204	710	813	721	21400	89986	628	7553	
District - Kendujhar	1561990	1801733	1525874	1752694	20390	27752	6144	9141	1805	2177	37	209	69	131	6750	7372	921	2257	
District - Mayurbhanj	2223456	2519738	1859639	2113079	26437	33706	9120	15008	432	661	40	162	47	109	325847	351714	1894	5299	
District - Baleshwar	2024508	2320529	1937765	2197709	76270	94254	5967	6434	162	237	40	111	182	201	2826	18345	1296	3238	
District - Bhadrak	1333749	1506337	1248486	1398543	83993	104202	532	745	42	169	5	81	48	111	21	61	622	2425	
District - Kendrapara	1302005	1440361	1257156	1386792	43394	50247	966	1423	24	169	3	62	22	52	22	24	418	1592	
District - Jagatsinghpur	1057629	1136971	1014872	1086140	40586	46929	1119	1604	193	206	218	74	31	58	212	63	398	1897	
District - Cuttack	2341094	2624470	2199526	2457729	121529	141263	10657	11985	840	1026	5697	6276	1045	1180	716	168	1084	4843	
District - Jajapur	1624341	1827192	1543317	1725595	77825	93642	1280	1623	333	470	25	58	77	100	289	3073	1195	2631	
District - Dhenkanal	1066878	1192811	1060943	1185542	4177	4805	468	727	33	124	322	366	21	39	457	139	457	1069	
District - Anugul	1140003	1273821	1127926	1258684	6610	7512	3292	3383	811	812	38	226	55	36	615	971	666	2197	
District - Nayagarh	864516	962789	859219	955754	4233	5278	400	383	2	107	3	33	15	24	52	12	592	1198	
District - Khordha	1877395	2251673	1798214	2147632	67040	84060	8821	12527	1113	1264	227	475	347	476	638	434	995	4805	
District - Puri	1502682	1698730	1459872	1644905	38318	46094	2764	4239	27	193	200	243	48	94	919	302	534	2660	
District - Ganjam	3160635	3529031	3132628	3486059	10910	13315	14818	23975	325	590	39	174	86	170	49	76	1780	4672	
District - Gajapati	518837	577817	341308	353160	1623	1556	173663	219482	2	53	1972	2180	7	66	10	4	252	1316	
District - Kandhamal	648201	733110	527757	580300	2253	2138	117950	148895	23	82	14	290	20	47	38	23	146	1335	
District - Baudh	373372	441162	372070	438152	747	1007	239	522	2	24	4	5	4	11	12	7	294	1434	
District - Subarnapur	541835	610183	538472	605225	1633	1566	1396	2374	22	58	9	46	10	17	9	6	284	891	
District - Balangir	1337194	1648997	1312924	1618175	6138	7811	13801	16271	359	565	56	467	2909	2225	45	141	962	3342	
District - Nuapada	530690	610382	523309	601092	4045	4952	1496	1778	735	724	64	76	813	905	13	22	215	833	
District - Kalahandi	1335494	1576889	1322363	1555367	3592	4975	6923	11160	612	796	47	175	1248	1225	29	220	680	2951	
District - Rayagada	831109	967911	770572	874445	4545	4607	55220	84916	144	219	26	249	139	123	57	44	406	3308	
District - Ilaharangapuri	1025766	1220946	991639	1178005	6867	6753	26118	32152	52	169	17	189	334	325	97	54	642	3299	
District - Koraput	1180637	1379647	1119527	1294151	8401	8850	51323	68550	270	518	86	219	323	491	67	3384	640	3484	
District - Malkangiri	504198	613192	495556	600219	1807	1871	6300	10039	24	213	12	43	135	195	208	35	156	577	

census and 2.77% in 2011 census. The percentage of Sikh population in the state was 0.03% in 1961 census. It increased to 0.05% in 1971 census and remained constant at 0.05% till 2011 census. The percentage of Buddhist population in the state was negligible at 0.003% of the total population in 1961 which increased to 0.04% in 1971 census and decreased to 0.03% in 1981 census and remained constant at 0.03% till 2011 census. The percentage of Jain population in the state was 0.01% during 1961 census. It increased to 0.03% in 1971 census and remained same in 1981 census and decreased to 0.02% in 1991 census and remained same for 2001 and 2011 census.

Statement -4 gives the population of the religions in various districts of Odisha as per 2001 & 2011 Census.

It reveals from Statement 4 that Ganjam is the most populous district in the State where more numbers of Hindus are reported in both the Censuses. More Muslims are reported in Cuttack district followed by Bhadrak district in both the Censuses. More Christians are reported in the district of Sundargarh followed by Gajapati and Kandhamal. More Sikhs are reported in Sundargarh district. More Buddhists are reported in Cuttack district followed by Gajapati district. More Jains are reported in Balangir district followed by Kalahandi and Cuttack district.

Statement - 5 below gives the growth rate of religions in districts of Odisha during the decade 2001-2011.

Statement – 5: Growth rate of religion in districts of Odisha -2011 Census

Area Name	Religious communities							
	Total	Hindu	Muslim	Christian	Sikh	Buddhist	Jain	Religion not stated
	1	2	3	4	5	6	7	8
State - ODISHA	14.05	13.17	19.64	29.39	25.72	40.44	2.91	280.88
District - Bargarh	10.02	9.87	11.38	16.04	69.79	172.88	-8.76	130.05
District - Jharsuguda	13.69	12.95	34.59	23.30	34.30	-58.12	-16.67	412.63
District - Sambalpur	11.27	10.34	3.51	30.55	21.53	49.04	11.69	147.97
District - Debagarh	14.01	13.17	-33.27	29.44	-23.19	-	-12.50	393.88
District - Sundargarh	14.35	7.03	15.38	24.81	3.55	248.04	-11.32	1102.71
District - Kendujhar	15.35	14.86	36.11	48.78	20.61	464.86	89.86	145.06
District - Mayurbhanj	13.33	13.63	27.50	64.56	53.01	305.00	131.91	179.78
District - Baleshwar	14.62	13.41	23.58	7.83	46.30	177.50	10.44	149.85
District - Bhadrak	12.94	12.02	24.06	40.04	302.38	1520.00	131.25	289.87
District - Kendrapara	10.63	10.31	15.79	47.31	604.17	1966.67	136.36	280.86
District - Jagatsinghapur	7.50	7.02	15.63	43.34	6.74	-66.06	87.10	376.63
District - Cuttack	12.10	11.74	16.24	12.46	22.14	10.16	12.92	346.77
District - Jajapur	12.49	11.81	20.32	26.80	41.14	132.00	29.87	120.17
District - Dhenkanal	11.80	11.74	15.03	55.34	275.76	13.66	85.71	133.92
District - Anugul	11.74	11.59	13.65	2.76	0.12	494.74	-34.55	234.91
District - Nayagarh	11.37	11.24	24.69	-4.25	5250.00	1000.00	60.00	102.36
District - Khordha	19.94	19.43	25.39	42.01	13.57	109.25	37.18	382.91
District - Puri	13.05	12.67	20.29	53.36	614.81	21.50	95.83	398.13
District - Ganjam	11.66	11.28	22.04	61.80	81.54	346.15	97.67	162.47

District - Gajapati	11.37	3.47	-4.13	26.38	2550.00	10.55	842.86	422.22
District - Kandhamal	13.10	9.96	-5.10	26.24	256.52	1971.43	135.00	814.38
District - Baudh	18.16	17.76	34.81	118.41	1100.00	25.00	175.00	387.76
District - Subarnapur	12.61	12.40	-4.10	70.06	163.64	411.11	70.00	213.73
District - Balangir	23.32	23.25	27.26	17.90	57.38	733.93	-23.51	247.40
District - Nuapada	15.02	14.86	22.42	18.85	-1.50	18.75	11.32	287.44
District - Kalahandi	18.07	17.62	38.50	61.20	30.07	272.34	-1.84	333.97
District - Rayagada	16.46	13.48	1.36	53.78	52.08	857.69	-11.51	714.78
District - Nabarangapur	19.03	18.79	-1.66	23.10	225.00	1011.76	-2.69	413.86
District - Koraput	16.86	15.60	5.34	33.57	91.85	154.65	52.01	444.38
District - Malkangiri	21.62	21.12	3.54	59.35	787.50	258.33	44.44	269.87

It reveals from the statement 5 that highest growth rate population of 23.32 is recorded in Balangir district and the lowest growth rate of 7.50% is recorded in Jagatsinghapur district. Among Hindus, the highest growth rate of 23.25% is recorded in Balangir district and the

Statement-6: Percentage share of population of each religion of the districts 2011 Census

Area	Total		Hindu		Muslim		Christian		Sikh		Buddhist		Jain	
	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011	2001	2011
State - ODISHA	100.00	100.00	94.35	93.63	2.07	2.17	2.44	2.77	0.05	0.05	0.03	0.03	0.02	0.02
District - Bargarh	100.00	100.00	98.64	98.50	0.50	0.51	0.75	0.79	0.03	0.04	0.00	0.01	0.01	0.01
District - Jharsuguda	100.00	100.00	96.16	95.53	1.86	2.21	1.66	1.81	0.21	0.25	0.04	0.01	0.02	0.01
District - Sambalpur	100.00	100.00	93.39	92.61	2.08	1.93	4.15	4.86	0.22	0.24	0.02	0.03	0.01	0.01
District - Debagarh	100.00	100.00	95.42	94.71	0.38	0.23	4.09	4.65	0.03	0.02	0.00	0.03	0.00	0.00
District - Sundargarh	100.00	100.00	78.21	73.20	3.38	3.41	16.85	18.39	0.30	0.27	0.01	0.03	0.04	0.03
District - Kendujhar	100.00	100.00	97.69	97.28	1.31	1.54	0.39	0.51	0.12	0.12	0.00	0.01	0.00	0.01
District - Mayurbhanj	100.00	100.00	83.64	83.86	1.19	1.34	0.41	0.60	0.02	0.03	0.00	0.01	0.00	0.00
District - Baleshwar	100.00	100.00	95.72	94.71	3.77	4.06	0.29	0.28	0.01	0.01	0.00	0.00	0.01	0.01
District - Bhadrak	100.00	100.00	93.61	92.84	6.30	6.92	0.04	0.05	0.00	0.01	0.00	0.01	0.00	0.01
District - Kendrapara	100.00	100.00	96.56	96.28	3.33	3.49	0.07	0.10	0.00	0.01	0.00	0.00	0.00	0.00
District - Jagatsinghpur	100.00	100.00	95.96	95.53	3.84	4.13	0.11	0.14	0.02	0.02	0.02	0.01	0.00	0.01
District - Cuttack	100.00	100.00	93.95	93.65	5.19	5.38	0.46	0.46	0.04	0.04	0.24	0.24	0.04	0.04
District - Jajapur	100.00	100.00	95.01	94.44	4.79	5.12	0.08	0.09	0.02	0.03	0.00	0.00	0.00	0.01
District - Dhenkanal	100.00	100.00	99.44	99.39	0.39	0.40	0.04	0.06	0.00	0.01	0.03	0.03	0.00	0.00
District - Anugul	100.00	100.00	98.94	98.81	0.58	0.59	0.29	0.27	0.07	0.06	0.00	0.02	0.00	0.00
District - Nayagarh	100.00	100.00	99.39	99.27	0.49	0.55	0.05	0.04	0.00	0.01	0.00	0.00	0.00	0.00
District - Khordha	100.00	100.00	95.78	95.38	3.57	3.73	0.47	0.56	0.06	0.06	0.01	0.02	0.02	0.02
District - Puri	100.00	100.00	97.15	96.83	2.55	2.71	0.18	0.25	0.00	0.01	0.01	0.01	0.00	0.01
District - Ganjam	100.00	100.00	99.11	98.78	0.35	0.38	0.47	0.68	0.01	0.02	0.00	0.00	0.00	0.00
District - Gajapati	100.00	100.00	65.78	61.12	0.31	0.27	33.47	37.98	0.00	0.01	0.38	0.38	0.00	0.01
District - Kandhamal	100.00	100.00	81.42	79.16	0.35	0.29	18.20	20.31	0.00	0.01	0.00	0.04	0.00	0.01
District - Baudh	100.00	100.00	99.65	99.32	0.20	0.23	0.06	0.12	0.00	0.01	0.00	0.00	0.00	0.00
District - Subarnapur	100.00	100.00	99.38	99.19	0.30	0.26	0.26	0.39	0.00	0.01	0.00	0.01	0.00	0.00
District - Balangir	100.00	100.00	98.19	98.13	0.46	0.47	1.03	0.99	0.03	0.03	0.00	0.03	0.22	0.13
District - Nuapada	100.00	100.00	98.61	98.48	0.76	0.81	0.28	0.29	0.14	0.12	0.01	0.01	0.15	0.15
District - Kalahandi	100.00	100.00	99.02	98.64	0.27	0.32	0.52	0.71	0.05	0.05	0.00	0.01	0.09	0.08
District - Rayagada	100.00	100.00	92.72	90.34	0.55	0.48	6.64	8.77	0.02	0.02	0.00	0.03	0.02	0.01
District - Nabarangapur	100.00	100.00	96.67	96.48	0.67	0.55	2.55	2.63	0.01	0.01	0.00	0.02	0.03	0.03
District - Koraput	100.00	100.00	94.82	93.80	0.71	0.64	4.35	4.97	0.02	0.04	0.01	0.02	0.03	0.04
District - Malkangiri	100.00	100.00	98.29	97.88	0.36	0.31	1.25	1.64	0.00	0.03	0.00	0.01	0.03	0.03

lowest growth rate of 7.02% is recorded in Jagatsinghapur district. Among Muslims, the highest growth rate of 38.50% is recorded in Kalahandi district. In five districts viz. Debagarh, Gajapati, Kandhamal, Subarnapur and Nabarangapur, the Muslim population have been decreased. The highest growth of Christian population is recorded in Baudh district (118.41 %) and negative growth of -4.25 % is recorded in Nayagarh district. In case of other religions viz. Sikhs, Buddhists and Jains as their number of people following such religions are less, the growth rate is not comparable.

Statement-6 gives the percentage share of population of each religion of the districts during 2001-2011 Census.

It reveals from statement 6 that the highest proportion of 99.65% Hindus was reported in Baudh district during 2001 Census. In 2011 Census, the same thing is reported in Dhenkanal district (99.39%). The lowest proportion of Hindus is reported in Gajapati district in both the Censuses. The highest proportion of Muslim population is reported in Bhadrak district (6.92%) and the lowest is reported in Baudh district in both the Censuses. The highest proportion of Christian population is reported in Gajapati district (37.98%). The highest proportion of Sikh population is recorded in Sundargarh district (0.27%). The highest Buddhist population is recorded in Gajapati district (0.38 %). The highest Jain population is in Balangir district (0.22%) during 2001 and in Nuapada district (0.15%) as per 2011 Census.

Disease and Medicine in the Colonial Odisha during 19th Century

Susanta Barik

Introduction

The British domination over Odisha began in 1803 and it brought changes in the political, economic and social environment of the region. The British began to face health problem as the climate of Odisha was different from other parts of British India. At the initial stages the British tried their best to save from various epidemic diseases. During late 19th century the British took measures to prevent different kinds of diseases like Smallpox, Cholera, Malaria, Diarrhoea, and Kalazar. Smallpox had endangered the lives of the native people as well as the Europeans. Many among the Europeans either died or left the state because of the epidemic diseases. However, the British settled down in very nook and corner of the state and began to look after the sick people. They were also given detailed information about flora and fauna and cultural practices of the new territory. They gradually began to redefine the things which they saw in terms of their own territory and perception. Their work encompassed not only the understanding and possible conquest of new disease but also extension of western cultural values to the rest of the world.¹

The English East India Company set up its first trading post in India in 1608. The early sailors and soldiers settled at Fort William. The

Europeans suffered from virulent diseases like Scurvy, Dysentery, and Fever. The East India Company provided necessary medical aid to the company's servants. From the year 1612, when the company started its factories in India each factory was provided with a medical officer to look after the staff. There were three grades of medical men according to the importance of the ship or the factory. The highest type, the trained Surgeon was available only at certain important localities. At the smaller factories, an apothecary was deemed a sufficient provision. Thirdly, there were ordinary types of men available on small ships and at small factories, the 'surgeon mates' in whose hands were left the health of the sailors and factory officials.²

During Pre-Colonial period these epidemic diseases were there but their treatment was very much localised. The people were lacking communication as well as modern medical facilities. Generally people were using the traditional medicine. Besides there were native medical practitioners Kaviraj or Vaidyas who preferred to practise medicine according to the rules laid down in the Hindu religious books (Shastras).³ It also appears that in the most part of the tribal Odisha the people used plants, herbs, different parts (of body) of birds and animals as medicine for disease cure. Hornbill is said to have

a casting effects in a pregnant woman for safe delivery. Bile of cow or any animal was a cure for many ailments. The drugs in the pharmacopeia of the Kabiraj or native Medical Practitioner, are derived alike from vegetable, mineral and animal kingdoms. Vegetable Medicines were procured from the bark, root, leaves, flower, fruit, seeds, juices, gum and wood of plants. Some of evidence are available that medicines were derived from the animal kingdom. They were prepared from skin, hair, nails, blood, flesh, bones, fat, marrow, bile, milk and deflections such as urine and dung. Medicines prepared from bones, skins, hair and nails were used as fumigation. Urine is always used as a laxative and tonic in spleen and liver diseases, Leprosy, Jaundice and Anasakra. Fat and Marrow are used as ointment and also given internally in cases of weakness. We also find many magical treatment for various diseases in tribal Odisha. In almost every tribal village there is a person who is believed to have the magical power of curing sickness and disease. Such a person heals the disease by drawing art some stuff such as mess of hair, juice, chewed leaves, pebbles etc.⁴

Another interesting aspect was that there has been an age old belief among the tribes that some sickness, disease, wounds and accidents are caused by the evil spirit of the jungle and to get cure from it, the malevolent spirit has to be propitiated. Following this belief the people offers some meat, rice beer, fowl or bird etc. to the spirit and this is said to cure the person. Such a belief in malevolent spirit is common not only among the tribal people of the world but also most of the rural areas of the world. However as a result of introduction of Christianity many of the superstition beliefs have weakened and some have disappeared among the educated one. But at the same time the belief in the evil spirit and ghost continues side by side.⁵

It is also a fact that introduction of modern medicine and implementation of vaccination policy in Odisha by Europeans was a challenge for them. The Odishan People were ready to accept it as they were preoccupied with their traditional superstitious beliefs. Although from the late 19th century we see a change in the attitude of the colonial policy regarding prevention measures for epidemic diseases. It was in this period Pasteur Koch and other made advances in bacteriology and installed confidence among British medical men in India that epidemic disease could be prevented by western scientific knowledge. It was during this period Kalazar first appeared in the Kutia tribes in 1869. Odisha had already become a hunting ground for deadly epidemic diseases like Cholera, Smallpox and Malaria fever.

