



# ORISSA REVIEW

August 1994





*Hon'ble Governor Shri B. Satyanarayan Reddy is moving round the Chariot of Lord Balabhadra during the Car Festival at Puri on 10-7-94.*



*Chief Minister Shri Biju Patnaik is seen amidst the Sevakas during the Pahandi of Lord Jagannath at Puri on 10-7-94.*



*Shri Surasen Jena, Director, Information & Public Relations inaugurating the Bhajan Samaroh at Puri on 18-7-94.*

# AUGUST 1994 ORISSA REVIEW

Vol. LI, No. 1

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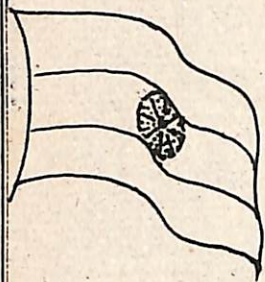
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जन गण मन अधिनायक जय हे  
भारत भाग्य विधाता  
पंजाब सिन्धु गुजराट मराठा द्राबिड उत्कल बंग  
विन्ध्य हिमाचल यमुना गंगा रुच्छल जलधि तरंग  
तव शुभ नामे जागे तब शुभ आशिष मागे  
गाहे तव जय गाथा  
जन गण मंगल दायक जय हे  
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### Resolution on the Eve of Independence

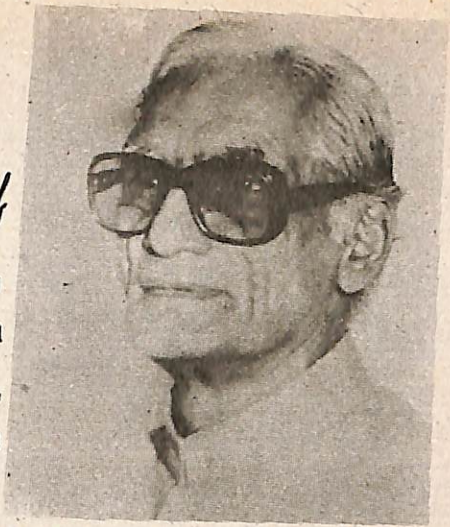
After the last stroke of midnight, all members of the Constituent Assembly present on this occasion do take the following PLEDGE :

*At this solemn moment when the people of India, through suffering and sacrifice, have secured FREEDOM, I ..... a Member of the Constituent Assembly of India, do dedicate myself in all humility to the service of India and her people to the end that this ancient land attain her rightful place in the world and make her full and willing contribution to the promotion of world peace and the welfare of mankind.*

*Excerpts from the speech delivered in the Constituent Assembly, August 14, 1947.*

*Message of*  
**Shri B. Satyanarayan Reddy,**  
Governor of Orissa

*On the occasion of the 48th Independence Day,*  
15th August, 1994



*On the auspicious occasion of the fortyeighth Independence Day of our country, I convey my greetings and good wishes to the people of Orissa. As we commemorate that historic and momentous day and recall the sacrifice of countless freedom fighters, who gave their lives, let us also dedicate ourselves once again in the service of the nation in the same spirit of selfless devotion which inspired those martyrs.*

*The precious gift of freedom, is a legacy from generations of patriots who fought for many decades with dauntless courage and tenacity. Our freedom struggle under Mahatma Gandhi is unique in the annals of mankind, as it was based on Satyagraha and Ahimsa. The people of Orissa participated in this great national movement with dedication and fervour. Let us today pay homage to all those who sacrificed their lives, in the service of our motherland. The freedom we won, on 15th August, 1947, was only a beginning. It gave us the freedom to determine our own destiny, and realise the aspirations of our people. Today, to preserve that freedom, to enrich the lives of our people and fulfil the dreams of the common man, we have to pursue the task of nation building with wisdom and perseverance. We have to achieve progress and prosperity with social justice and harmony.*