Smallpox was a devastating misfortune. It was a highly contagious viral disease. It killed severely large numbers and seriously maimed survivors through sever scarring of the skin with pockmarks, blindness and infertility.

During 19th century Smallpox was one of the main epidemic diseases in Odisha. Mortality rate with this disease was very high and it mainly affected the poor section of society. Smallpox was the annual visitation in coastal Odisha. The death rate per mile for the year 1918 and 1927 was 96. In 1926, there was serious epidemic in Cuttack and death rate crossed 310. The profession of inoculation was practised hereditarily among the Brahmans and it spread all over Orissa. Their working hour of inoculation was from about the 1st November to the 1st March every year. Fees were paid according to the circumstances of the parents those children are inoculated. The minimum charges 2 annas for female and 4 annas for a male child to larger sum, in addition to which parent's cloth, rice etc are

given. Male children were generally inoculated on the forearm and female children on the upper arm.

Another dreaded epidemic disease was defined as “malaria”. It was essentially an economic disease sapping the vigour and physique of the community. It lowers ones vitality thereby preparing the ground for other disease like Tuberculosis etc. It is pointed out that Malaria fever and to a greater extent Cholera became a highly political disease which threatened the slender basis of the critical point of intervention between colonial state and indigenous society. Throughout the colonial rule, Cholera leaked across all the preventive hurdles and caused epidemic havoc all over Odisha. As the British were unable to control the diseases they frequently resorted to blame the natural obstacles and opium eating habit of the native for the spread of the disease.⁶

Although the western medical discourse answer to Malaria was quinine. This method was applied in Odisha and quinine was sold through the agency of post offices. However, this was totally inadequate to curb the menace of Malaria. It had little impact on the indigenous system of Malaria treatment. In the indigenous treatment for the fever, capsicum, borak, mace and papal ground mixed together with lime juice and of which one rate weight (about two gram) was given three times a day with juice of green ginger. A similar preparation, but mixed with goat urine was also prescribed in cases of fever.

In the case of Kala-zar, since its etymology was unknown prior to 1903, the western medical science had failed to prevent the disease. The indigenous practices had hegemonic challenge to deal with the western medicine in Odisha. In some cases, the Kalazar disease was successfully treated by traditional doctors. Through the process of colonization of Odisha,

modern medicine compelled the indigenous practitioners to rethink about their own system. Institutionally the process was revived by the western scholars. However, the greatest obstacle for the survival and spread of indigenous medicine was strong dislike on their knowledge to the Kaviraj and Vaidya's to pass on their knowledge to the upcoming generations.⁷

Conclusion:

It is clear since the beginning of the British rule that the colonial medicine derived its authority from the state and not from the consent of the people. But the British desperately needed the peoples consent for legitimating and longer survival of its newly founded empire. For this purpose, the colonial authority gets help and support from the English educated elites of Odisha.⁸

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National Handloom Day – 2015

Sucheta Priyadarsini

The hand woven and handmade products of India not only form an integral part of the rich Indian culture and heritage but also are widely appreciated all over the world for its exquisite design, superb colour combination and skill. These household activities in the unorganized sector provide livelihood to millions of people in the rural areas after agriculture. Labour intensive in nature, requiring minimum capital it has checked migration to urban areas and reduced adverse impact on the environment.

In recognizing the significant importance of handlooms in generating the age old tradition, culture and heritage of our country as well as in production, export and employment, and acknowledging the contribution of millions of handloom weavers of our country, Government of India decided to celebrate August 7 as National Handloom Day beginning from this year. Accordingly Union Ministry of Textiles issued guidelines to observe this day in a befitting manner. This included organization of programmes in the handloom weavers concentrated areas, where weavers are to be gathered and deliberate on handloom sector, weaving, raw material design, promotion, welfare of weavers etc. Also directives were issued to felicitate national and state level awardees in this sector and to undertake intensive activities with organization of handloom

workshops, exhibitions, and live demonstrations. As a moral boosting gesture Government of India also appealed to all government employees, school and college students and others to wear handloom fabrics to mark the occasion.

Observance of National Handloom Day on 7th of August has a hoary past and relates to the epic freedom struggle of India. During the struggle for independence, Mahatma Gandhi, the Father of the Nation had stressed on the need for hand spinning handloom weaving and wearing Khadi fabrics. As a matter of fact, this formed an integral part of our Swadeshi Movement. On August 7, 1905, in Kolkata, the then Calcutta, at its famous Town Hall, under the Chairmanship of Maharaja Mahinder Chandra Nandy, resolved and observed to wear handwoven and



condemned the use of British powerloom fabrics. From then on, every year August 7 is being observed as Handloom Weavers Day by many co-operative societies. Several Handloom clusters in different parts of the country are convening events as per their capacity to attract the attention of the Government to understand their plight and to ensure improvement in their economic condition. Demand for observance of August 7 as Handloom Day was first raised by Hon'ble Member of Parliament (Rajya Sabha) from Telengana Anand Bhasker Rapolu in a special mention on March 3, 2015 in Rajya Sabha. After several rounds of examinations by Textile Ministry consultative Committee, Government of India announced August 7 to be observed as National Handloom Day from this year.

Accordingly the first National Handloom Day was launched by Hon'ble Prime Minister Shri Narendra Modi in a national level function at Chennai. Government of Odisha in Handlooms, Textiles and Handicrafts Department observed the first National Handloom Day in Gopalpur of Jajpur District famous for tusser production. National and State Handloom awardees were felicitated and solar lantern and Geographical Indications certificates were distributed among the weavers. A tusser printing unit of a project cost of Rs.21.30 lakh was inaugurated at Gopalpur on this occasion.

According to 2009-10 census the state has 40,683 weaver families where as 192,000 weavers are engaged in weaving and related activities. There are 534 registered primary co-operative societies and 43,652 looms are in functional state. Annual business to the tune of Rs.200 cr. is achieved under the Co-operative fold. The apex organizations viz *Boyanika*, *Serifed* and *Sambalpuri Bastralaya* play a significant role in procurement, production and

marketing of the products. To bring improvement in the socio-economic condition of the weavers and promotion of handloom sector, various developmental and welfare schemes are implemented through both Central and State Government. A Chief Minister's special package has already been announced for the weavers and tusser farmers of the state. Besides weavers are being provided with work-shed, skill up-gradation training, cluster development programme, marketing of products, yarn subsidy, solar lantern and utility kits etc.

Since time immemorial Odishan handloom has attracted the attention of art lovers connoisseurs, fashion designers and eminent personalities of our country. Who can ever forget the elegance of the Odissi dancers clad in the traditional outfits on a stage? Above all Lord Jagannath, the Supreme Lord of the Universe is also fond of exotic Odishan handloom. His biggest daily ritual *Badasinghara Besha* is incomplete without offering of the *Gitagovinda Khandua*. However only Governmental assistance is not sufficient for sustaining the livelihood of those engaged in this profession. It is imperative that more and more people develop keen interest in buying and wearing handloom fabrics in order to preserve this rich heritage. And observing August -7 as National Handloom Day is a pragmatically bold step in this regard.

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A General Account on the Traditional Living Condition of Paudi Bhuyan

Bhakta Charan Pradhan

Abstract :

Most of the Paudi Bhuyan villages are situated on the high hills. Due to high altitude, the people enjoy fresh and cool breeze but the presence of thick forest all around and heaps of rubbish and refuses thrown indiscriminately give birth to mosquitoes. During rainy season, the homeland of the Paudi Bhuyans become malarious, but the native people who are accustomed to their habitat have developed strong resistance for malaria. Most of the Paudi villages are also surrounded by thick mango and jackfruit trees. The huts are covered with overhanging branches of these trees so that sunshine hardly falls on the huts. During rains many places become swampy. Rain water gets accumulated in puddles which become breeding ground for flies and mosquitoes. This paper is based on the field study conducted in the micro project area of Deogarh district. Both primary and secondary data have been used that give a general account on the traditional living condition of the community as a whole in Odisha.

Key Words : Paudi Bhuyan, Sanitary Habits, Food, Drinks, Health & Hygiene, Disease & Treatment.

Introduction :

Paudi Bhuyans have been identified as one of the primitive tribal groups considering their habitat, technology, methods of getting food, low literacy rate and the like. Their language is distorted Odia peculiar to them, which belongs to the Indo-Aryan linguistic group. They show their racial affinity with the Munda (Kolarian) group (Roy, 1935). The Paudi Bhuyans usually converse with one another in their distorted Odia tongue. However, with the spread of modern education, transport and communication, many Paudi Bhuyans, especially the educated youth, have learnt modern Odia and English language. When they interact with the non tribal local people, they talk in Odia and English.

Methodology:

The micro project namely Paudi Bhuyan Development Agency is located at village Rugudakudar under Barkote Block of Deogarh district with a total of 32 villages and 1001 households inhabited by the community. For primary data, survey method was adopted with the help of survey schedule for both village and household information. A minimum of 10% (ten percent) of the universe was chosen as sample by applying simple random sampling method due to paucity of time. Secondary data were obtained from available official records/documents and relevant literature.

Results and Discussion:

The following outcome has been drawn from the evaluative study.

Dress & Ornaments :

Dress and ornaments of the Paudi Bhuyans are just like those of their neighbouring non-tribal peasants. The men wear Dhoti, banian and shirt, and the women wear Sari. Blouse is worn on special occasions. The ornaments worn by the Paudi Bhuyan women are simple and of lighter variety. Like other rural women, they are fond of silver bangles, armlets, and necklaces, and nose-rings and ear-rings made of gold. Brass bangles and bead necklaces are most common among the Paudi Bhuyans. Unlike the women of the plains, the Paudi women adorn themselves with a number of bangles, nose-rings, ear-rings, toe-rings, anklets, and armlets made of brass and alloy. They cover their neck and chest with bunches of multi-coloured bead necklaces made of beads and decorate their buns with wild flowers and hair-pins with pendants. The men wear short Dhoti, but the children go naked or tie small piece of rag around their waist. The women wear Sari, but do not cover their heads. With the development of road communications and increasing contact with non-tribals and as a result of many changing circumstances such as opening up of mining and industrial complexes, the traditional dress pattern is being slowly replaced by modern style and adornment.

Sanitary Habits:

The Bhuyan houses are kept clean. The housewife takes care of her house which is plastered with cowdung and earth. The verandah is plastered on alternate days and the walls once in a week or fortnightly. She also cleans the cowshed every morning and throws the dung in the kitchen garden or Bari in which maize and

mustard are grown. The courtyard and backyard are swept clean every morning. The housewife cleans cooking vessels which are mostly made of earth. Brass and aluminium vessels are also used in some families. Leaf-cups and leaf-plates are used for eating food and are thrown away after use.

Chicken is a nuisance in every Paudi house. It passes excreta every now and then indiscriminately in the courtyard and inside the house and makes the surrounding dirty. To add to this, the Paudis, like many other tribals, spit in every odd place. They do not have any pit or place into which they can throw the rubbish and refuse. Mounds of cowdung and other rubbish are piled all around and serve as breeding-ground for flies and mosquitoes.

The Paudi Bhuyans have scanty hair growth. They shave their beard rarely and the males of older generation keep long hair which is tied as a knot at the back and those of younger generation, however cut hair once a month. They have their own scissors and they cut each other's hair.

The services of a barber are required only on the occasion of shaving the head of the offender as a sort of ritual purification prescribed by the tribal council. Razor-blades and shaving sticks are also used by some young persons for occasional shaving.

The men comb their hair daily after bath, while the women do not get time to do so daily. They use bamboo combs made by men for combing hair, but now-a-days cheap plastic combs are widely used by both men and women. A woman ties her hair to a simple knot, while the girl makes an elaborate bun and decorates it with wild flowers. Now-a-days, ribbons of different colours have become a fashion for the girls. Til or

mustard oil is used by both men and women for anointing over body and for head-dressing.

Food:

Rice is esteemed as the ideal food by the Paudi Bhuyans. Even meat and millet without rice do not constitute a hearty meal. The Bhuyans cultivate paddy, but their harvest is so meagre that it can hardly feed them for four or five months. To increase the stock, they exchange black gram (Biri), niger and mustard for paddy. The rice thus procured by exchange hold them for other two or three months. It should, however, not be misunderstood that the Bhuyans eat rice sufficiently and continuously till the stock is exhausted. It may be noted that not all the meals are rice meals. Sufficient quantity of rice is stored for consumption during the rainy season when hard labour is put in the agricultural operations. Ragi, Suan, Guludi, Kangu and other cereals grown by the Bhuyans in the swiddens also supplement rice meals.

Edible roots and tubers, vegetables and mushrooms collected from the forest supplement the Bhuyan diet to a greater extent. In fact, many poor families depend mainly on forest produce. In summer season, the Bhuyans live upon jackfruit and mango which grow in abundance in the area and during rainy season, mushrooms of different varieties are eaten as the most favoured dish. During winter, the forest is rich with roots and tubers which the Paudi Bhuyans collect plentifully.

Hunting and fishing are viewed more as sports than as a source of getting food. In many areas adjoining reserve forest, wild animals are hunted occasionally. The Bhuyans catch fish from the streams and rivers but fish and meat do not constitute their principal diet.

Food Preservation:

The Bhuyans hardly get any surplus food which requires to be stored for future use. The agricultural produce is barely sufficient for the whole year, and therefore the question of storing does not arise. But certain things which occasionally come to their possession in greater quantity are preserved for future use. Meat which the Bhuyans get by hunting is preserved by smoking. Likewise, fish may be dried or smoked to store for future use. The Bhuyans enjoy dried-fish more than the raw ones. Maize is stored for use. Similarly, mango juice is preserved in the form of dried paste.

Drinks and other intoxicants:

Liquor has the following uses for the Bhuyans:

It is taken as an intoxicant to forget the trials and tribulations of life, and to get relief from fatigue after strenuous field work.

Mohua liquor is used as medicine to cure cold and headache.

Some Bhuyans drink liquor as a substitute for food that keep themselves fit for all hard work.

Liquor is indispensable on ritual and festive occasions. It is offered to the deities and to the ancestral spirits to keep them in good temper and thereby solicit their favour for plenty and prosperity.

Liquor has great social value. It is customary for the Bhuyans to entertain their guests and relatives when the latter visit them. Plenty of liquor is consumed during important festive and ceremonial occasions when large number of guest crowd their families. Important rites connected with birth, marriage and death ceremonies are performed by offering liquor to appropriate deities.

Liquor is also used while deciding quarrels and conflicts.

The Bhuyans are habituated to smoking and chewing tobacco. Tobacco is grown in kitchen garden and is stored for the whole year. The men smoke tobacco by rolling it in Sal leaf, while both men and women chew it with lime. Tobacco is an insignia of social prestige.

The guests and relatives visiting Bhuyan houses are first offered tobacco and Sal leaves as a token of hospitality. In their traditional youth organization, the Bandhu (cognate) girl present tobacco to the unmarried boys as a token of their love. Tobacco paste (Gurakhu) is popular among the Paudis and young women and girls are very fond of it.

Tea has become a habit for many Bhuyans, who can afford to purchase it. As the Bhuyans do not milk their cows, they do not add milk or sugar to their tea but take it raw in the morning.

Health and Hygiene:

Most of the Bhuyans are pretty strong and stout, the majority being medium in stature. The sound physique of the Bhuyans may be due to the food they eat and climate they live in. Their diet is composed of more protein than starch. The little quantity of rice which they eat is full of food value because it is hand pound and not washed before cooking so that the brown coating remains in tact and the surplus rice water which remains after cooking is taken and never thrown away. The fresh green leaves and vegetables are bilked without adding much spices or oil and therefore the nutrient are not spoiled. The roots and tuber collected from the forest are eaten by the Bhuyans mostly by roasting, and the fruits which are eaten raw are of great nutritive value. Meat, mutton,

chicken and egg constitute a small proportion of their diet.