*Orissa is rich in natural resources. Our people have a tradition of exquisite craftsmanship. To harness the full potential of our endowments, and to ensure the development of all, we have to make a determined and vigorous effort. The policies of the Government are focussed at conferring tangible economic benefits and social justice on the common man and to develop the core capabilities of the economy for sustained development. Orissa's economy is predominantly rural. Agriculture, which provides 75 per cent of rural employment, plays a vital role in the State's economy. A record production of over 87 lakh Metric Tonnes of foodgrains was achieved in 1993-94. The production of rice, the most important foodgrain in the State, increased dramatically to over 68 lakh Metric Tonnes in 1993-94. The Government have taken up an extensive programme to increase the production further as well as to diversify the cropping pattern in the State. Special emphasis has been laid on the promotion of oilseeds, horticulture, supply of quality seeds and distribution of improved agricultural implements. Substantial improvements in the marketing*

infrastructure and irrigation facilities are also visualised in the next year. Under the Krushak Kalyan Scheme, the Government is encouraging farmers to tap the vast ground water reserves with risk coverage for failure. Large scale labour employment programmes have been initiated in rural areas to increase the purchasing power in villages as well as to create durable community assets. For the old and the disabled, the State is providing social security pension. More than 66,000 additional beneficiaries will receive pensions this month onwards. My Government has made special efforts to empower women, the scheduled castes and scheduled tribes as well as the backward castes. The Kalinga Kutir Yojana has proved an effective measure to tackle the problem of rural housing for the poor.

A balanced and comprehensive development, as well as efficient management of the energy resources, is the key to the long term and enduring growth of the economy. With the completion of the first and second units of Ib Valley Power Project, a substantial addition of 420 megawatts to electricity generation will be achieved. It is a matter of considerable pride that Orissa has led the country in restructuring the power system by planning the separation of generation, transmission and distribution. This has been widely appreciated in the country and abroad. Apart from energy sources, another major strategic initiative taken by the Government is in the development of the mineral resources of the State, by attracting foreign investment in this sector. Combined with the proposal to construct the dedicated railway line to Paradip and the deepening of that port, the economy of the State will receive a global impetus.

The road to progress is an arduous one, which holds many challenges. To confront and surmount them, we will require the dedication, the zeal and the skills of all. To achieve success in building the future of Orissa, peace and tranquility are crucial. Communal harmony and a commitment to the welfare of the community are essential to achieve the common goal of prosperity. Tolerance, universal brotherhood and goodwill, which characterise the cult of our own Lord Jagannath, are the values which ensure communal harmony and peace. Let us cherish and preserve these traditions. Independence Day is not merely an occasion for celebration. It is also a day to rededicate ourselves to the selfless service of our nation. I urge all of you to join me in resolving to create a compassionate and just society, which gives equal opportunities to all, while protecting the deprived. Let us also devote ourselves with ceaseless dedication to preserving the freedom of our nation.

*Message of*  
**Shri Biju Patnaik,**  
Chief Minister of Orissa

On the occasion of the 48th Independence Day,  
15th August, 1994



On the auspicious occasion of the celebration of our Independence Day, I convey my sincere wishes and compliments to my loving brothers and sisters, the people of Orissa.

Independence is the invaluable treasure of a nation. The memory of our resolute struggle to free the country from the shackles of British Imperialism even now thrills us. At the clarion call of Mahatma Gandhi, we and our million friends, men, women and youth jumped into the war sacrificing all comforts and the comforts of home. Many of the participants are now dead and gone. Our young generation does not have any experience of past suffering and sacrifice.

Pandit Jawaharlal Nehru had said on August 15, 1947, "Long years ago we made a tryst with destiny and now the time comes when we shall redeem our pledge..." After a lapse of fortyseven years we should now ask ourselves, "Have we proved true to our pledge?" In our country crores and crores of people are still left to rot in poverty, starvation and unemployment. Independence has no meaning for them. We will have to resume the war against poverty, ignorance, illiteracy; against dowry, injustice, corruption and indolence. I speak it with a heavy heart that we have not been able to free ourselves from many a social evil even after fortyseven years of our independence. The malady of dowry has still its firm grip over the ignorant, the enlightened, the poor and the rich as well, and this puts no limit to bride death and bride torture in our society.

Similarly one of the major causes of poverty and exploitation in our society and particularly, in the tribal community is liquor. I have banned the brewing and sale of country liquor throughout the State, even if it causes an annual loss of nearly Rs. 50 Cr. to the State exchequer. But it is a matter of joy, that for this, the women are showing exemplary enthusiasm. Women from various parts of the State have come up with plenty of guts to destroy the vats of country liquor. Such



anti-liquor awareness, I am confident, will gradually gather momentum and will help extricate the society from the clutches of hooch-demon. Not this alone, we will have to engineer a determined mass movement against dowry, illiteracy, prejudice, population explosion, and all such social maladies including threats of cultural perversion. I hope millions and millions of young men and women of my State would be drawn to this movement and help build a healthy and agreeable society.

On this auspicious occasion we will have to ponder over solidarity and prosperity of our country. Our history is five-thousand year old. People belonging to various tongues, castes and creeds have accepted this land as their own. India is the land of unity. But some divisive forces have now no hesitation to spread disunity in the name of caste, language and religion. We will have to guard ourselves against these forces. At any cost, we will have to safeguard India's unity and solidarity. For this, we need enough of goodwill and tolerance. I count upon the continuity of goodwill and tolerance among our people.

Political independence is meaningless without economic independence. While we fought for our freedom under the leadership of Mahatma Gandhi, we used to emphasize on 'native' goods and 'self-reliance'. Despite our natural resources our youths are unemployed and we are poor still. We are unable to think of development without foreign aid. We are being dragged unto abysmal poverty because of our exploding population. In order to resolve these issues I strongly believe that the youth of today would imbibe the same sense of discipline and courage as was evinced during the days of freedom struggle.

I would, therefore, wish to appeal to all my brothers and sisters, grandsons and granddaughters and children of my State to assist in the process of nation-building with courage and a sense of discipline. By this alone the dream of creating golden Kalinga and golden India will be realised, our independence and solidarity will have permanence and India will emerge as a sovereign power in the whole of the world.

JAI HIND

*Bisipatna*



*Message of*  
**Shri Bairagi Jena,**

Minister, Information & Public Relations, Orissa

*On the occasion of the 48th Independence Day,*

15th August, 1994

This is a privilege for me to convey my heartfelt wishes to the people of Orissa on the occasion of the 48th Independence Day Celebration and pay respectful homage to those freedom fighters of our motherland, whose sacrifice and dedication brought the light of freedom to us.

Therefore, it is a moral responsibility on all of us to protect our hard-earned democratic traditions & values in spite of the rising tendency of divisive forces against our enviable integration amidst peace and harmony.

The task ahead of us is to accomplish social justice and socio-economic upliftment of the weaker sections of our society, and the status of women.

Let us promise on this auspicious occasion in the name of our motherland that we will join our hands together to accomplish our goal of achieving all round development of the State, against whatever odds that may come in our way.

JAI HIND

# SECULARISM: A Sociological Perspective

Dr. B. Pathak

U. K. Mohapatra

Secularism, as is understood in practical political ethics in contemporary India today, is linked with non-interference in the religious autonomy of a community, non-recognition of any religion as the state religion and providing equal protection to all religious communities for their self-growth and enrichment. Such a political ethic, having its genesis from freedom movement and intensified in post-independence era has put Indian society in a great ideological crisis and confusion. Such an interpretation of the term has become the hunting ground of vested interest politicians because of which the nation has been conditioned to pay heavy psycho-social costs. The unprecedented events during last four decades have alarmed us several times and have created 'identity-crisis' for our nation as an authentic pluralistic society, in the international scenario. Under such conditions, the ideological as well as practical reprints of secularism as a socio-political ethic has to be reviewed.

The Western model of secularism as a socio-political ideology that grew out of the friction between the Church and the State can not be photocopied in Indian society obviously for three reasons. Religion is the basic life-spirit of Indian society. The emotional identity of Indians with India is far more deeply connected with religious sentiments. Philosophical enquiries, which later on unfortunately became stagnant in the name of religion and got sealed with dogmatism and ritual conformism has saved Indian society from complete dilution during the periods of foreign rule. Religion has provided an escape and a peaceful shelter to Indians during the periods of socio-political chaos and turmoil. Indian society for centuries has become a fertile ground for the growth and nourishment of various religious doctrines. Thus, an anti-religious ethic could not have been planted on the religious and sacred soil of India. Secondly at the time of Indian

independence, Indian society, like western society had not gone through long periods of revolution and reformation in the direction of secularism, rationality and scientism. India's struggle for independence was guided and controlled by spiritual leaders. The independence movement, for the common mass, was a hatred against western culture and religion. From Rabindranath Tagore, to Gandhi, everybody had an emotional and spiritual appeal for Indian mass.