Disease and their Treatment:

Sometimes, the Bhuyans suffer from malaria, stomach trouble, headache, cough and cold. The reasons they attribute for illness are untimely bath, irregularity of diet and negligence of bodily care. The Paudis believe that certain ghosts and spirits inflict sickness if they are offended due to one reason or the other. Sufferings may also be caused by evil spirits (Churni or Masani) or by the witches. Persons violating social taboos and committing serious offences are believed to suffer from leprosy.

The Bhuyans do not bother to take steps for treatment of minor diseases at the primary stage of any illness. When the disease becomes serious disabling the person to carry on his daily activities, steps are taken for remedy.

As the Bhuyans ascribe illness to external agencies, necessary steps are taken to appease the latter for recovery. If an illness is caused due to the visitation of some deity the help of the village priest is immediately taken. The village priest (Dihuri) offers libations and sacrifices and prays the offending deity to remove illness. In case the Pat (Hill) spirits are offended a vow is made to sacrifice a goat or a fowl after the sufferer is cured. To satisfy the angry ancestral spirits the Bhuyans offer Jau and liquor in the Bhitara (sacred corner in the house where ancestral spirits live) for quick recovery. To avert the evil-eye and to neutralize the mischief caused by witches or sorcerers, the services of Raulia (Witch detector-cum-Curer) are requisitioned. The Raulia first tries to detect the offender by divination and then invokes more powerful spirits to neutralize the evil effects and cures the illness.

Conclusion :

Neither the Paudi Bhuyans believe in efficacy of modern medicine, nor the modern health and medical facilities are within their reach. Physical barriers and lack of communication to the interior areas have stood in the way of establishing dispensaries and other medical infrastructures in the Paudi area and it is mainly for this reason that they depend upon their own methods of curing illness. But those who live in close proximity to dispensary and modern medical facilities do not get medical help when wanted. Some of the reasons are that doctors are not available in some dispensaries and due care is not taken of the patients. Moreover, sufficient medicines are not in stock to dispense among the patients. Added to these difficulties, the doctor imposes certain food restrictions which the Paudis find it difficult to follow. The disciplines of modern medical practices make no concessions to the tribal customs. For these reasons, mainly the Paudis do not bother about modern health facilities unless any major illness endangers life.

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Institution of Marriage Among Gadaba Tribe : Continuity and Change

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Introduction:

Marriage is an institution and mechanism for formation of social group. It fosters social relationship with others and acts for the perpetuation of human kinds. Besides sex gratification, the need for the care and rearing of children and also the transmission of culture constitute further important motives of marriage institution. The nature of marital bond is basically the same everywhere. The marital bond found among the tribes of India is found to bring together, not just two individuals, but two families even kindred and villages. It is a tool meant to secure for individual satisfaction of a highly personal character, but a social mechanism designed to create solidarity.

The Constitution (Orissa) Scheduled Castes and Scheduled Tribes Order (Amendment) 1976 enlisted 62 tribal communities and Gadaba tribal community is one of the prominent tribes among them. The Gadaba is one of the primordial and colorful tribes of Odisha, classified as speakers of Mundari or Kolarian language. In Odisha, they are distributed mostly in seven different districts viz. Koraput, Kalahandi, Sundergarh, Ganjam, Sambalpur, Mayurbhanj and Phulbani. However, Koraput has the highest Gadaba population among the districts. The

present paper is based on the data collected from a sample of 300 households from the semiliguda, Pottangi and Nandapur blocks of Koraput district.

So far as the marriage rule is concerned in Gadaba society, they follow incest taboo strictly like other society. Clan exogamy and tribe endogamy are given very much importance. In no way the Gadaba would marry someone from his own clan. The establishment of love and the attitude to marry is sensitive and emotional among the hill tribes of Koraput and the same holds good to the Gadabas also. Gadabas marry not for physical relation but to establish a relationship based on love and affection. These sanctions are reinforced by the tradition of their society and the sacred rituals which do not allow adultery or divorce with the fear of possible supernatural disasters.

The dormitory system of the younger unmarried girls where they spend the night in the company of an old lady in the village prevails. From this dormitory (*Dhangidi Basa*) the younger girls learn the basic element of family, marriage and culture. From this they just prepare themselves for their future family and married life.

Selection of Mates: Past and Present:

The norm of the Gadaba tribe generally implies that marriages in present times should

follow the standards set up by marriages in the past. Marriages between groups who consider each other as *bhai* are not permissible. Even marriages are not permissible among the groups called *Charu bhai* (Ritual brothers within the village), *moiter* (ritual brothers of the family settled outside the village) or *panjiabhai* (ritual brothers of the village status group settled outside such village). One can marry the children of his *mamu* or *phupha*, but cannot marry the children of *mausi* or *chacha*.

So far as the marriage rule relating to mate selection is concerned in Gadaba society, they follow incest taboo strictly like other society. Clan exogamy, phratry exogamy and tribe endogamy are given very much importance. The Gadaba social organization revolves round six different phratries. They are (1) *Macha* (fish), (2) *Naga* (Cobra), (3) *Bagha* (Tiger), (4) *Hanuman* (Monkey), (5) *Bhalu* (Bear), (6) *Surya* (Sun). The phratry is locally called *Bonsh* and consists of a group of persons of both sexes – a woman assuming her husband's group on her marriage and is characterized by patrilineal descent. The phratry is said to be the largest exogamous unit and no marriage takes place among the members belonging to the same phratry.

Phratry	Clan
Macha	(Fish) Mundagadia Khamidia Kodiri Gotatia Pakula
Phratry	Clan
Naga(Cobra)	Deulapadia Bileipadia Totapadia

	Girem Solepadia Bandhapadia Pamia Barilipadia Tikiripadia
Phratry	Clan
Bagha(Tiger)	Dhangada Leja Bagiria Gush Payas Gotal Muruja Turei Arel Hanjaria
Phratry	Clan
Hanuman(Monkey)	Anamalia Chakalia Ayal Surungal
Phratry	Clan
Surya(Sun)	Kadam Chapadi Sakia Ambapadia Kodri
Phratry	Clan
Bhalu (Bear)	Oyal Poyal Gobak Kinbar Ongan

It is thus clear from the above fact that phratry is the largest exogamous unit. It regulates marriage system in Gadaba society. The dominant

phratry of the particular village holds all important socio-political and religious offices of the village. Likewise each clan is also an exogamous unit. Marriage within the same clan is also prohibited. In no way the Gadaba would marry someone from his own clan.

Traditional forms of Gadaba Marriage:

Marriage by negotiation (*Ludiringnaie*):

It is customary in Gadaba society for a boy to marry the daughter of his maternal uncle as the first choice. This only happens when the maternal uncle has a son for marriage with the niece. The marriage settled by parents or guardians of boy and girl is called 'Ludiringnaie'. Before the marriage is settled between two families, it is customary that both families should have different clan. At a standard marriage the negotiator (the *raibadia*) is summoned, who is commissioned to go to the bride's house with some gift.

The marriage is mostly settled during third week of January to second week of February month (*Magha masa*); Wednesday or Friday is chosen as the auspicious day for the purpose. The marriage takes place during March-April (*Chaitra*) or April - May (*Baisakh*). Before marriage is settled, the opinion of the boy and girl is also taken. The parent convinces their daughter saying they are well off. Then the groom's father and mother visit the bride's house. They start on Tuesday with one *garia* full *Pendum*, about 4 to 5 kgs of cooked rice, vegetables, salt and oil. They accompany the *Naik* and *Challan* (of the same village) to girl's house. The food and gift is handed over to the girl's family by bridegroom's parents. The boy's parents, *Naik* and *Challan* enjoy dinner with the girl's family. At about 9 O'clock night drinks are served to the guests. The marriage date is fixed with the help of *dissari*.

The departure of the groom and party is known earlier to the villagers. Thus, all of them stay on the verandah. No one goes to forest for wood or to river. The use of *phawda* on lands is forbidden before the departure of the groom and party.

They have the custom of bride price. The *Raiebadia* hands over the bride price to the *Naik* of the bride's village and who in turn hands it over to the father of the girl or to his eldest son, but not to ladies. The bride price may vary from 50 rupees to five hundred rupees, depends on the financial conditions of the groom's family. Generally 5 to 10 *puti* (40 k.g.) paddy or 2 bags of rice, three goats (two adult bucks, one female doe), 5 Kauri loads of *Pendum* (load carried on shoulders), new cloth, vegetables and common salt are also presented. On the marriage day some thirty or forty boys and girls from the groom's village visit the bride's village. The reception at bride's village is very warm. There is a good bit of singing and dancing. The groom's party is then given a grand feast.

The ceremonial bath with turmeric mixed hot water is given to the boy by sister-in-laws, village friends of the bride and other relations. Then the groom is dressed with new clothes. Gadaba marriage has some similarities with Hindu marriage rituals. Like Hindu the relatives also offer the *doob* (grass) to the couple which signifies the signs of blessing for prolificacy and immortality. The guests are entertained with grand feast of rice, mutton and served with *pendum* and wine. Then by 9.00 PM, the groom returns to his village with the bride.

After the marriage the *Raiebadia* first sing songs relating to couple, marriage and then others follow it. The groom on reaching the village enters into his best friend's house or elder brother's

house. *Tika* is given to the bride and she is taken to groom's house by presenting new clothes to wear.

Arranged marriages of Gadaba set the standards but they are certainly not the only honorable forms of wedding. Besides arranged marriage, there are also other types of marriages which are discussed below.

Marriage by capture (*Ann Ringnaie*):

This kind of marriage was very common and is seldom seen in these days. The boys who are not rich and cannot meet the marriage ceremony expenses or fall in love with a girl, but the family of the girl does not approve it, the boy gets married by capturing the girl. In the process the boy arranges his friends and captures the girl at weekly market, kidnap the girl and marry her. Marriage by capture is organized also when a girl pretends to refuse to marry the boy who likes her. The boy with the help of his friends literally captures the girls when she is in the market, in a festive place, in jungle or working in the field. The girl is then kept secretly in someone's house till the marriage is ritually sanctioned. The *raibedia* is then commissioned to go and informs the bride's parents who come to the groom and give their daughter's hand to that particular groom. After that the girl is taken to the boy's house. New sari is given to her. Cooked bamboo shoot and rice are served to them. *Pendum* is served to all friends who come to look the boy and girl.

Marriage by service (*Simandhi Denka Baielie Ludki Nangien*):

It is also otherwise known as *Ghar Juain*, it is relatively local Hindu term. The situation of such marriage appears when the bridegroom is poor and cannot afford the bride price or when the bride is only child to the family

and has landed property and the father-in-law wishes to have a *Ghar Juain*. In the former case a maximum of 3 years of service period is given to the bridegroom so as to live and work for the father-in-laws family. After three years of service they are married and are separated to live independently. If the father-in-law wishes, he can even ask them to live independently before the completion of the service period. The bridegroom is respected by the family members of the bride, he takes up all routine work of the house like care of livestock, helping in arduous jobs of cultivation, harvesting of crops, collection of fire wood etc. and the house provides him food and clothing and at the end the boy gets the bride as per the contract. The *Ghar juain* has no right to have a second wife, if the first wife is surviving.

Marriage by Elopement (*Udulia vivah*):

In this marriage a couple in love simply run away. Their parents then search them, trace them and finally bring them back. Thereupon the relationship is ritually sanctioned.

In Gadaba society men can marry other people's wives. It may happen when a married woman, for some reason does not want to stay with her man and search for a new man. So, among Gadabas both men and women have choice to change the spouse if situation forced to do so.

Divorce:

The divorce (*Atrobedani*) is a special right fully bestowed in both sex equally in Gadaba tribe. Barrenness in some cases, bad behaviour, serious health problems, laziness and not working at home are the common reasons of divorce by husband to his wife. On the other hand, drinking of excessive alcohol, idleness, wife beating, affair with other women, disease problems, bad

behaviours by mother-in-law and family members attribute divorce by women to men.

The society allows one to two wives or many to a man. It depends on the importance, wealth and fame of the person concerned in their society. When a person gets second wife, then the family members of the first wife come and demand a cow, ten to twenty rupees for *pendum* for the act. They demand for the better care of their daughter. When the groom agreed to this, they returned to their village. Sometimes they do quarrel between them with blaming each other, express their anger for other, abuse and beat each other, which then leads to the process of divorce.

If a man divorces his wife, then he loses his right to take back the bride price which he had paid for his marriage. The divorce is given in presence of village panchayat. The ladies are allowed equally to participate, if required, in the process of divorce. They loudly shout and put-forth their reasonings for justice or against injustice. The bride's family members including ladies participate. The panchayat always tries to evade divorce and argue with both the parties to compromise and keep up the marriage tie. In case the efforts fail, then the panchayat asks the man, if he wants to divorce his wife and if he is still willing after the argument and consolation by all elders, then divorce takes place. The wife demands for divorce. The husband pours water on her folded hands and divorce takes place.

When the lady wants to divorce her husband, she leaves with her only clothes. She leaves behind all her ornaments, before going to her parent's house. She does not return in spite of several visits of her husband to the family. In case she remains with her parents, then the parents pay back the bride price in coins and in case she goes to love with another man, then the second

husband shall have to return the bride price of the lady to her first husband.

The lady after divorce can retain her clothes but ornaments get divided between two families. The divorced lady can take small children with her and sons of above 6 years of age are left with the husband. If no one is there to take care of the son at home of the divorced husband, then he can allow the divorced wife to keep the son with her. If the young son has lived with his mother after divorce, then the husband reserved the right to take him back once he is 6 years. An elderly person can marry a young lady. But the reverse is a rare event. A married person cannot marry by capturing a woman. If an unmarried girl of the village gets pregnant, then the panchayat in public asks her to name the person. The person concerned is allowed to give evidence against it as lie. If the man is found guilty and is married then he will be fined heavily by the panchayat.

The widow (*Randi* young) remarriage is allowed in the Gadaba society depending on the goodness of the family. She can be married to the younger brother of her deceased husband. If a widow remarries to any other person, in that event the family of the deceased husband gets a cow or two hundred rupees. It is lower bride price.

Changes in Marriage and Divorce:

When a society changes from simple to complex, some changes are seen in its marriage rules and types though the primary function remains the same. Eventhough they follow tribe endogamy, these days some of them are going for marriages outside their tribe. However the marriage outside the tribal community is very limited. Except some educated sections of the society, the Gadaba in general retain tribe endogamy. A young Gadaba, who brings a non-Gadaba bride, evokes negative sanction. It puts

him and his family in a state of ex-communication with rest of the society. For restoring his original status he has to undergo purification ceremony and giving a communal feast. A Gadaba girl who marries outside Gadaba fold creates a state of pollution for her family which can be removed only after undergoing purification ceremony. A feast to the village community has to follow it. Till now a marriage with a Dom (an untouchable caste) is not approved by them and a person marrying a Dom is driven out of the community.

The clan and phratry exogamy is still honoured and an exception to this has not been reported during the present survey. The impact of neighbouring Hindu caste communities has also immensely influenced the Gadaba and there are many instances of *Ludiringnaie* (marriage by negotiation) which is thought to be more fashionable and prestigious. Adoption of some of the new custom of Hindus like marriage procession with light, sound system and crackers and sumptuous dinner for the invitees has caused spending of heavy expenditure for Gadabas in recent days.

Some aged Gadaba people have replied that in earlier days a wife's need was 'clothes to her body, food to live, oil for her head'. But due to the impact of urbanization and industrialization process the material need of Gadaba society has been increased. Day by day they become materialistic in their attitude. It has been observed that while choosing a suitable groom, the girls and their family members are attracted to Gadabas young men who are in Government job, or have good business. They believe that a well to do Gadaba groom can provide a better life to a girl than a hand to mouth man. At a marriage, the groom has to give some wealth in the form of animals, rice, liquor, vegetable and money to the bride's people. By the transfer of this wealth,

Gadaba society approves the marriage. Previously the bride wealth was very less. It was even less than 100 rupees. But the bride price has increased a lot and these days it varies from Rs.2000/- to Rs.5000/- each and even more.

Modern love marriage among the Gadaba youth is also increasing. Like earlier days, widow re-marriage is also not a social stigma in recent Gadaba society. The deserted, separated, widow or widower can get married without any difficulty in their society even today. The divorce rate is low among these groups. Their improved economic standard, growing consciousness, cultural contact and education together play an important role in their changing perception of marriage.

In the present study it has been observed that, out of 178 married people nobody is divorced (see table 5.4). One significant fact recorded from the field is that among sample respondents, no spouse is found to be divorced. In the era of modernization also they are able to maintain a strong bond between the husband and wife. As a result divorce is not seen in their community.

The symbols of marriage are two large necklaces and a number of large bracelets. But recently due to the influence of Hinduism married women have started to put *sindur* (vermilion) on their forehead.

Levirate and sororate type of marriages, quite prevalent in earlier Gadaba society, are losing their importance these days. Previously, it was compulsory for the husband's brother to demand money when his brother's wife goes for a second marriage elsewhere after the death of her husband. The findings of the present work shows widows going for second marriage elsewhere and the

demand of money is not given importance as it was before. The better off Gadabas do not demand this money at all. These new impacts have removed some of the prevailing social evils and have brought flexibility in marital ties.