Indian Secularism came to connote a promise to protect and safeguard all the religions and to treat each one in equal terms with the other. On 9th August 1942 Gandhi spoke out, "**Hindustan belongs to all these who are born and bred here and who have no other country to look to. Therefore it belongs to Parsis, Beni Israels, to Indian Christians, Muslims and other non-Hindus as much as to Hindus. Free India will be no Hinduraj; it will be Indianraj based not on the majority of any religious sect or community but on the representatives of the whole people without distinction of religion**". On another occasion, Nehru reassured, "India is a common home for all those who live here to whatever religion they belong..... they have equal right and obligations..... **We are building a free secular state, where every religion and belief has full freedom and equal honour, whose every citizen has equal liberty and equal opportunity**".

Thus, secularism in India was tried as a socio-political technique to re-unite and re-integrate a fractured society into one national community. After independence, the Constituent Assembly felt that the new Government would be best supported by allowing all the citizens

freedom of religion, faith and worship. It was also believed that through this technique the process of economic development could be effectively carried on and the boundaries of traditional social structure could be broken.

Secularism has to be made a social order. It can not be fruitful if it is accepted as a technique, method, policy or instrument, as is described in various policies and programmes on secularism. It has to be admitted that society and religion can not be separated from each other, at least, in Indian context. Hence, secularism in India cannot be anti-religious; not even a materialistic or scientific world-view based on human rationale and reasoning. Secularism has to be turned to a religion to create a new social order. It has to be remembered that man takes shelter under shade of religion for peace, security and even for material progress. Secularism does not have a doctrine, a theory, a belief or faith of its own. It does not speak of ultimate truth, it does not satisfy man's hunger for knowledge about this infinite universe, it does not give any prescription to man when he is troubled with failures, mad with frustrations and restless with anxieties. It does not have specific observations and ceremonies so as to engage the leisure hours of the people. It does not prescribe any method in which the individual can go to a point of ecstasy to feel a different power within him, a feeling which keeps him bound up with a particular faith. No 'ism' can be made a way of life without a specific doctrine, philosophy and body of faiths. Keeping these fundamental facts in view, **Secularism has to be developed to a religion with basic emphasis on humanism, spiritual perfection and search for eternal truth.** 'Truth is God' is to be its basic philosophy. It has to be enriched with rites and rituals like 'Pravat Pheri', 'Rakhi Bandhan', 'Yogic practices', 'reverence for natural environment' etc. Of course, details of these faiths and beliefs are again a matter of deep and detailed study of human nature and spirit of the changing time. (This needs a lot of mental as well as intellectual exercise). What we should emphasize is a positive approach and a definite doctrine of secularism instead of it being put in contrast with the great religions like Hinduism, Islam, Christianity etc. Its doctrine is to synthesise the basic teachings and philosophies of various

religions like fraternity, universal brotherhood, love, sympathy, sacrifice, uncompromising enquiry of truth etc. Efforts are to be made to find communality in religious practices of various rituals so that followers of different religions could understand each other better and could realise that behind the outer symbols of these practices lie the fundamental need for brotherhood, harmony and happiness. Of course, these are all the teachings of all other religions. But the fundamental problem with them is each of them is founded upon a doctrine that it is the highest, purest and "its perception of reality is unsurpassed, and as a consequence its way of life and deliverance from life are the privilege of only its followers". Such a belief in the great religions, prohibits the development of the spirit of equal honour for all religions which secularism tries to achieve.

Of course, the task is not as easy as is told out to be. A doctrine to develop as a positive religion needs a period of evolutionary growth. For this transitory period we can do best by contributing towards its rapid growth.

The first and foremost task is that religion should not be understood as a contradictory doctrine of secularism. There has developed a negative attitude towards the role of religion for national harmony, modernization and economic development. Religion has often been put as a barrier to these processes. Different religions have been commonly understood as opposed to each other. Such negative attitudes and emphasis on negative aspects of all religions be first overcome. Positive and humanitarian aspects in all religions should be highlighted, taught and propagated in the name of humanism and secularism. **The slogan that 'All religions are equal', implies a divisive tendency.** It silently speaks of the separate identity of different religions. The person who echoes the slogan feels that it is the greatness of his own religion to honour other religions. Such a feeling underimplies a sense of superiority of one's religion over others. **So the common teaching of all the religions which are basic philosophies of life be taught in the name of secularism and humanism.**

In the process, the intelligentsia, the teachers, political leaders, voluntary organisations and

mass-media have to take up the major task. Particularly, the intelligentsia and the teachers have to utilise the media, social platforms and the school curriculum with a definite determination. They have to remember, 'if they fail in this direction others in the service of Demon and Devil would undo all the good work of all our schools, teachers, and preachers like Buddha and Gandhi". Young children are to be provided with simple lyrics and poems, idioms, quotations that speak of universal truths regarding humanism. The school work, text books etc. should begin with a prayer to the religion of Secularism and the sacred eternal Motherland and its natural objects. Let each child of India today learn and internalize—' I am a part of the indivisible unity that is Indian Nationality. I am indispensable to this noble edifice and without me this splendid structure of India is incomplete and *without India, the eternal motherland of my forefathers I have no existence and identity.* I am an essential element which has gone to build India. *She is the very life, blood and breath within me.* I can never surrender this claim *and privilege'* (Maulana Abul Kalam Azad).

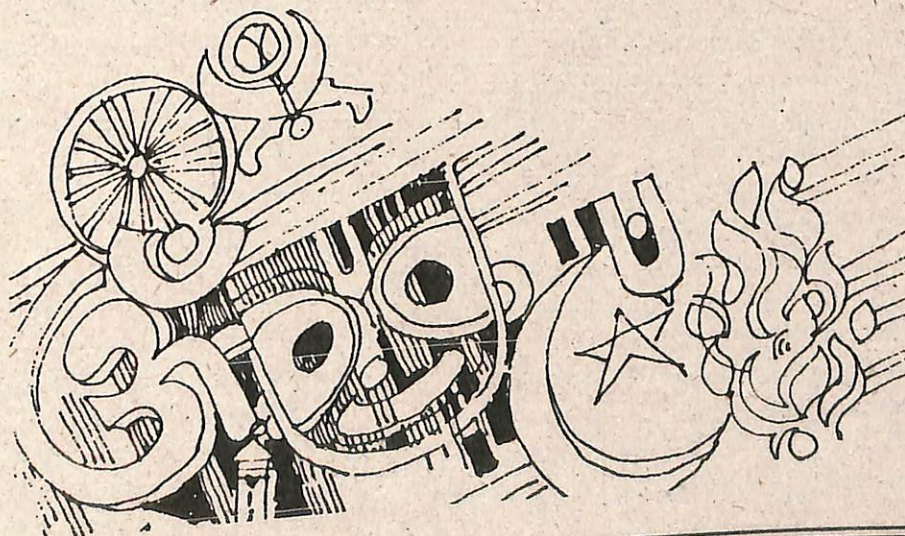
The events in last four decades clearly demonstrate how 'politicism' and 'party-ism' has sharpened and deepened the earlier divisive tendencies like communalism, casteism, sectarianism, fundamentalism etc. Indian society is on a crucial trial in the history of its democratic polity. Nationalism and national interest is far ahead of the issues like Mandir, Masjid, Khalistan or autonomy to Kashmir. The great leaders like Gandhi, Nehru, Azad, Subash could win the hearts

of Indian masses not because they appealed or provoked their religious sentiment, but because, they turned their attention towards basic needs and requirements of the people. Mother India has been best served when her sons and daughters have gone far above the primordial loyalties by breaking down mental barriers which confine them to separate enclosures. Let history teach us and let the alarms of forthcoming disaster put a chain on our selfish vested interests.

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# The Prajamandal Movement in Orissa—Nilgiri (A Brief Account)

Santhosh Kumar Sethi,  
Susmit Pani.

Nilgiri was a Garjat State unit. Its merger with the Orissa Province was effected on 14th November 1947. It is situated between 21°17' and 21°35' North latitude and 86°26' and 86°49' East longitude. It was one of the most disturbed among the twenty-six princely states of Orissa during nineteenth century. A series of popular uprising and disturbances had occurred in this State between the period 1875 and 1947 against the royal authority or autocratic rule. The Prajameli of 1883-84, the uprising of 1922, 1928 and 1932 are noteworthy to mention in the history of the Prajamandal movement in the state of Nilgiri. The origin, nature and development of the Prajamandal Movement must be discussed as a prelude to the analysis of Prajamandal Movement in the state of Nilgiri, in order to have a clear and better understanding.

So far the origin of Prajamandal movement is concerned, several times in the nineteenth and twentieth century the people in these twenty six princely states popularly known as Garjats had revolted against their oppressive rulers.<sup>1</sup> Orissa was not offered on a golden plate to the English. There were numerous resistance movements in the earlier phase of British occupation.