Table - 1
Ways of acquiring mates:

Name of the Blocks	Marriage Preferences					Total
	Marriage by negotiation	Marriage by services	Marriage by elopement /love	Marriage by Capture	Others	
Pottangi	86	02	11	01	00	100
Nandapur	89	03	07	01	00	100
Semiliguda	79	-	21	00	00	100
Total	254 (84.67%)	05 (1.67%)	39 (13%)	02 (0.66%)	00(0%)	300 (100%)

(Source: Field Study, 2009)

Data regarding the ways of acquiring mates indicates that marriage by the negotiation is the most preferred form of acquiring mates (84.67%) as shown in table -1. This is a departure from the previous dominant practice of marriage by capture (Das Connel: 1992).

Table -2
Prevalence of tribe endogamy:

Name of the Block	Preference		
	Tribe endogamy	Tribe exogamy	Total
Pottangi	91	9	100
Nandapur	93	7	100
Semiliguda	85	15	100
Total	269	31	300

(Source: Field Study, 2009)

Tribe endogamy is the most dominant form of marriage practiced among the Gadabas of Koraput district. But even though the Gadaba society prescribe for the norm of tribe endogamy, in the present study some of the respondents have shown their liberal views for acceptance of tribe exogamy. The table -2 depicts that 269 respondents (89.67%) want to retain tribe endogamy. But however, the rest 31 respondents (10.33%) remark that they do not want to restrict their marriage within the tribe. They express their liberal attitude to marry outside the tribe.

Conclusion:

Marriage as an institution is very important in the social structure of Gadaba society has gone through several changes in the course of its changing socio-cultural history. However it is not a complete transformation of the system rather it is a perfect blend of change and continuity. Some of the important rituals during the celebration of marriage are still followed and has maintained the sanctity of cultural traits of Gadaba society. Even in the era of modernization and globalization, one can well observe the prevalence of numerous traditional values and rites associated with the institution of marriage which has strengthened the bond of family and kinship.

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Swachh Bharat Mission, Swachh Hospital: Bio-Medical Waste Disposal in Odisha

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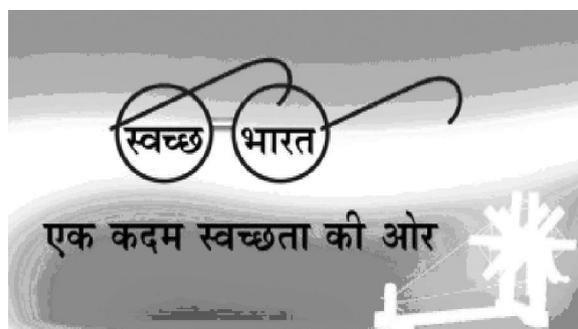
Abstract

Swachh Bharat Mission is on its move today, Swachh Daktarkhana is an integral part of it. Hospital environment is complicated with wastes of dangerous nature in the form of Bio-Medical Waste of patient's origin and unless disposed safely, it will make the prestigious health care institution as source of disease than a healing organisation. After decades of awareness in this regard we witness apathy and negligence in disposing Bio-Medical Waste.

Introduction:

'Toxic hospital wastes dumped in open', 'Bio-Medical Wastes mix freely with general municipal waste', 'Waste rules of hospitals go down to hospital drains', are news of the day now. These instances emphasize the importance of harmful hospital waste and its rightful disposal.

Health care institutions are indispensable for our life, health and society. These institutions manage the health problems, prevent diseases, promote healthy living and cure diseases. But the waste generated from medical activities are definitely hazardous, toxic and even lethal because of their nature of dealing infectious cases, who harbour the infection and are in the phase of constantly transmitting the disease. No doubt, the wastes need proper treatment and disposal in order to secure the health care institutions as health providers, not making them as polluted and source of disease transmission.



Swachh Bharat Mission (SBM):

The components of the SBM are construction of individual sanitary latrines for BPL population with 80% subsidy, converting dry latrines into low cost sanitary latrines, construction of exclusive village sanitary complexes for women providing facilities for hand pumping, bathing, sanitation and washing on a selective basin where there is not adequate land or space within houses and where village Panchayats are willing to maintain the facilities, setting up of sanitary marts,

total sanitation of the villages through the construction of drains, soakage pits, solid and liquid waste disposal and intensive campaign for awareness generation and health education.

The special objectives of SBM are – elimination of open defecation, conversion of unhygienic toilets to flush toilets, eradication of manual scavenging; full (100 %) collection and scientific processing, disposal, reuse, recycling of municipal solid waste, a behavioural awakening in people regarding healthy sanitation process, generation of awareness among citizens about sanitation and its linkages with public health, supporting urban local bodies in designing, executing and operating waste disposal systems and facilitating private sector participation in capital expenditure and operation and maintenance costs for sanitary facilities. The mission aims to accomplish ‘Clean India’ by 2nd October, 2019, the 150th birthday of Mahatma Gandhi.¹

Importance of Swachh Hospital:

Thus, the health care institutions have a very high potential for disease transmission through its waste. When the hospital wastes mix with ordinary wastes, the hazardous and toxic components of waste from health care establishments comprising infectious, bio-medical and radio-active material as well as sharps (hypodermic needles, knives, scalpels etc.) constitute a grave risk for seeding cholera, gastroenteritis, typhoid, tuberculosis, hepatitis (especially HBV), AIDS (HIV), diphtheria and many other serious diseases. This emphasizes the proper disposal of biomedical wastes in right way.

World over, the municipal solid waste disposal has posed risks for urban population, the fear of mixture with the biomedical wastes can lead to enhanced risk. The propensity of biomedical waste to encourage growth of various pathogen and vectors and its ability to contaminate

other non-hazardous / non-toxic municipal waste jeopardizes the efforts undertaken for overall municipal waste management.

Also people, who are in charge of collecting, segregating, handling, packing, storing, transporting, treating and disposing these biomedical wastes are not free from the occupational hazards. Exposure to blood can result from percutaneous injury (needle stick or other sharps injury), mucocutaneous injury (splash of blood or other body fluids into the eyes, nose or mouth) or blood contact with non-intact skin. Not less than twenty types of blood borne diseases can be transmitted by this route.

The rag pickers and waste workers are worst affected. At the same time, illegal and unethical reuse can be extremely dangerous, when we take view of bio-medical waste contamination. Global estimation of infectious waste as 15 % and hazardous waste as 5 % among biomedical waste prompts security of medical staff, segregation of wastes at source and right way of disposal in order to keep the environments secure and public free from infection.

This serious problem needs definite policy, regulation and implementation. The risks can be averted by judicious planning and management. Certain mandates can manage the disposal of biomedical wastes appropriately than ordinary advice. The disposal has emerged as an international problem and it has drawn the attention of medical, legal and the administrative communities.

Out of the total quantity of waste, around 70 % to 80% is general waste and 20% to 30% is hazardous and infectious waste. These two basic category of wastes (hazardous and infectious) should be segregated from the voluminous general wastes.

Bio-Medical Waste : Generation and Disposal

Bio-Medical Waste is “any waste which is generated during the diagnosis, treatment or immunisation of human beings or animals or in any research activities pertaining thereto or in the production or testing of biologicals, and including categories mentioned in Schedule”.² It includes infectious and non-infectious waste. Infectious waste includes pathological waste, cotton, dressing, used needles, syringes, scalpels, blades, glass, etc. and non-infectious waste includes general waste from the kitchen / canteen, packaging materials.

According to the “polluter pays principle”, all organizations are financially liable for the safe management of any waste it generates. The costs of separate collection, appropriate packaging, and on-site handling are internal to the establishment and paid as labour and supplies costs. The costs of off-site transport, treatment, and final disposal are external and paid to the contractors who provide the service (common bio-medical waste treatment facilitator). Where common bio- medical waste treatment facility is not available, the costs of construction, operation, and maintenance of systems for managing the waste can represent a significant part of the overall budget of a hospital.

International Awakening for Bio-Medical Wastes:

WHO has estimated that, in 2000, injections with contaminated syringes caused 21 million hepatitis B virus (HBV) infections (32% of all new infections); Two million hepatitis C virus (HCV) infections (40% of all new infections); 260 000 HIV infections (5% of all new infections).

Epidemiological studies indicate that a person who experiences one needle-stick injury from a needle used on an infected source patient

has risks of 30%, 1.8%, and 0.3% respectively to become infected with HBV, HCV and HIV. In 2002, the results of a WHO assessment conducted in 22 developing countries showed that the proportion of healthcare facilities that do not use proper waste disposal methods ranges from 18% to 64%.³

It is estimated that approximately 3 million HCWs experience percutaneous exposure to blood-borne viruses (BBVs) each year. This results in an estimated 16,000 hepatitis C, 66,000 hepatitis B and 200-5000 HIV infections annually.⁴

Indian National Legislations Governing Waste and Bio-Medical Waste Management:

National legislation is the basis for bio-medical waste management practices in the country. The regulatory framework, which governs the management of waste, can be appreciated from the following legislations.

- The Water (Prevention and Control of Pollution) Act, 1974 (*for liquid waste*)
- The Air (Prevention and Control of Pollution) Act, 1981 (*for air quality*)
- The Environment (Protection) Act, 1986
- Hazardous Wastes (Management, Handling and Trans-boundary Movement) Rules, 2008 (*for hazardous waste*).
- The Bio- Medical Wastes (Management and Handling) Rules 1998 (*for hospital waste*)
- The Municipal Solid Wastes (Management and Handling) Rules, 2000 (*for domestic municipal waste*)
- Battery (Management and Handling) Rules, 2001 (*for used batteries waste*).

The Government of India formulated the Bio-Medical Waste (Handling and Management)

Rules in 1998 (hereafter referred to as the Bio-Medical Waste Rules) in order to specify procedures that have to be followed in the management and disposal of waste. The Rules apply to all hospitals, nursing homes etc. in the country. The Rules apply to all persons who generate, collect, receive, store, transport, treat, dispose or handle Bio Medical Waste in any form.

Bio-Medical Waste (Management and Handling) Rules, 1998:

The Bio-Medical Waste Management and Handling Rules regulate bio-medical waste management at local, regional and national level. The rules provide a general foundation for improving bio-medical waste management systems by indicating in broad terms what is regarded as good and acceptable practice in the hospitals or health care institutions. The main benefit of a national law covering hospital waste is that it can give a uniform basis for a country to develop good practices by providing the definition of waste, its categories, defined legal obligations of waste producers, requirements for record-keeping and reporting to regulatory agencies, authority for an inspection system, establishment of procedures to permit or prohibit some waste handling, treatment and disposal practices and the courts with powers to settle disputes and impose penalties on offenders.

No untreated bio-medical waste shall be retained or stored beyond a period of 48 hours, provided that if for any reason it becomes necessary to store the waste beyond such period, the authorized person must take permission from the prescribed authority and take measures to ensure that the waste do not adversely affect human health and the environment. “Authorized Person” means an occupier or operator authorized by the prescribed authority to generate, collect, receive, store, transport, treat, dispose and / or handle bio-medical waste in accordance

with these rules and any guidelines issued by the Central Government. The “Prescribed Authority” for the enforcement of provisions of these rules shall be the State Pollution Control Boards in respect of states and the Pollution Control Committees in respect of the Union territories. The “Prescribed Authority” for the health care establishments of Armed Forces under the Ministry of Defence shall be the Director General, Armed Forces Medical Services.

Every occupier of an institution generating, collecting, receiving, storing, transporting, treating, disposing and / or handling bio-medical waste in any other manner, shall make an application in prescribed form to authority for grant of authorization. Occupier of clinics, dispensaries, pathological labs, blood banks providing treatment / services to less than 1000 patients per month are exempted for taking authorization.

Every authorized person shall maintain records related to the generation, collection, reception, storage, transportation, treatment, disposal and / or any form of handling of bio-medical waste in accordance with these rules and any guidelines issued.

The Segregation, Packaging, Transportation and Storage are as follows:

- Bio-medical waste shall not be mixed with other wastes.
- Bio-medical waste shall be segregated into containers / bags at the point of generation in accordance with Schedule II prior to its storage, transportation, treatment and disposal.
- The containers shall be duly labelled as per schedule III.
- If a container is transported from the premises where bio-medical waste is generated to any waste treatment facility outside the premises,



the container shall, apart from the label prescribed in Schedule III, also carry information prescribed in Schedule IV. The schedule IV describes the type of waste where it is generated and to where it is being transferred.

Handling and Storage:

Segregation is a very important factor in waste management system. Depending upon the treatment and disposal option for various categories of wastes, specific coloured containers are required to segregate and store it at temporary central storage place till it is disposed off. The disposal should be within 48 hours.

Container Colour Category of Waste meant for

Yellow Human Anatomical Waste; Microbiology and Biotechnology Waste; Soiled Waste

Red Microbiology and Biotechnology Waste; Soiled Waste; Solid Waste

Blue /White Waste Sharps; Solid Waste

The waste sharps such as needles, blades etc. which is for disinfection, destruction or shredding should be collected in white puncture proof translucent container, which will be encapsulated or can go for recycling as final disposal.

Transportation within the Hospital

Within hospital, waste routes must be designed to avoid the passage of waste through patient care areas. Separate time should be earmarked for transportation of biomedical waste to reduce chances of its mixing with general waste. Dedicated wheeled containers, trolleys or carts should be used to transport the waste bins / plastic bags to the site of storage/treatment. Trolleys or carts should be thoroughly cleaned and disinfected in the event of any spillage. The wheeled containers should be designed that the waste can be easily loaded, remains secured during transportation, doesn't have any sharp edges and easy to clean and disinfect.

Transport of Bio-Medical Waste to Treatment / Disposal Unit Outside Hospital

If the hospital waste is to be transported outside the hospital for final treatment and disposal in a shared facility, guidelines as per the rules should be followed. Large hospitals having their own treatment facility in their campus may not need to transport their waste over long distances.

Treatment of Hospital Waste⁵ –

General waste is non-hazardous, non toxic, non-infectious: About 90% of the generated hospital waste belongs to this category. The safe



disposal of this waste is the responsibility of the local authority.

The ways to dispose Bio-Medical Waste is through:

A. Incineration: The incineration should be installed and made operational as per specifications under the BMW rules, 1998 and a certificate may be taken from CPCB/State Pollution Control Board. Specific requirement regarding the incinerator and norms of combustion efficiency and emission levels etc. have been defined in the Biomedical Waste (Management and Handling) Rules, 1998.

B. Deep burial: Standard for deep burial are also mentioned in the Biomedical Waste (Management and Handling) Rules, 1998.

C. Autoclave and Microwave Treatment: Standards for the autoclaving and microwaving are also mentioned in the biomedical waste (Management and Handling) Rules, 1998. All equipment installed/shared should meet these specifications.

D. Shredding: The plastics (IV bottles, IV sets, syringes, catheters etc.), sharps (needles, blades, glass etc.) should be shredded but only after either chemical treatment/Microwaving/Autoclaving. Needle destroyer can be used for disposal of needle directly without chemical treatment.

E. Secured Landfill: The incinerator ash discarded medicines, cytotoxic substances and solid chemical waste should be treated by this option.

Odisha State Pollution Control Board and Bio-Medical Waste Management:

The Orissa State Prevention and Control of Pollution Board was constituted in pursuance to subsection (1) of Section- 4 of the Water (Prevention and Control of Pollution) Amendment Act, 1974⁶ after the Orissa Legislative Assembly adopted the Water (Prevention and Control of

Pollution) Act, 1974 and Air (Prevention and Control of Pollution) Act, 1981.

The Board was re-named as Orissa (Odisha) State Pollution Control Board⁷ of the Forest and Environment Department, Govt. of Odisha. The functions of the Board are clearly defined in the Water and Air Acts and can be broadly classified into 3 main categories viz.

- Enforcement,
- Advisory &
- Monitoring , research, creation of public awareness and facilitator.

The Common Biomedical Treatment Facility (CBTF) has been established to cover around 10,000 beds. It has been set up on a private land over an area of about Ac.2.0. Separate rooms for unloading and storage of incoming wastes from the waste collection and transportation vehicle has been provided near the entry point. These rooms are painted with red, blue and yellow so that the different categories of wastes collected in different colour bags can be unloaded without any confusion. Besides, there is a separate room for treatment equipment such as incineration, microwave and shredder.

Clinical Establishment Act of Odisha outlines the registration of any clinical establishment such as Private Hospital, Nursing Home, Path Lab, Maternity Home with clearance from Pollution Control Board of Odisha as a mandatory provision. Once registered the clinical establishment has to enforce all provisions of OPCB. Every occupier/operator shall submit an annual report to the State Pollution Control Board in specified format by 31st January every year. The State Pollution Control Board shall send these information in a compiled form to the CPCB by 31st March every year.



Bio-Medical Waste Management of Clinical Establishments of Twin City (Bhubaneswar and Cuttack Municipal Corporation) Area:

Fifty out of the total 200 health care centres / units of Cuttack and Bhubaneswar Municipal Corporations were taken for the study regarding their biomedical waste managements during the period January 2007 to June 2010. The knowledge, attitude and practices of the employees of the units are seen improving with newly imposed BMW disposal practices. Correct knowledge and attitude were of satisfactory mark among the doctors, nursing staff, lab technicians, pharmacists.

Community on Vigilance:

While management of bio-medical waste is primarily the responsibility of medical institutions and those who actually generate this waste, the community has a very important role to play in ensuring that the hospital practices the prescribed procedures for treating bio-medical waste.⁸

Patients, who form a part of the community, constantly utilise services of health care institutions and hence they also share the responsibility of ensuring that these institutions do not pollute the community.

Awareness programmes, use of pamphlets with instructions for BMW awareness and warning, public awareness for government or private health care institutions polluting their physical environment are to be looked upon by all stakeholders concerning the issue.

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A Study on Right to Education

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INTRODUCTION :

Human Rights are as old as human civilization and are regarded worthy of “respect and protection” everywhere. Right to Education being a human right, beyond doubt, has been recognized long since as the “individual’s entitlement” to be ensured and guaranteed to one and all for promoting and developing one’s personality, so that people can live in with “dignity, honour and freedom”.

The Right to Education is one among the several listed human rights, recognized by the Universal Declaration of Human Rights (UDHR) of 1948, December, 10 in its Article 26, which reads as follows :

- i) That everyone has a right to education, which shall be both free and compulsory in the elementary stage.
- ii) That education shall be directed to the “fullest development of human personality”, to the “strengthening of respect for human rights”, and “fundamental freedom” and shall promote “understanding, tolerance and friendship among all nations, racial or religious groups xxx for maintenance of peace”.
- iii) That "the parents have a right to choose the kind of education that shall be given to their children."

Parameters of Right to Education as a Human Right :

TOMASEVESKI, the UN’s special rapporteur on the Right to Education, while interpreting the norms of Right to Education has formulated “The 4-A-Scheme” as parameters for analysing the implementation of Right to Education as a human right.

The ‘4-A Scheme’ relates to following four components of human rights, such as : Availability, Accessibility, Acceptability and Adaptability intimately associated with the Right to Education and imposes on the Government an obligation and a commitment to be fulfilled with fullest sincerity. We may add another-the 5th one-ACCOUNTABILITY. We may deal with these components of Right to Education very briefly, as follows :

- (i) Availability being the first component of the Right to Education relates to the availability of free and compulsory education to one and all without any discrimination, through educational institutions, set up within reasonable distance for easy attendance by the pupils, ensuring security within the educational system and making entry in to the educational system available to one and all, regardless of age or varied social conditions.
- (ii) Accessability, being the second component refers to the efforts of the Government

to strive for elimination of gender and racial discrimination and to ensure equal enjoyment of all human rights including access to free and compulsory education for all children in the compulsory age-group, as early as possible and at all circumstances.

(iii) Acceptability, as the third component requires minimum guarantee in the context of “quality of education” to be imparted, which shall comprise “health and safety of the Pupils, well-trained and professionally well-equipped teachers, which have to be “set, monitored and enforced by the Government, throughout the educational system, publicly or privately managed”. Along with this, the minority’s right to education has to be given top priority in the context of human rights. There has to be prohibition of physical torture and punishment, making the educational system “child-friendly”, along with ‘modernisation of educational curricula and textbooks’, from the human rights perspective.

It has been ensured that education being “acceptable” and “quality based” must provide close participation between education and job market, so that every school-leaver/dropout gets adequate scope of entry in the labour sector with better working conditions.

(iv) Adaptability or Adjustability being the fourth component requires that the schools shall respond to the needs of every child, in the latter’s best interest. Adaptability or adjustability should concern the needs of every student, without discrimination and the system of education shall adjust to the changing needs of the pupil, people and society, as well.

(v) Accountability refers to the duties of the Government and parents to provide education to one and all.

HISTORY OF RIGHT TO EDUCATION LAW IN INDIA

The Right of children to Free and Compulsory Education Bill got the Union Cabinet’s approval on 2 July, 2009 before it was passed by the Rajya Sabha on 20 July, 2009 and later by the Lok Sabha on 4 August, 2009. On getting President’s assent on 03 September, 2009, the law was officially gazetted the very day and made effective as The Children’s Right to Free and Compulsory Education Act (in brief The R.T.E Act) in the whole of India (except the State of Jammu & Kashmir) from 1 April, 2010. Our former Prime Minister, Dr. Manamohan Singh, while welcoming this new law, expressed in his speech, his government’s commitment “ensuring all children, irrespective of gender and social category, access to education xx enabling them to acquire the skills, knowledge, values and attitudes necessary to become responsible and active citizens of India.

The Right to Education Act or the RTE Act (as it is popularly known) is one of the far-reaching reforms in the spectrum of education of free and independent India and its foundation is traced to the 86th Constitution Amendment Act, 2002, which made Right to Education a fundamental right under Art 21-A, in Part III of our Constitution. Admittedly, the R.T.E. Act has provided with effect from 1st April 2010, the Children of India between the age group of 6 to 14 years a guaranteed opportunity of being assured of free and compulsory education in the direction of “inclusive educational policy in India”.

Highlights of the R.T.E. Act

Space being the constraint to deal with the Act in details, only the highlights are placed below for ready reference.

i) The Act makes education a fundamental right for every children within the age-group of 6

to 14 years, who will be entitled to free and compulsory education in a neighbourhood school, at the elementary stage from Class I to Class VIII.

- ii) It shall be the concurrent responsibility of the Central as well as each state government to provide funds needed to meet the expenses, as required under the Act for the aforesaid purpose.
- iii) It shall be mandatory for all schools to admit children belonging to weaker sections and disabled groups to the extent of 25% of the seats (so reserved for them) out of the total strength in Class-1.
- iv) No Child admitted to a school can be held back in a class or expelled until he or she completes his/her elementary education.
- v) There shall be special provision for special training or coaching for School-drop-outs to bring them at par with students of same age.
- vi) The Act specifically bans any type of capitation fee and any kind of screening test for admission to any school.
- vii) The Act also makes it binding for the parents of the children within the aforesaid age-group to admit their children in the Schools.
- viii) The Act specifies various standards and norms including infrastructure, teaching standard, students-teacher ratio, formation of School Managing Committee and improvement in the quality of teachers as well as developing a national curriculum for elementary education.
- ix) The Act also provides for monitoring the rights of the children under the Act by the National Commission for Protection of Child Rights (NCPCR) or the concerned State Commission (SCPCR), so constituted under the Act.

SEVERAL UNANSWERED QUESTIONS

While analysing the pluses and minuses of the RTE Act, several unanswered questions arise :

- a) Why was there an inordinate delay spreading over twenty years in enacting the R.T.E. Law, when the R.T.E. Movement in India began early in 1988 followed by a Supreme Court Judgment in 1999 in Unnikrishnan Case and the enactment of the 86th Constitution Amendment Act in 2002 incorporating Act 21A in our Constitution declaring for every child free and compulsory education a fundamental right ?
- b) Why did the R.T.E. Act, 2009 ignore and violate the right of Children below the age of 6 years and between the age-group of 14 to 18 years, thus violating the U.N. Child Rights Convention (to which India is a Signatory) which defines a child to be of the age-group of 0 to 18 years ?
- c) Does our Right to Education Act guarantee quality education in reality ?

As research studies already made by the scholars in the past reveal, very often, on the working days, the School teachers of the Government and Aided-Schools are deployed for non-academic works, like cross-checking and updating the voter lists, working as presiding and polling officers in the Parliament, Assembly, Panchayat and Municipal Elections, working as data-collectors in Census Operations, and also as disaster-relief-operators. The Government and Aided-School Children are the casualties whose education-schedule gets disturbed. Poor infrastructure is also another handicap.

A few Other grounds of Criticism of the Act :

- a) Education being an item under concurrent list, support of the State Government is necessary for successful implementation of the R.T.E. Act.

But, as our experiences reveal, most of the State Governments have expressed their reluctance to implement the Act on grounds of financial constraints.

b) Some of the quality-education norms like the prescribed teacher-student ratio of 30:1 is practically not feasible particularly in rural areas and there will be need for at least 5.1 lakh additional trained teachers which will also need an additional financial burden of about 57 lakh crores of rupees, which is a difficult target to achieve.

c) Nearly 8 lakh untrained teachers are to be trained phase wise in five years, which is itself a stupendous task.

d) The mandatory requirement of admitting 25% of Children in Class-I from among the under privileged / weaker sections of the Society in Private Schools is a difficult target to stick to.

e) Most of the Privately managed Schools have raised objection to this provision as violative of their right to run / manage private educational institutions with no interference by the Government.

f) Another major issue in India relating to the implementation of the RTE Act relates to the reluctance of the parents in the rural areas to send their children (boys and girls) to the Schools on grounds of underemployment-related issues and social-taboos. For them, (who are much below the poverty line) education comes as the second priority. Those boys and girls are denied of their right to education and they remain uneducated for no fault of theirs.

g) Education-Strategies have to be revisited time and again so as to redesign the school-timing in a way to combine both work and schooling together. Half-day-school or Night Schools may be arranged for them who can go to School while they are free from domestic-work/duties.

h) Special Coaching have to be arranged for School-dropouts, who have their elementary education half-way.

WHAT TO DO NEXT ?

Despite several aforesaid shortcomings of the Act, it is too early to assess if the Act will be successfully implemented to the benefit of the marginalized groups or the weaker sections of the society, who have been so far denied the Right to Education. It needs a constant watch, timely-monitoring and review. Let us not get disheartened at the weaknesses of the project. Rather we should take care of the following :

i) Associating the academicians, Civil Society groups and NGOs to play an active role in persuading the reluctant parents to give their children / wards both free and compulsory Elementary Education.

ii) There is a need for timely review and if necessary, up-dating of curricula at the primary sector in the benefit of the children.

iii) Creating an awareness about the benefits and hurdles of the RTE Act among the rural inhabitants is a must.

Conclusion :

At the end, it can be asserted that education is a basic human right without which no decent standard of living can ever become a reality. Now that the R. T.E. Act has provided us the guarantee of “quality-education” to all our children, let us take a pledge to work together to ensure that the provisions of the R. T.E. Act are successfully implemented, both in letter and spirit.

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Protecting Child Rights : Mahila and Sishu Desk as a Potent Way Out

Dr. Ramesh Chandra Nayak

I. The Prelude

A child is a biological specie, female or male, under 18 years of age, needing care and protection. A personification of love, fondness, innocence, sentiment, sympathy and prospect successor of the race, a girl child, is deprived of her minimum rights due to the engendered culture shadowing the society and endangering humanity. The rights of a girl child are violated even before she sees the light of the day.

II. The Plight of Girls

The nastiest instance of brutality against girls is female foeticide, a violation of the human right to life guaranteed under article 21 of the Constitution of India. Figure as recorded by UNICEF, said that in 1984 in Bombay out of the 8,000 abortions that took place, 7,999 of them were girls. Girl children are murdered shortly after being born when the family comes to know the sex of the child or killed slowly through neglect and abandonment. According to the United Nations Cyber school bus paper on the girl child, out of 130 million children not in school, almost 60% are girls. In India, the Ministry of Human Resource Development showed the average enrolment rate of girls, ages 6-14 and 14-18, as 93.47% and 36.77%. But they also show 61.5% of girls dropped out of school before completing

class XII. According to a special report on the girl child and labour by International Labour Organisation (ILO), more than 100 million girl children between the ages of 5 and 17 are engaged in child labour. According to United Nations Cyber school bus paper at least one in three girls and women worldwide has been physically harmed or sexually abused in her lifetime.

III. Protective Measures

Steps are being taken to protect the rights of the girl children globally and locally. The landmark initiatives taken in India in this direction are The National Policy for Children, 1974 ; The National Plan of Action for Children, 2005; The Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994; The Immoral Traffic (Prevention) Act 1986; The Juvenile Justice Act 2000; Indian Penal Code; Balika Samriddhi Yojana and Kishori Shakti Yojana. In addition, the Government of India has started a “save the girl child” campaign with the slogan “A happy girl is the future of our country”. The UN has many initiatives that aim at the welfare of the girl child. The most significant one is the UN Girls’ Education Initiative launched in April 2000, at the World Education Forum in Dakar, by United Nations Secretary-General Kofi Annan. In 2004 the Nike Foundation was founded with the aim of addressing developmental issues of the teenager

girls. They released a series of videos and created a sub web page for their campaign: "The Girl Effect". The Foundation works with other organisations such as CARE and the UN Foundation to create opportunities for adolescent girls. Thus this paper presents a ground-breaking measure to protect the rights of girls on the basis of the doctoral research completed by the author on the gender facets of women police entitled "Job Challenges and Coping Strategies of Women Police in Orissa- A Sociological Study in the Twin City of Cuttack - Bhubaneswar". The objectives of the paper are:

1. To present a picture of the origin and growth of policing in the world, India and in Odisha and the Commissionerate nationally and regionally.
2. Offering an outline of the entry of women into policing globally, nationally and locally along with its reasons.
3. Mapping out the development of Mahila Thanas (All Women's Police Stations) and Mahila and Sishu Desks (Women and Child Desks) in Odisha along with the reasons behind such initiatives.
4. To assess the role played by Mahila and Sishu Desks in protecting the rights of the children in general and girl children in particular.

IV. Introducing Policing

As crime or deviance is a ubiquitous social phenomena, all societies and civilizations, since the very beginning of organized life have been characterized by some kind of watch and ward system to bring the evil-doers to justice in one form or the other. Thus police system as an independent unit in the administrative organization of the state has developed and Article 246 of the Constitution of India places it in the State List. Oxford English Dictionary defines police as a

system of regulation for the presentation of order and enforcement of law. In modern society it refers to an organised body of civil officers in a place, whose particular duties are the maintenance of good order through the prevention and detection of crime to ensure justice through enforcement of laws. In India policing is an ancient system. The Rig Veda and the Atharva Veda eloquently talk about certain kinds of crimes and punishments known in Vedic India. On April 1st, 1936 both the state of Odisha (earlier Orissa) and the Odisha Police were born and Odisha Police comprised of 4000 policemen approx. of all ranks taken together (Nayak, 2012). In fact the British Government realized that the district system would not work efficiently in metropolitan areas, which faced different police problems. Therefore, another system i.e. the Commissionerate system of policing was introduced in certain metropolitan areas like Calcutta, Bombay, Madras and Hyderabad. Now the number of Cities where the Commissionerate System is functioning in the country is 47. The highest numbers of cities with Police Commissionerates is in Maharashtra, followed by Tamil Nadu and Kerala (Pathak, 2013). The cities with this system of policing are a) Andhra Pradesh - Hyderabad, Vijayawada and Visakhapatnam, b) Gujarat - Baroda, Ahmedabad, Rajkot and Surat, c) Punjab- Amritsar, Jalandhar and Ludhiana, d) Haryana- Gurgaon, Faridabad and Ambala-Pankhula, e) Karnataka - Bangalore City, Hubli-Dharwad City, Mangalore city and Mysore city, f) Kerala - Kochi, Kozhikode, Klm City, Tsr City and Thiruvantapuram, g) Maharastra - Mumbai, Nashik, Aurangabad, Solapur, Pune, Thane, New Mumbai, Nagpur, Amravati and R.Mumbai, h) Odisha- Cuttack and Bhubaneswar, i) Rajasthan- Jaipur and Jodhpur, j) Tamilnadu - Greater Chennai, Coimbatore, Madurai, Salem, Tirunelveli and Trichy, k) West Bengal- Howrah,

Asansol-Durgapur and Kolkata and I) Union Territory of Delhi- NCT Delhi (Pathak, 2013).

The Commissionerate, Bhubaneswar and Cuttack; was first conceived in 1998. A formal proposal along with Draft Orissa Police Urban Bill was submitted by State Police Headquarters during May, 1999. After series of discussions in Home Department and vetting by Law Department, the Orissa Urban Police Bill (OUPB), 2003 was introduced in Orissa Legislative Assembly on 4th April, 2003 and was referred to the Select Committee. A delegation of the Committee visited Mumbai, Hyderabad and Delhi to see the functioning of the Police Commissionerate and after 4 sittings, submitted its report on 21st October, 2003 recommending some changes in the Bill. After a marathon over night uninterrupted session of nearly 16 hours on 10/11.11.2003 the Orissa Legislative Assembly passed the Bill which received the assent of the President of India on 24.9.07 and became an Act and the system took its birth on 1st January, 2008.

V. Women Stepped Down

Women were not generally preferred for policing and military due to male domination in and masculine culture of the organizations. But in the due course there arose recognition of their value in dealing with cases relating to women and children and to turn police force into police service. The United States inducted women as Police Matrons with custodial duties in the New York City of America in 1845, first time in the world. Great Britain inducted them in 1907 to record statements and interrogate female victims of sexual assault for the London Criminal Intelligence Division. Then other countries followed the foot print i.e. Australia inducted them into its policing in 1915; Poland, 1925, India, 1938; New Zealand, 1942; Japan, 1946; Singapore, 1949; Indonesia, 1951; Guyana, 1953; Nigeria, 1955;

Sweden, 1957; Israel & Malaysia, 1960; France, 1969 and West Germany in 1993 (Vishnoi, 1999 and Ghosh 1981).