The Paika rebellion, Parlakhemundi rebellion, Ghumsar rebellion, etc., are noteworthy. The later movements were inspired by principles of democracy and rights of men. Administration in many of these states was oppressive.<sup>2</sup> Appalling economic, political and social conditions prevailed in most of them. Peasants were oppressed, land revenue and taxation was excessive and unbearable, education was retarded, health and other social services were extremely backward and freedom of the press and other civil rights hardly existed. The bulk of the state revenue was spent on the luxuries of the princes. In several states serfdom, slavery and forced labour flourished. Sure of British

guaranteed protection the princes had no fear of the challenges of internal revolt and external aggression and consequently indulged in excess without restraint. The English protected them for they feared that any challenge to the local rulers may be directed towards the English Government.<sup>3</sup>

Moreover, the British authorities began to use the princes to prevent the growth of national unity and to counter the rising national movement. The princes in these Garjat states in turn depended for their self-preservation from popular revolt on the protection by the British power and adopted a hostile attitude to the national movement. There seemed to be a mutual understanding between the English and Garjat ruler. But gradually with the advance of national movement in Orissa, the people in these native states became conscious of their rights and a beginning was made with the organization of various *Garjat Praja Sammilanis*. These *Sammilanis* urged the ruler to grant to their subjects rights of occupancy on holdings and fundamental rights of citizenship and stop collection of illegal exaction like *Rasad*, *Magan*, *Bethi* and *Begari* etc. At this juncture Prajamandals were formed in various princely states to ventilate the grievances of the people before the ruler.<sup>4</sup> Among the demands, they had the ultimate goal of the introduction of representative Government.

The Prajamandal movement assumed serious proportion in Nilgiri in addition to Dhenkanal, Talcher and Ranpur. Therefore it can be said a beginning was made in Nilgiri in the history of Prajamandal Movement in Orissa. In Nilgiri, during the course of an agitation against *Bethi* and *Magan*, nearly 2,000 people were forced to leave the state for Balasore only in 1928. Ultimately with the intervention of the paramount power, a settlement was arrived at. Balasore was

then the prime centre of nationalist activities. It seems obvious that the heat of the civil disobedience movement had its natural repercussion in the neighbouring pockets of Balasore.

In 1932, an association named *Yuva Sangha Samiti* was organized in Ajodhya, a village some 20 kilometres from Nilgiri, with the object of carrying on constructive activities. The local leadership that took up such an initiative consisted of Pranabandhu Agasti and Balaram Raj. But they were arrested on May 2, 1932. As a mark of protest and to commemorate the incident the youth of Ajodhya village continued to hold meetings on May 2 every year since then. In June 1938 Balawant Ray Meheta, the Secretary of All India States People's Conference arrived at Cuttack to organize the Prajamandal activities. By then Mahatma Gandhi had given his clearance for carrying forward the democratic movement into the princely states. Addressing a meeting at Cuttack on 5th July 1938 he stressed the necessity of removing the miseries of the states' people.

At this stage, the Orissa States Enquiry Committee levelled charges of forced labour, non-payment of wages for the labourers and collection of *salamis* during the royal marriage against the Nilgiri Darbar, and the Prajamandal of Nilgiri started agitation against the Darbar under the leadership of Kailash Chandra Mohanty. By the middle of July 1938, in Nilgiri 116 Prajamandal agitators had been arrested on account of the violation of the state regulations. Due to the harassment by the state authorities, the agitators found it difficult to maintain their headquarters in Nilgiri. They made the village of the Balasore district on the border of Nilgiri, their headquarters. From the village trained volunteers were sent to Nilgiri to carry on agitational activities. The Darbar of Nilgiri adopted very repressive measures against the agitators. Those who held meetings and processions were fined or flogged. But the agitation could not be suppressed because of the popular support behind it and the organizing ability of the agitators. The movement particularly became intense after the arrest of Banamali Das, the young Secretary of Nilgiri Prajamandal. On 10

August 1938 the police fired upon a procession of agitators, which resulted in some injuries. On 11 August also the police resorted to lathi charge on the agitators and fired upon them. As a result a number of agitators sustained several injuries. The people of Nilgiri became so incensed over the police oppression that they excommunicated the Raja's family.<sup>6</sup>