India pulled them into policing first time in Kanpur in 1938 to handle a labour strike (Government of Uttar Pradesh, 1962) in which women labourers laid down at the entrance of the factory for obstructing the entry of the non-willing workers. The male police faced a delicate situation of lifting the women workers physically off the ground. Women were introduced into Kanpur Police in 1939 against any such eventuality in future (Rao, 1975; Ghosh, 1981; Mahajan, 1982). In addition the realization of the need to have women in the police force in India can be attributed to four conditions which emerged during the national struggle for independence and post-independence period. a) For providing security to the prime minister from the daily approach of women with grief and distress due to communal frenzy and need with the Ministry of Relief and Rehabilitation to recover abducted women during partition (Bhardwaj, 1976), b) To counter the objections of the national leaders regarding handling women participating in *satyagrahas* by police men during the national struggle for independence and handling women involved in political agitations, *bundhs*, strikes, linguistic and communal riots in many states immediately after independence (Rao, 1975). c) To successfully implement the laws like Children Act, Suppression of Immoral Traffic in Women and Girls Act (SITWGA) in the post-Independence years and d) Force put forth by weak economic conditions of the girls for employment and its availability for them, attempt for women's emancipation and increasing involvement of women victims and accused in delinquency and crime (Bhanot and Misra, 1978).

After Uttar Pradesh other Indian states appointed women police such as Maharashtra & Kerala in 1939; Gujarat, Punjab & Delhi, 1948; West Bengal, 1949; Andhra Pradesh, 1950; Bihar, 1952; Rajasthan, 1955; Madhya Pradesh, 1956; Karnataka, 1960; Manipur & Orissa, 1961; Jammu & Kashmir, 1965; Himachal Pradesh & Haryana, 1966; Assam, 1967; Nagaland, 1968; Tamil Nadu, 1973; Chandigarh, 1977 (Ghosh, 1981) and some other state/UTs such as Pondicherry, Tripura, Meghalaya and Goa but the data on the years of their induction are not available. Women entered into Odisha Police in 1961 in the rank of Sub Inspector and their number was two.

The total number of women police in India was 105,325 as on 1.1.2014. From amongst all the states/UTs Maharashtra police has the highest number of women incumbents and the lowest being in Lakshadweep. Their number in Maharashtra police is 17957, Tamil Nadu 13842, UP 7238, Rajasthan 6568, Bihar 2341, Sikkim 333, Andhra Pradesh 4622, Gujarat 2691, Jharkhand 2906, Karnataka 3682, West Bengal 3791, A & N Islands 445, Madhya Pradesh 4190, Manipur 2040, Meghalaya 329, Mizoram 568, Chandigarh 1017, Nagaland 253, Punjab 4761, Odisha 4381, Kerala 3067, Chhatisgarh 2348, Himachal Pradesh 1552, Daman and Diu 34, Tripura 777, Puducherry 165, Haryana 2734, Jammu & Kashmir 2252, Delhi 5413, Lakshadweep 16, Uttarakhand 1528, Arunachal Pradesh 582, Assam 510, Goa 366, D & N Haveli 26, totaling into all India 105,325. (BPRD, 2014). The number of women in the Commissionerate Police, Cuttack-Bhubaneswar was 367 in 2011.

Women police in general are comfortable in dealing with cases involving women and children because women/children (victim/accused) can be best handled by women police as women

and children are sensitive to soft approaches. Women police can properly counsel them with affectionate approach that the police men can't do, so easily (Nayak, 2012). Keeping this in view six Women's Police Stations in Odisha—one each in Cuttack, Bhubaneswar, Berhampur, Rourkela, Jeypore and Sambalpur have been set up to help rape, domestic violence, dowry victims and child related cases.

There were 518 women police stations all over India as on 1.1.2014. The number State/UT wise is 199 in Tamil Nadu, UP 71, Bihar and Rajasthan 40 each, Andhra Pradesh and Gujarat 32 each, Jharkhand 22, Karnataka and West Bengal 10 each, Madhya Pradesh and Manipur 09 each, Meghalaya and Punjab 07 each, Odisha 06, Kerala and Chhatisgarh 04 each, Tripura and Puducherry 03 each, Haryana, Jammu & Kashmir and Uttarakhand 02 each and there is only 01 women police station each in Arunachal Pradesh, Assam, Goa and D & N Haveli. However there are 10 States/UTs where there are no separate women police stations at all (BPRD, 2014). More over all the 537 police stations in Odisha have established Mahila and Sisu Desks commencing with 40 stations on experimental basis to facilitate integrated approach towards crime against women and children vide. Odisha Police PO No 301/dated 15.3.2005 (Mohanty, 2011).

VI. Role of MSD in Protecting the Rights of Children

Women officers of the rank of S.I/A.S.I in the Police Stations are designated as Desk Officer of the Desks. A desk officer will be assisted by at least one lady constable. Where no woman officer of the rank of S.I/A.S.I. is available, a Junior S.I is to be designated as the Desk Officer. In the absence of any woman officer, at least two

lady constables should be attached to the Desk. The Dist. S. P. will select personnel from the existing strength of the Police Stations and attach them to the Desks by issuing formal orders, which is to be published as D.O. and a copy sent to the concerned Police Station. The 'Mahila and Sishu Desk shall function under the overall control and supervision of the Officer-in-Charge of the Police Station. The initiative taken for having MSDs has fixed the duties and responsibilities of the Desk Officer. The Desk Officer of the Mahila and Sishu Desk shall be responsible for receiving all complaints either lodged at the Police Stations by woman and child victims or relating to them. The responsibilities of the desk officer in relation to the protection of the rights of girl children are:

- The OIC of the Police Station, the Desk Officer of the Desk as well as the staff attached to the Desk should be conversant with laws in force relating to girl children.
- They will ensure that the guidelines prescribed under various laws and by the Apex Court relating to arrest and treatment of children while at the Police Stations are meticulously followed.
- The Traumatized girl juveniles accused of any offence while at Police Stations shall be segregated from others, and examined and interrogated separately in a separate room of the P. S. with due regard to their privacy and in accordance with law.
- The girl victims and juveniles shall be taken care of and dealt with sympathy in accordance with provisions of law relating to children.
- The traumatized girls may require counseling and temporary shelter before they are accepted back in the families or otherwise rehabilitated. The Desk Officer of the desk shall refer such cases to the Short Stay Home, Destitute Home and Children's Home etc. as the case may be.

- The Officer-in-Charge of the Police Station and the Desk Officer should be accessible to the NGOs and co-ordinate efforts to improve the condition of children within the legal framework.
- The traumatized girl children may require medical attention for their medico-legal examination and treatment. The Desk Officer of such Desk shall maintain a list of lady doctors available in the P. S jurisdiction, Sub-Division and District Hdqrs. for referring the cases of victims.
- Trafficking in girl children is another major area which the officers and men attached to such Desk will be required to focus their attention. The Officers and men attached to the Desk shall collect information regarding trafficking in girl 'Children' on false promises of marriage, providing employment etc. and their subsequent exploitation.
- It has been observed that Police officers during interviews to the media allow girl child victims to be photographed after raids on brothels etc. While briefing the media, the Mahila and Sisu Desk personnel should bear in mind that law prohibits revelation of name of victims of offences U/s. 376, 376A, 376B, 376C and 337D I.P.C., and child participants in offences under the I.T.P. Act are often victims of crime. This aspect may be borne in mind while allowing media coverage of such offences.
- The Desk Officer shall identify places frequently by large number of women and girls either regularly or occasionally during fairs and festivals and take proactive measures by way of patrolling and deployment of women police officers to prevent eve-teasing, kidnapping, abduction, molestation etc.
- Training: A 'Sensitization Training Course' for Officers and Constables attached to such Desk, Os.I.C/Is.I.C/C.Is/SDPOs and Hqrs. Dy. Ss. P.

shall be organised at the Range level. The District S.P. will ensure that all officers and Constables attached to such Desk attend the training course. Suitable entry to that effect may be made in their Service Books.

Conclusion

In spite of different legislations instituted to protect the rights of the girl children, the violation of their rights follows an ascending trend globally, nationally and locally. Thus the researcher suggests the concentration of the government on MSD for the protection of their rights. This initiative should be followed and propagated by the global, national and local civil society activism committed to the cause of the girl children. Women police working in the MSDs should be properly trained and motivated to treat the girl victims and accused with conscience, sympathy, love and affection.

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Climate Change : A Global Phenomenon

Basanta Kumar Das

Green Climate is best ultimate for living beings.

Climate change is one of the most serious environmental issues facing all countries. There is international agreement that mankind's production of green house gases is enhancing the natural greenhouse effect and will lead to climate change. The natural greenhouse effect is a phenomenon in which greenhouse gases (Carbon dioxide, Hydrocarbons, Oxides of Nitrogen, Sulphur dioxide, Ammonia etc.) in the atmosphere absorb heat radiated back from the earth and so keep the world about 30° C warmer than it would otherwise be, and therefore habitable. Human activities are altering the balance between the production of greenhouse gases and their absorption by forests and oceans. Carbon dioxide is the major greenhouse gas produced by mankind. Since the industrial revolution we have been upsetting the world's balance by putting out more carbon dioxide (by burning fossil fuels, such as coal, oil, petrol, wood and gas) that can be taken up naturally by forests and seas, atmospheric concentrations of carbon dioxide have thus increased by 25%. Fossil fuels are burnt to produce energy in electricity generation, in industry, in the home as electricity and for heating and transport. In addition, the destruction of forests reduces their ability to absorb and retain

carbon dioxide. Dilution is best solution for pollution. As a result of the increasing concentrations of greenhouse gases generated by human activities, which also include weather, nitrous oxide, manmade chlorofluorocarbons [CFCs] and low level ozone, we already face an overall increase in the global mean temperature, and this will lead to changes in the world's climate as well as local climate / regional climate. You will be familiar with the fundamental facts of the greenhouse effect. The earth receives solar radiation and in turn, emits its own. Certain gases water vapour and carbon dioxide most importantly - trap out going radiation and this provides additional warming at the earth's surface.

This natural greenhouse effect is responsible for a wholly beneficial 33° C warming over what one would expect of a planet at our distance from the Sun. The current concern over global warming arises from the 6,000 million tons of extra carbon that are annually pumped into the atmosphere from fossil fuel burning and deforestation as well as other man-induced greenhouse gases that further aggravate the situation. In the middle of the 21st century the global temperature will be so much which was not seen before 10,000 years. It has been estimated that half of the rainfall over the Amazon rain forest is internally generated and up to 40%

could be lost if the forest is removed. Climate observations from the Indian Sub-continent lend support to this expectation of detrimental local effects following large scale conversion from forest. Methane and nitrous oxide which account for over 20% of the additional greenhouse forcing methane derives from the terrestrial sources wetlands, paddy fields, ruminant animals termites and is not only a more potent greenhouse gas than carbon dioxide, but is increasing in the atmosphere twice rapidly. Agricultural and industrial emissions are known sources, but another reason for the atmosphere's natural oxidation mechanism from carbon monoxide and other pollutants.

Effects are now being made through the United Nations to achieve international agreement on how to combat global warming. In 1988, the Intergovernmental Panel on Climate Change (IPCC) was set up by the World Meteorological Organization (WMO) and United Nations Environmental Programme (UNEP). It was tasked to report on global warming as a basis for international cooperation and was split into three working groups. One, on Science was chaired by the United Kingdom (UK) and brought together over 300 international scientists in the field to make estimates of the degree and rate of climate change. The second, chaired by the USSR, is responsible for assessing the impacts of climate change, while the third, chaired by the USA, considers possible action. All three groups prepared reports for the second world climate conference of scientists and ministers in Geneva in November 1990. The IPCC's first report concluded that, allowing for the many uncertainties involved, if we continue as we are, the global mean temperature will rise by around 0.3^o C per decade, faster than in the last 10,000 years, and that there would be temperature rises of about 1^oC by 2020 and 3^o C by the end of the 21st century. In response to the UK announced that,

if other countries took similar action, it would return its emissions of CO₂ to 1990 levels by 2005; no mean task European countries ministers agreed in October 1990, that assuming other industrialized countries took similar action, member states would aim to stabilize CO₂ emissions at 1990 levels by the year 2000. Ministers also acknowledged the targets set by individual member States. Heads of State and Government from around the world met in Riode' Janeiro, Brazil in June 1992, for the United Nations Conference on Environment and Development (UNCED). This marked the twentieth anniversary of the 1972 Stockholm Conference on the Human Environment, which first focused international attention on the environment. Like the Stockholm Conference, the UNCED considered the environmental challenges and development problems facing the international community. It will look into the changes which have occurred since the earlier conference and identify strategies for local national, regional and global action designed to meet those challenges and promote environmentally sound development from the present into the next century. UNCED is also referred to as ECO 92 or the Earth Summit, took place from 1-12 June 1992, thus coinciding with World Environment Day. 5th June in the year 2002 Earth Summit (Copenhagen) 2012, Environment Summit.

In the year 2014 Department of Science and Technology, Govt. of India organized 22nd National Children's' Science Congress in Bangalore whose focal theme was understanding weather and climate. **The sub-theme** of this Science Congress is:-

- 1) Weather Around you.
- 2) Impact of Human Activities on Weather and Climate

- 3) Weather, Climate and Eco System
- 4) Weather, Climate, Society and Culture
- 5) Weather climate and Agriculture
- 6) Weather climate and Health

The students of Odisha studied the impact of Cyclone, phyllin, Hudhud, draught and other local environmental climatic problems with respect to global conditions.

This Focal theme and sub-theme will continue for the year 2015 also. The major projects implemented without sticking up to the sound scientific principles and without any understanding of future climate change phenomenon can only lead to Environmental disasters and human misery and suffering. The burning example is devastation and deaths in the Himalayas region in general and Uttarakhand region in particular.

Government takes initiatives to:-

01. Cooperate in research and evaluation, exchange knowledge and participate in the work of the Inter-governmental panel on climate change and other initiatives.
02. Cooperate in monitoring in particular by helping in maintaining series of weather records and establishing new series.
03. Cooperate in public information and awareness including education and training.
04. Cooperate in reducing the rate of increase in greenhouse gases and eventually stabilizing emissions.
05. Cooperate in the development of new technology for green house gas control.
06. Cooperate in international action, working together to enhance the

Montreal Protocol and develop a frame work convention on Climate Change.

07. Develop machinery for cooperation and assistance to include periodic consultations between Environment Ministers.
08. Support measures to improve energy conservation and energy efficiency.
09. Support the work of the UNEP and World Meteorological Organization (WMO).
10. Proposals for an International Environment Fund or Planet Protection fund.
11. Promote the reduction and eventual phase out of substances depleting the ozone layer.

Lastly some of the observations related to climate change can be well spelt out

- Kadamba (Damanjodi) blossomed in the month of May and July 2015 in Damanjodi due to effect of climate change.
- Bird cuckoos sing song in the month of July at Damanjodi and undivided Koraput District where forest is there.
- Climate is not at all extreme in Koraput, compared to other places of Odisha and India.

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A Tale of Two Luminaries

Er. Gobardhan Dora

They are two brothers namely Biswambar Bidyabhusan and Gobinda Ch. Mahapatra who in 19th century Odisha, made significant contribution to the re-establishment of Odia literature and culture.

Krushna, Panda father of the above duo was a man of Jagannathpur Sasan in Bayan Paragana under present Jajpur district. He shifted to Calcutta and began living with his family in the house provided by Gopi Khilar. Gopi Khilar was man of cowherd community whose forefathers were palanquin bearers of British people. His ancestors had hailed from Bhadrak. By this time Gopi Khillar became a Sardar and was employed to supervise the works of others. He now wanted a Brahmin Purohit (Priest) for his temple worship. So he made necessary arrangements for Krushna Panda to stay in a house provided by him. Krushna Panda's first son was Biswambara who was born in 1811.

Krushna Panda was reasonably well off. He provided a traditional education to his son at home. Biswambar studied under tutors. Later he attended Calcutta Sanskrit College and was awarded the degree of Bidyabhusan. In the meantime Krushna Panda lost his wife and he came to Bhadrak to marry again. By this time Biswambar was married. Gobinda was born on 28.04.1845 from Saraswati, second wife of

Krushna Panda who subsequently changed his surname from Panda to Dev Mahapatra.

Pundit Biswambar Bidyabhusan

Biswambar found that Odisha was quite backward in education. Until 1835 there was only two schools in Odisha - one at Puri and the other at Medinapur (Medinapur was in Odisha in 1847) started by the East India Company. In 1822 an Anglo- vernacular School had been established at Cuttack by the Baptist Mission, but the Mission had run into financial difficulties by the early 1840. In 1841 the running of the school was taken by the East India Company with the active cooperation of Commissioner A.J.M Mills. Biswambar Bidyabhusan was appointed as a Pundit on 22.08.1841 on a monthly salary of Rs.20/-. Besides him there were two other teachers on monthly salary of Rs.50/- (Second Master) and Rs.10/- (Asst. Pundit). The commissioner also appointed one Headmaster with monthly salary of Rs.150/- In 1841, the nos. of students attending the Cuttack School was 86.

There was no proper Odia books then. The managing committee wrote for Govt. approval to write some Odia books by Rev. Sutton whose knowledge in Odia language was good and which can be rectified by Pundit Biswambar Bidyabhusan. Until 1841 only two text

books were published written by Sutton and Lecey. Biswambar Bidyabhusan was the first Odia to publish text books in Odia (*Ooryah grammar published in 1841*). Later he published '*Elements of Arithmetic*' in 1846. The grammar book was 60 pages and the arithmetic book was 104 pages.

Dr. Roer, Inspector of Schools for South-West Bengal thanked Biswambar and Madhusudan Pattanaik, Deputy Collector, Khurda for promoting education among Odias in a public speech. In 1850 Biswambar resigned from his post to practise Law at Cuttack Bar. Around this time an English Officer wrote to the East India Company '*Only two persons of Cuttack Bar know how to write legal petitions, one is Biswambhar Master and the other Sidheswar Das, an inhabitant of Banka Bazar, Cuttack*'. After from practicing Law for two years, Biswambar succeeded in the examination of the Law Committee and in 1853 the Company appointed him Munsif at Dhamnagar on a monthly salary of Rs.100. Later he was posted in the same capacity to Jajpur, Dantun, Kendrapara, Kantai, and other places. While at Jajpur, he established a Middle English School which was later upgraded to a High School.

Commissioner Cockburn in his Report for 1858-59 wrote: - "Jajpur – the Munsif of his place Biswambhar Bidyabhusan is one of the best "*Oorya*" scholars acquainted with Bengali and Sanskrit."

For rendering service with distinction the Government posted him as "Sadar-Allah" or Sub-Judge at Medinapur where he was much loved and respected.

After his father died in 1865, Biswambar returned to Bhadrak and performed Shraddha for his father, and set out to perform the immersion ceremony of the holy ashes of his late father in

the river Ganga in Calcutta. During his journey, at Dantun, he was suddenly struck down by cholera and died at the age of 55.

The efforts of Biswambar for promoting English education among Odias at that time has no parallel. In 1872, Sir William Hunter wrote in his book "Orissa" (Volume II, page 146)

" x x x The first Uriya Brahman who accepted service under the English Government tried hard to overcome this national prejudice. Himself a subordinate Judge, he offered to prepare other Uriya Brahmans gratuitously for official posts. But it was with the greatest difficulty that he could get a single one of them to listen to his proposal"

Gobinda Ch. Mahapatra:

Gobinda was reared from the age of five to sixteen by his elder step brother Biswambar who had at that time no son of his own. While Biswambar was Munsif at Kendrapara a son was born to him. Soon Gobinda began losing affection and care from his foster mother (wife of his step brother). The Landlord of Kendrapara, Radhashyam Narendra was noted philanthropist in the area then. Numerous mendicants from all parts of India knew him to be very hospitable and thronged in his house and given blankets and utensils. Gobinda joined such a group of mendicants at the age of 16 and went to Calcutta on foot. By this time he was married. In Calcutta he collected address of Gopi Khillar and met him. Soon arrangements were made for the education of this son of the family priest and given a tiled roof house to live in. He was admitted then to Hadow School later renamed to Scottish Collegiate School. In 1864 he passed entrance examination in first division and was awarded a merit scholarship of Rs.15/- a month. In 1865 when Gobinda was in second year of FA, final

examination was not far away, his father died. He returned to Bhadrak.

This was the time of terrible dreaded Nank famine. The entire burden of Gobinda's extended family rested on his young shoulders. In the tragic situation he was not able to return Calcutta to complete his F.A examination, but went to Cuttack to seek a job. Soon thereafter a Normal School was opened and Gobinda joined as a school teacher. During his stay at Cuttack Gobinda took parts in activities concerned with public welfare. He joined in the few institutions and engaged in uplifting Odia life and culture and promoting education amongst Odias. **Utkal Dipika**, an Odia daily was being published then. The Utkal Dipika of 26th May of 1867 figured the following item:-

“On 19th May 1867 a meeting was held at Cuttack to revitalize the Oriya language presided by Baboo Rangalal Bandopadhyay and attended by Baboo Jagamohan Roy, Baboo Chandra Sekhar Banerjee, Bibarta Chandra Sekhar Mahapatra, Baboo Jagamohan Sen, Baboo Harekrusna Das, Baboo Gobinda Chandra Mahapatra, Pundit Kapileswar Vidyabhusan, Baboo Balaram Bose, Baboo Jagamohan Lal, Baboo Rajkumar Banerjee, Baboo Kailash Chandra Palit, Baboo Haradhan Ghosh and Baboo Gouri Shankar Rai.”

On 10th August 1867 the paper stated that on 28 July, at the meeting held by the Committee for the up-liftment of the Oriya Language, eight members were present for carrying out the aims of the Committee out of which Gobinda Chandra was one. It was determined in the meeting that: “A list of Oriya books in the State shall be made out to indicate names of books, names of authors, the subject matter or main contents of the book and brief history of the author. A subcommittee for this was formed with the following members like Pundit

Artatran Tarka Panchanan, Pundit Kapileswar Bidyabhusan, Baboo Banamali Singh, Baboo Gobinda Chandra Mahapatra, Baboo Gouri Shankar Ray”. For the university entrance examination it was necessary to compile one book. Therefore Gobinda along with Banamali Singh was requested to select best poems from Bhasa Bhagabata.

In 1869 Gobinda was posted to Puri as Sub Inspector of Schools. There he found the Brahmins hated the education introduced by the British. He went round Brahman villages explaining and persuading them to send their boys to the Govt. School. He was able to win their arguments and during his six years tenure of service in the Puri district he was able to establish as many as 120 schools.

In the chapter on Inspections in the Education Report of 1872-73, it is stated:-

“... There are now at the end of the year in Orissa 388 schools under inspection with an attendance of 10,315, against 150 schools and 6,277 at the commencement of the year. The increase is chiefly due to the establishment and control of 212 village schools subsidized and aided under the new system with an attendance of 4,471 pupils”

In 1873 Govt. promoted Gobinda to the post of Deputy Inspector. Bhudev Mukhopadhyaya C.I.E. (1827-98) was Inspector of West-Bengal then.

In 1874 John Beames (1837-1902), Collector inspected the office of the Deputy Inspector Gobind. After he left, the staff of the office purified the table and chair with cow dung water. Beames was very much angry to know this and terminated Gobinda's services forthwith. Gobinda was aback by his dismissal. But there was no way for him to appeal. Thereafter he served under Bhagirath Mahendra Bahadur,

Maharaj of Dhenkanal. The Maharaja was a Sanskrit scholar of high order. He had deep learning in literature, grammar and philosophy. Gobinda grew to be a favourite in his court. Here Gobinda wrote a book named 'Bhagiratha Kirti-Kalap', a history of Dhenkanal published in 1877. During his stay in Dhenkanal he published a text book named 'Hita-Patha'. The book was welcomed as a useful text book in Odia. 'Sambad Bahika' a newspaper from Balasore by way of critiquing this book published on 1st January 1875, states:-

“xxxxxxx Now-a-days, the schools of Orissa expect to have this kind of book. Such a hope can be fulfilled by Gobinda Babu. We consider 'Hita Patha' is a good text book”.

“x x x x x it is matter of regret that the author has been removed from service on account of a minor incident x x x x However, the benevolent Maharaja of Dhenkanal has appointed him to a good post in his State. This is very good news.”

Sadly, the Maharaja passed away in 1876. The State came under court of wards. Beames now was Commissioner as well as the superintendent of Feudatory States. He removed Gobinda from service, being the victim of earlier displeasure. Utkal Dipika on 10th March 1877 expressed its anguish on this matter.

By this time John Beames was transferred from Odisha and Mr Smith was in his place. Gobinda was posted in the rank of Sub Inspector in higher possible pay scale in the States of Mayurbhanj, Nilagiri and Kendujhar. When Krushna Chandra Bhanjadeo, Maharaja of Mayurbhanj requested Commissioner Smith to suggest a tutor for his son, Mr. Smith by now was so pleased with Gobinda's works in his new post suggested his name to the Maharaja. In 1880 Gobinda went to Baripada and lived in the royal

palace. The education of three princes Sriram Chandra, Srishyam Chandra and Harischandra was entrusted to Gobinda.

In 1891 Sriram Chandra Bhanjadeo became the Maharaj of Mayurbhanja State. He decided to publish a literary journal called 'Utkal Prava' from Baripada. This was published in 1891 by the Mayurbhanj state press. The first editor was Chaitanya Ray, the Headmaster of Baripada Middle English School. In the second year of publication the Maharaja granted Rs.300/- as reward to writers whose articles were selected by Baboo Mohinimohan Dhar, Baboo Gobinda Ch. Mohapatra and Baboo Brundaban Panda.

From the list of books prepared by Prof. J.F Blumhardt, to be found in the India Office Library, London, Gobinda Chandra appears to have published many books. Included in this list are:

1. "**Raghuvamsa**. Translated into verse from Sanskrit of Kalidasa by Govindachandra, Cuttack, 1874"
2. "**Hitapatha**. Reader in prose and verse. by Govindachandra. Pt I. Cuttack, 1874"
3. "**Varnabodhaka**. Oriya Premier by Govindachandra, Calcutta, 1874 and 1877."
4. "**Hararara riya pahil puthi**. A Santali-Uriya premier by Govindachandra. Mayurbhanj, 1881". Govinda's "**Bhagiratha Kirti Kalap**" was probably omitted from the list because it was printed in Dhenkanal.

The last work in Odia by Gobinda is the Odia translation of Vyasadeva's Sanskrit Mahabharata in prose form. He wrote in the introduction: "It would be no exaggeration to say that no real translation of Mahabharata exists in Oriya language x x x x my translation is different. The meaning of each sloka or part of a sloka is conveyed in simple yet chaste language according to its occurrence in either one or several sentences x x x x."

Gobinda completed the translation of the first five books of the Mahabharata, namely “Adi Parva”, “Sava Parva”, “Bana Parva”, “Birata Parva” and “Udyoga Parva”. While dictating his translation of “Bhisma Parva” to his son-in-law, Kapileswar Mishra, he suffered a heart attack and died.

This great work initiated by Gobinda was completed by his son, Manmohan, nephew Rajeswar and son-in-law Kapileswar Mishra. All the eighteen Parvas of the Mahabharata were originally printed by the Mayurbhanj State Press, and have recently been reprinted by the Odisha Sahitya Akademi, in order to preserve the Odia heritage and make the work available to a wider audience. These eighteen Parvas, in thirteen volumes, have 7,568 pages.

Many of Gobinda Chandra Mahapatra’s writings remain buried in various newspapers and

journals. Regrettably, till date no serious attempt has been made to collect and publish these.

In Mayurbhanja Gobinda was the most powerful Odia employee. During his 16 years of service in the State he was also appointed as Dewan. His efforts to encourage Odia Brahamins of Puri district to gain a formal education are without parallel. This great man passed away on his 62nd birthday on 28.04.1907.

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Significance of Lord Ganesh Worship

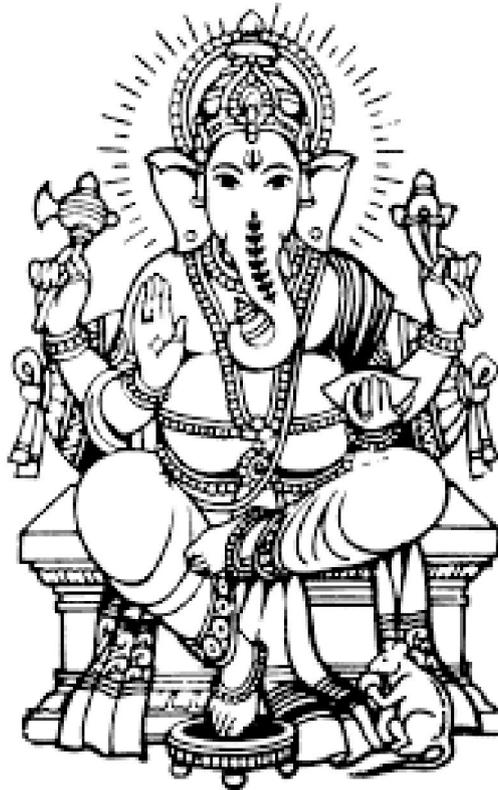
Dr. G. Nageswar Rao

VINAAYAKA means one who removes all obstacles in the way of fulfilling any action.

Vinaayaka also demonstrated the truth that His Divine parents (**Parameshwara and Paarvath**) were the two to whom he owed his birth and existence and whom he should seek as his redeemers. This is the reason he is described as **Vinaayaka** and **Vighneshwara** (The Lord of Obstacles). He is also called **Ganapathi**—the Lord of all the **Ganas** (the host of spirits). There is an inner meaning for this name. **Ganapathi** is known for his supreme intelligence. It is because of this intelligence, he is able to keep under his control the vast array of spirits. Only the person who has **suukshma buddhi** (acute power of intellect) can realise this nature of Divinity. Saint **Thyaagaraaja** enquired whether one needed refined intelligence to recognise the Lord. How could a monkey (Hanumaan) cross the ocean?

How could Lakshmi attain the Lord? How could Yasodha bind Krishna? How could Bharatha

enjoy the glory of Raama without satiety? All this was due to the power of supreme devotion to the Lord. There was nothing greater than devotion to Raama, declared **Thyaagaraaja**. **Ganapathi**, who was endowed with supreme intelligence which enabled him to understand the all-encompassing nature of the Divine, subjected himself to a test by which he could impart to the world this intelligence. **Parameshwara** invited His two sons, **Vinaayaka** and **Subrahmanya**, to go round the world and said that whoever completed the trip first would get a fruit immediately. **Subrahmanya** mounted his peacock and



set out on the race with zest. **Ganesha's** claim for completing the trip round the world: **Ganapathi**, who was cast in a big mould and had as his vehicle a mouse, was apparently no match for his younger brother. How could he hope to go round the

world? Seeing Ganesha complacently sitting there, without joining the race, the 'Divine parents asked him why he had not yet started on his trip. They urged him to get busy. But Ganapathi continued to enjoy what he was eating and seemed to be in no hurry to make a start. A little while later, seeing that Subrahmanya was approaching the place, Ganapathi circumambulated his parents and sitting before them claimed that he had gone round the world. Paarvathi asked him: "Without going round the world, how can you claim you have done so merely by going round us?" Ganesha replied: "Oh, Mother, the whole earth is permeated by both of you. If I go round you, is it not equal to going round the whole world? What is the purport of statements such as: *Eeshaavaasyam Idham Sarvam* (All this is inhabited by the Lord), *Vaasudhevas-sarvam idham* (Vaasudheva is everything)? You are Omnipresent and to go round you is equivalent to circling the Universe," he said. Parameshwara presented a fruit to Vinaayaka and said: "Because you have a keen intellect, you shall be the master of all the spirits." It is for this reason that Vighneshwara is worshipped by one and all before performing any auspicious function, whether it is entering a new house or performing a marriage ceremony or any other religious function. It must also be noted that the Lord's family is an ideal one, maintaining harmony and peace in spite of the antagonistic

elements present amongst them. The vehicles of *Shiva* (the bull), *Paarvathi* (the lion), *Ganesha* (the mouse) and *Subrahmanya* (the peacock) are in their natural state inimical to each other. But living in the presence of the Lord they shed their enmity and live at peace. Harmony in the Divine family shows that where there is Divinity there is peace and amity. Hatred and jealousy arise when the omnipresence of the Divine is forgotten or ignored. Holy days like **Vinaayaka Chaturthi** should be celebrated only to remind ourselves of such sacred truths and to sanctify our minds and lives accordingly. They should not be treated as holidays for feasting and merry-making. Ganapathi should be worshipped so that all the *Ganas* (spirits) become friendly and helpful to us. Thyaagaraaja sang that if he has the *dhaivaanugraham* (Lord's grace) all the *grahas* (planets) will be in his grasp. We must purify our hearts so that the Lord may shower His grace on us. All education, all mastery of the scriptures and all kinds of worship will be of no avail if the heart is not filled with qualities like love, compassion and forbearance.

Dr. G. Nageswar Rao, Lecturer in Education, Meena Ketan Degree College, Gurandi, Gajapati.



Nuakhai : Festival of Social Harmony

Dr. P.K. Singh

Festivals are the occasion that reinforce the presence of gods and goddesses in the life of individuals and bind them to the community. Those are also moments for the people and to be a part of age-old, yet still vibrant and living traditions¹. Festivals are also full of enjoyment, when they coincide with agricultural events such as Nuakhai or Navanna celebrated in West Odisha on the day of Bhadrava Suklapaksha Panchami every year. Webster's Dictionary defines the term festival as "a day or time of religious or other celebrations marked by feasting, ceremonies or the observance". Festival is celebrated by one religious or sub group, group, a tribe or a community with exceptions to few individuals. Foods, sweets, fruits, nuts etc. prepared during the festivals are specific. Such an agro-based religious festival is Nua Khai, which is celebrated in Western Odisha with much pomp and gaiety is quite unique and colourful is discussed in the present paper.

As we know majority of the population in India are agriculturalists. West Odisha where both tribals and non-tribals coexist side by side depend on agriculture, some are farmers and some are farm labourers. The staple food of West Odishan people is rice i.e., Anna, the central point of life circle of the Universe. Therefore the

following verse is told by Lord Krishna to Arjuna in Bhagvat Gita:

*Annat bhavanti bhutani parjyanat anna sambhava
Yajnat bhavanti prajanya jagnya karma sambhuvah
Karma brahmobhavam vidhi brahmakshara samudhavam
Tasmait sarvagatam brahma nityam jagnye pratisthitam².*

Nature poet Gangadhar Meher also depicted the importance of *anna* in the following verse:

*Anna eka atai visva muladhara
Ekavakye samasthe gayaho annara jayakaraho³*

Anna is the centre of the whole universe. Therefore this navanna or *nuakhai* festivals give much importance to *anna* with a special celebration. *Nuakhai* is not merely a tradition or festival but it mainly concentrate on the worship of food grain or rice which is the manifestation of life itself. Regarding the origin of Nuakhai there is no concrete evidence when exactly it was celebrated in Western Odisha. Historically and archaeologically it is proved that food grain or *anna* has a very important role in the agrarian culture of Vedic, Mesopotamia and Indus Valley Civilization. According to oral tradition during the reign of first Chauhan king Ramai Dev of Patna (1355-1380 A.D.) Nuakhai was introduced as a state festival. Raja Ramai Dev had understood the role of peasants and tribals of Western Odisha in order to consolidate his newly created Chauhan

Empire, its capital city being at Patnagarh. Therefore in order to appease and satisfy the local populace Ramai Dev accepted their age old tradition of Nua Khai and the tribal Goddess Samalei as the tutelary goddess of Chauhan dynasty. Nuakhai became a state festival which played a major role in the life and society of the people resulted in the state formation in medieval Odisha ⁴.