At length Kailash Chandra Mohanty gathered a mob of eight to ten thousand people to launch a civil disobedience movement against the Darbar. At this stage Harekrushna Mahtab, the Chairman of the States Enquiry Committee, intervened. Major Bazelgettee, the political agent and Solomon, the Collector of Balasore also made efforts to restore normalcy. After much discussion among Kailash Chandra Mohanty, the Dewan of Nilgiri Darbar and Harekrushna Mahtab, a settlement was made. As a result the rebellious people of Nilgiri withdrew the ex-communication of the Raja's family and the Raja released those who had been arrested and imprisoned. The people of Nilgiri were granted civil liberties and then the right to ventilate their grievances in a constitutional manner. The practices of *bethi* and *magan* were done away with. But the Raja did not concede the Prajamandal demand for the formation of a State Assembly and the popular control over the state budget.

In 1937 an Enquiry Committee was constituted to investigate the condition of the native states. Harekrushna Mahtab was its Chairman. In July 1938, the Committee submitted its report. It is found that in most of the states people suffered from worst oppression. One of the recommendations of the Committee was to cancel the *sanads* granted to the feudatory chiefs and merger of their territories with the province of Orissa. Hence the Prajamandal Movement of Nilgiri became a milestone in the political history of Prajamandal movement in Orissa and in the movement of India.

The above discussion is a pointer to the yeoman service rendered by Prajamandal Movement in general and the Nilgiri rebellions in particular. In the thirties and forties of this century while the whole nation was gripped with the question of British oppression, these movements exposed yet another theatre of native

suppression. These movements carried forward the democratic principle to the doors of common man; it aroused a consciousness amongst them about their rights. The contradiction of the democratic principle of the national movement with the continuance of princely states was ultimately sorted out by their merger in the post-independence era. The last nail was hammered when the privy purse of the Indian rulers was abolished.

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6. Version extracted from the personal interview with Banamali Das of Nilgiri.
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Rasad—Free supply of food to the ruler, his relatives and officers in moffusil campus.

Magan—Free contribution on the occasion of marriage and special function in palace.

Bethi—Free labour for construction of work undertaken by ruler.

Beggari—Free carriage of luggages of Raja or his officers.

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- \* 58 bridges to be completed during the current financial year.
- \* A sum of more than Rs. 80 Crores has been earmarked for modernisation of rural roads.
- \* The department has taken up construction of 423 bridges which would cost Rs. 150 Crores.
- \* During 1993-94, 7,716 tube-wells and 425 Sanitary Wells were set up in 4,752 villages.
- \* For the first time tube-wells are being provided in 697 water scarcity villages.
- \* A target has been fixed to set up 7,759 tube-wells and 1,069 Sanitary Wells in different villages of the State.
- \* During the last four years, 312 rural drinking water projects have been taken up out of which 80 projects have already been completed. During 1994-95 attempts are being made to complete another 74 projects.

Source : Rural Development Department



# Nabakrushna Choudhury : A Tribute

Purnima Rath

The Oriyas fought against the British from the very beginning and lost. But the spirit within them continue to live waiting for an opportunity to free their motherland. The only aim they cherished had been their independence. This atmosphere prevailed in Orissa all along the nineteenth century and in the twentieth century it received a new dimension. Nationalists in Orissa desired not only to free India from the British domination, but at the same time they demanded a separate homeland for the Oriya speaking people. Such was the political situation in Orissa when Nabakrushna Choudhury appeared on the scene.

Nabakrushna was the son of Gokulananda Choudhury, a Zamindar in Cuttack district. He was born on 21 November 1901 in Kherasa, a village near Jagatsinghpur. After completing his school education at Pyarimohan Academy, Nabakrushna received higher education at Ravenshaw College, Cuttack and Shantiniketan. He had two aims in life. Being an Indian his ambition was to get back the freedom of his motherland. Secondly, he desired to free man from various disparities imposed by society.

To achieve these ends Nabakrushna followed the path of non-violence, a principle that received universal recognition. And through non-violence he planned to work-out his political programme. But in this he was different from other political leaders. He was democratic revolutionary and through a democratic revolution he aimed at changing the traditional practices of society. His emphasis was on one thing : that the traditional society should change. The method, Nabakrushna was eager to adopt, might be Gandhian or Socialistic.