In early medieval Odisha Nuakhai was celebrated by the local tribals and peasants on specific date and *tithi* of the year with lot of festivities and rituals when they start their life afresh with new crops. However with the formation of small principalities and kingdoms during the later period, Nuakhai was celebrated according to the *Tithi* and date assigned by the respective royal priests decided in the name of presiding gods and goddesses. For example the *Tithi* (day) and *Lagna* (auspicious moment) for the celebration of *navanna* is decided astrologically by the royal priest of Manikesvari temple at Bhawanipatna, in case of Bolangir and Patnagarh in the temple of Patnesvari and at Sundargarh and Sonepur in the temple of Sekharavasini and Suresvari respectively. The head priest in those temples offer *Navanna* to the presiding deities and then only people in the locality take *navanna*. Therefore, there was not a common day for the observance of this festival. However during 1991 the then Chief Minister of Odisha late Biju Patnaik passed a historic order to celebrate this occasion on the day of Bhadrava *Suklapaksha Panchami*, the day following Ganesh Puja has been declared as State Holiday.

Such a festive occasion which is basically agrarian in nature has a special significance in the social and cultural life of the people of Western Odisha. After hard work throughout the year the farmers become extremely happy when they see the golden crops in the paddy fields. They become beholden and prepared to rejoice this occasion

on a special event and that is the occasion of Nuakhai. All the family members wherever they stay assemble together in their respective homes. The surroundings of the houses are made neat and clean, members of the family wear new clothes. Preparations for this occasion start before fifteen days. People used to purchase different items like clay pots, bamboo baskets, *puja* items like banana, ghee, gud etc. and groceries. Just before one day of the *Navanna* the head of the family goes to the paddy field to collect the new crop in the paddy field. Before collecting the new crop the head of the family conducts special rituals and *puja* with milk, flower, ghee, unboiled rice facing towards east. Then he collects the crops and came to the house. At house also the senior most lady of the family receive the new crops in the same manner of rituals. In the night the lady members prepare different ingredients for the next day's food. For special *pitha* (cooked cakes) and *Manda* they grind the rice with the help of pestles. Leaves from the trees of Mahul, banana, kure, rengal etc. collected for the Nuakhia by different communities. For example the Kulta caste eat Nua on Mahul leaves, the Brahmins take Nua on sal and banana leaves and members of the other communities eat Nua on Kure leaves ⁴. Ladies bring water from the well in the night for the next day's *puja* and for the preparation of food. On the day of Navanna senior lady members wake up early in the morning and take bath and remain busy for the preparation of the event. On this occasion cows and bullocks are also bathed and they are worshipped with special *puja* and rakhees are put on their horns and bodies. They are offered with green grass plentifully. Because the help of those domestic animals are quite noteworthy for agricultural operation. This is an exhibition of gratitude and respect to domestic animals. In the morning the head of the family goes to the paddy field and offer *puja* rituals to the earth mother and deities of the paddy field. The

family deities at home are offered with *nua* and other sweets like *Manda Pitha* and *Khiri*. Then only all the family members sit together to eat *nua* with the performance of special rituals. The youngsters paid respect to their elders and the elders bless to the young. This event is popularly known as *Nuakhai Juhar Bhet*. This includes exchange of greetings with relatives, family members and members of other communities as well. Then the group eating starts with different varieties of food items like rice, *dal*, *sabji*, and *hendua karadi khata*, *saga bhaja*, *khiri*, *pitha*, *manda* etc. In the afternoon the members of different communities go to the nearby temples to pay *darshan* to the local deities on this special occasion. Different type of games and sports, *kusti* etc. are organized in the locality which becomes quite interesting. In the evening Nuakhai Bhetghat meetings, folk cultural events like *dalkhai*, *rasarkeli*, *mailajada*, *ghumra*, *bazasal* etc. are organized which becomes quite enjoyable.

During this occasion the enemies become friends. People forget their differences and forgive to the persons who commit mistakes. This is an example of unity in the society. Nuakhai has a great contribution to social harmony and solidarity. It teaches unity in diversity and the whole world a family i.e., Vasudhaiva Kutumvakam. In true sense of the term it is a festival of the masses or *gana parva*.

Now a days Nuakhai Bhetghat are being observed and organized at different metropolis like Delhi, Mumbai, Bangalore, Chennai, Kolkata etc. by the people of non-resident west Odishans who are unable to attend the Nuakhai festival in their respective villages. Even in abroad like United States, United Kingdom, Japan, people from Odisha celebrate Nuakhai Bhetghat. This occasion bind them together with social harmony, unity and friendship. The west Odishan culture and music like traditional Sambalpuri folk music,

and food are exhibited on this occasion. During the last forty years in the capital city of Bhubaneswar Nuakhai Bhet Ghat are being organized by the people residing in Bhubaneswar and nearby places. But this festival is observed much after the scheduled date of Nuakhai Bhetghat depending upon the suitable occasion. This is an noble endeavour for the preservation, documentation and exhibition of West Odishan folk music and culture which are fast vanishing.

Though the celebration of Nuakhai has changed in course of time but the main cause of this *navanna* continues to be a vital force i.e., the spirit is the spirit or the gratefulness that man have for the almighty for good harvest for the sustenance of life on the earth⁵. Therefore Nuakhai is a very unique festival in the whole country where both tribal and non-tribals participate and bind them in the force of unity, cohesion and brotherhood and the collective ritual offering to gods and goddesses for all their blessings.

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ODISHA UPDATE

SKILLING INDIA-EMPOWERING INDIAN YOUTH THROUGH WORLD CLASS EDUCATION

India needs a skilled workforce. In order to have skill development a symposium titled 'Skilling India-Empowering Indian Youth through World Class Education' was organised by ASSOCHAM, India and FORE School of Management, New Dehi at Swosti Premium, Bhubaneswar. Shri Debi Prasad Mishra, Minister, Industries, School & Mass Education graced the occasion as Chief Guest. Speaking on the occasion Shri Mishra emphasized the importance of imparting training at school level for skill development. Educated youths are remaining unemployed due to lack of skill and training. He also emphasized upon development of skill without diluting the traditional skill and originalities.

Shri L. N. Gupta, Principal Secretary, Employment, Technical Education and Training, Govt of Odisha highlighted about the ongoing projects run by the State Government in this direction. Dr Jitendra Das, Director, FORE School of Management, New Delhi and Chairman, Organising Committee in his welcome address presented the data of required skilled people in India. Shri Bharat Kumar Jaiswal, Regional Director, ASSOCHAM in his address spoke about the demographic divide in India and the big responsibility of providing employment to millions of youths. India is turning out to be a high growth market which will need employment in a big way. But due to lack of skill large number of youths remain unemployed, he said. Skilling India Award-2015 was given to 8 Universities for their excellence in various fields.

Tapas Saha, Information Officer

INCENTIVES FOR BENEFICIARIES COMPLETING HOUSE IN STIPULATED TIME UNDER RURAL HOUSING SCHEME

The beneficiaries completing the Biju Pucca Ghar Yojana or Indira Awas Yojana house with RCC roofing and within four months from the release of 1st instalment shall be entitled for the incentive of Rs.10,000/-. Similarly, beneficiary completing house with RCC roofing and within six months from the release of 1st instalment shall be entitled for the incentive of Rs.5,000/-. The decision has been communicated to all collectors to this effect by the Panchayati Raj Department.

A house shall be treated as completed only when the beneficiary has completed the dwelling house in all respects including the toilet and is living in the house.

Panchayati Raj Department has issued detailed modalities for utilisation of administrative contingency under Biju Pucca Ghar Yojana. All payments of Rupees 5 thousand and above will be made through NEFT/RTGS/e-FMS only.

Rs.5,000/- is the maximum limit for conducting lottery for a selection of Biju Pucca Ghar Yojana. If for any reason lottery is continued on another day, additional amount of upto Rs.2,000/- can be utilised. Regarding cost of engraved logo of Biju Pucca Ghar Yojana, the price determined by the district tender committee will be accepted. The expenditure will be made from this fund for awarding officers and functionaries for extraordinary work in implementation of Rural Housing Scheme.

The Collectors have been advised to incur other necessary expenditures with prior approval of the government. The Government is putting top priority on Rural Housing and the guidelines are meant to accelerate the process as told by Panchayati Raj and Law Minister Dr. Arun Kumar Sahoo.

Rakshak Nayak, Information Officer

FIRST NATIONAL HANDLOOM WEAVERS DAY CELEBRATION ON 7TH AUGUST

In recognising the significant importance of handlooms in upholding tradition, culture and heritage of our country and recognising contribution and boosting morale of the handloom weavers, it has been decided to celebrate 7th August as the National Handloom Day every year beginning from this year. The national level function will be held at Chennai. Accordingly it has been decided to observe the state level function at Gopalpur of Jajpur district for which a preparatory meeting was held under the chairmanship of Smt. Snehangini Chhuria, Minister, Handlooms, Textiles & Handicrafts. A tusser block printing unit will be inaugurated at Gopalpur on this occasion. Weavers from other parts of the state will participate in this function. Textiles, Handlooms and Handicrafts Minister Smt. Snehangini Chhuria will inaugurate the programme while Rita Tarai, MP, Jajpur, Shri Debasis Nayak, MLA Bari, Chitra Arumugam, Commissioner-cum-Secretary, Handlooms, Textiles & Handicrafts and Satya Kumar Mallick, Collector, Jajpur will grace the occasion. People from all walks of life have been appealed to wear handloom fabrics on that day and once in a week as a tribute to the millions of weavers of our country.

Sucheta Priyadarsini, Information Officer

PROMOTE ODISHA TOURISM ON WORLD TOURISM DAY CELEBRATION

Chief Secretary, Shri Gokul Chandra Pati has advised to promote Odisha Tourism on World Tourism Day. Shri Pati has advised to orient the events of the celebration towards inviting more investments to the State in Tourism and Culture Sector. Shri Pati has given these directives while presiding over a high level meeting held at Secretariat Conference Hall regarding celebration of World Tourism Day and organization of the 50th Annual Convention of the Federation of Hotel & Restaurants Association

of India (FHRAI) in the State. It has been decided to hold these 2 events under joint collaboration between the Department of Tourism, Govt of Odisha and FHRAI.

27th September is the World Tourism Day. It has been decided to start FHRAI convention on 25th September and continue it up to 27th so that both the events can be jointly celebrated. The executive members of FHRAI present in the meeting, said that around 1200 delegates from different parts India and abroad will participate in this joint event. Chief Secretary Shri Pati has advised to highlight the eco-tourist spots of Chilika, heritage sites of Puri and Bhubaneswar along with Odisha handlooms and handicrafts. Development Commissioner Shri U.N. Behera advised to take the delegates to Smritibana at Bhubnaeswar and give them a feel of the spot.

Smritibana offers the chance to a visitor to plant a tree with his name and address scribed on a platform near the tree so that he or his relations can revisit the spot and recall the memory. The Forest Department takes the responsibility of preserving the tree and the spot as per the terms and conditions of plantation. The Vice-Chairman, BDA Shri Krishan Kumar, present in the meeting has been advised to organize a plantation site in collaboration with Forest Department for planting of trees by the delegates of FHRAI.

It has been decided to develop a 3D tourist map of Odisha and place it on conspicuous platform at Biju Patnaik Airport. The Director, Handicrafts and ORMAS have also been asked to organize a handicrafts exhibition at Ekamra Haat on these days. Principal Secretary, Industries Shri Sanjeeb Chopra, Director, Tourism, Shri Anil Kumar Samal, members of FHRAI namely D.K. Nanda, Soubhagya Mohapatra and Debesh Pattanaik along with other members participated in the discussion.

UPGRADATION OF CAPITAL HOSPITAL TO A POST GRADUATE INSTITUTE

Govt has taken up the proposal for upgrading the Capital Hospital to a Post Graduate Institute. This has been discussed in a high level meeting held under the chairmanship of Chief Secretary Shri Gokul Chandra Pati in Secretariat Conference Hall wherein Principal Secretary, Health & Family Welfare Department, Smt. Arati Ahuja tabled the proposal and outlined the issues for discussion. Considering the proposal, Chief Secretary has directed the Secretary, Works, Shri N.K. Pradhan, present in the meeting to take a field survey of the existing Capital Hospital area and prepare a master plan at the earliest.

Replying to a media query after the meeting Principal Secretary, Smt Ahuja said that the upgradation project will be financed by State Govt. and the amount of funds required will depend on the approved architectural plan. Available data shows as per MCI guidelines around 25 acres of land are required for PG Institute for admission of 50 students in the first phase. Other infrastructural requirements include academic building of 18,800 sqmt., administrative building and 200 seated hostel.

Development Commissioner, Shri Upendra Nath Behera, Additional Chief Secretary, Finance Shri R. Balakrishnan, Principal Secretary, GA, Shri G.V.V. Sharma, Secretary, Women & Child Development, Shri Saswat Mishra along with other senior officers of concerned departments participated in discussion.

ONE STOP INDUSTRY FACILITATION CELLS START FUNCTIONING AT STATE AND DISTRICT LEVELS

In another bid to attract more investments to the State, Govt has set up State Level Facilitation Cell (SLFC) and District Level Facilitation Cell (DLFC) to address the grievances of industrial units and to expedite the grounding of the newly approved projects. These cells will provide focused attention in actualization of the investment proposals at ground level through a one stop facilitation process. This has been discussed in the State Level Single Window Clearance authority meeting held under the chairmanship of Chief Secretary, Shri Gokul Chandra Pati in Secretariat Conference Hall wherein Principal Secretary, Industries Shri Sanjeeb Chopra outlined the issues for discussion and presented the new investment proposals for consideration. Chief Secretary has directed the facilitation cells at State and District levels to check the State Monitoring Group (SPMG) and Central Monitoring Group (CPMG) website on daily basis and track the grievances, problems and issues posed by the industries. The cells have been authorized to take up and resolve the issues raised by the project proponents within a period of 15 days. The respective departments have also been asked to render necessary cooperation in the matter. Chief Secretary has further directed the cells to put up the unresolved issues before the SPMG/ DPMG respectively. It may be pertinent to mention here that SPMG functioning under the Chairmanship of Chief Secretary addresses the issues faced by investment proposals within the range of Rs.50 cr to Rs.1000 cr. The projects with investment proposal of more than Rs.1000 cr are monitored by CPMG.

Replying to media queries after the meeting, General Manager, IPICOL Shri Kalyan Charan Mohanty said that the SLSWCA meeting today considered 7 proposals out of which 3 have been recommended to HLAC after necessary scrutiny and 4 proposals have been accorded approval. The projects recommended to HLAC include the proposal of Bhusan Power & Steel Ltd. for expansion of steel making capacity from 2.80 MTPA to 5.5 MTPA at Thekeloi in Sambalpur district with investment of Rs.4837 cr., the proposal of Ardent Steel Ltd to expand its iron ore pelletisation plant from 0.60 MTPA to 1.80 MTPA and addition to iron ore beneficiation plant at Phulijhar in Keonjhar district with investment of Rs.4031 cr. and the proposal of Utkal Alumina International Ltd. for expansion of its alumina refinery capacity from 1 MTPA to 1.5 MTPA and CPP from 50 MW to 90 MW with investment of Rs.7563.70 cr. The projects which have received in principle approval of the committee include the proposal of Pro Minerals Pvt. Ltd. to set up MTPA iron ore pelletisation plant at Basantpur in Keonjhar district with investment of Rs.238.97 cr., the proposal of Saraf Agencies Pvt. Ltd. to set up 15 MW CPP at Chatrapur in Ganjam District with investment of Rs.99 cr., the proposal of Ramco Cement Ltd. to set up 0.9 MTPA cement factory inside IMFA complex, Choudwar in Cuttack district with an investment of Rs.406 cr., and the proposal of Indian Oil Corporation Ltd. to set up a common user facility for storage of petroleum products at Berhampur in the district of Ganjam with investment of Rs.280 cr. Development Commissioner Shri U.N. Behera, Additional Chief Secretary, Finance, Shri R. Balakrishnan, Principal Secretary, Steel & Mines, Shri Raj Kumar Sharma, Principal Secretary, Revenue & Disaster Management, Dr. Mona Sharma, Principal Secretary, Energy, Shri Suresh Chandra Mohapatra, CMD, IDCO, Shri Vishal Dev, CMD, GRIDCO, Shri Hemant Sharma along with other senior officers from concerned Departments participated in the discussion.

U.K.Mohapatra, Information Officer