In 1921, Orissa along with the whole of the Indian subcontinent experienced an unprecedented political situation when Gandhi launched the non-co-operation movement. In

Orissa the Utkala Pradesh Congress Committee was formed under the leadership of Gopabandhu Das. This Committee was mainly responsible for spreading the message of the non-co-operation in towns and villages. Schools, colleges and courts came under its sway. Oriyas were persuaded not to use foreign goods and to boycott the elections. Under this programme spinning had been emphasized as a political weapon against the British. While all these took place in Orissa, Nabakrushna Choudhury was a student, still he did not sit idle. Not only he took part in the non-co-operation movement, he enlisted his friends for the purpose of carrying the message to villages. Organising meetings at various places Nabakrushna planned to familiarize the villagers with the freedom movement. Discarding foreign cloth and picketing before wine shops had become very common during those days. The police had been very harsh towards these freedom fighters. But Nabakrushna did not look back. A life of hardship in jails did not kill his courage nor did it dissuade him from making great sacrifices for the motherland.

In 1930, Nabakrushna Choudhury along with his wife Malati Devi actively participated in the Salt Satyagraha movement. As a result he was arrested and released from the Cuttack jail on 8th November 1930. After the conclusion of the Gandhi-Irwin Pact in 1931 Nabababu joined in the volunteer training camp functioned by Hindustani Sevadala. He once again took part in the nationalist movement in 1932 and was arrested. During the time of Civil Disobedience Movement the people were asked not to pay the *choukidari* tax. The villagers of Srijanga took lead in the programme. Nabakrushna while actively participating in this movement was arrested and sentenced to imprisonment. First he was kept in the Balasore jail and then was transferred to Cuttack.

Though his belief was first founded on Gandhian principles he preferred to shift his ideas

to Socialistic Idealism. Having been a follower of Socialistic principles he reacted against the system of society that tolerated the exploitation of the poor by the rich Zamindars. On the whole he was a Marxist. The trend that aimed at establishing itself in the world could be seen clearly and it was Marxism where feudal and capitalist exploitation was no more there. It was true that it was beyond the capacity of an individual to organise the people for achieving a political end. But Nabakrushna Choudhury succeeded in achieving this. Taking Gouranga Charan Das, Sudhira Chandra Ghosh, Nrupen Sen, Manmohan Choudhury and Surendranath Dwibedi with him as his companions, he formed Utkal Congress Samyabadi Sangha, an organisation mainly fought against exploitation.

It is well remembered that he, all the while remaining a friend of the leaders of the Congress, maintained an individual approach to problems relating to the peasant class. In 1934 socialistic ideas took root in Orissa politics with his efforts. With his experience from Gandhi's Sabaramati Ashram and he gained knowledge on village economy at Shantiniketan. Then he established a farm at Tarikunda village near Anakhia. The Congress Socialist Party came into existence in 1934 under N.G. Ranga's leadership. This brought an opportunity for Nabakrushna. With an aim to fight against the exploitation of the peasants he edited *Sarathi*, a periodical that became the effective weapon of the peasants' movement. Among various demands of the agitators the abolition of feudalism remained the most important demand.

In 1936 the peasants' movement began under the leadership of Nabakrushna Choudhury in Orissa. He felt that the independence of the country would remain in dream as long as the peasantry lived under exploitation. His main aim behind this struggle was to raise the socio-economic condition of the farmers.

The prominent leaders participated in this struggle were Nabakrushna Choudhury, Harekrushna Mahatab, Bhagabati Panigrahi, Surendranath Dwibedi, Manmohan Choudhury, Malati Choudhury and Sarala Devi. Nabakrushna donated the farm, established at Anakhia to the League. Meetings were organised in the residence

of Nabakrushna Choudhury on the river bank of Kathajori and programmes were undertaken. Nabababu went on meeting farmers in villages and persuaded to form organisations. He instilled inspiration and courage in them to wipe out the zamindari system. The first proposal of the first farmers' meeting, held at Bagalpur in Cuttack District was prepared by Nabakrushna Choudhury. This movement stood as a counter force against the Zamindari system. As a result no farmer hereafter could be compelled to salute the zamindar or lay in prostrate before him. The secret that lay in these directives of the movement had to be observed. There was hidden in it the seed of struggle against the Zamindars. Once the peasants were successful they would once for all establish human rights, self confidence and respect. Nabakrushna aimed at achieving a new order of society through the destruction of the old and outworn.

But the ambition that stood central to all the programmes, either social or economic or political had been one : the Independence of motherland. Therefore Naba Babu accepted the policy of struggle against the British in all his activities. It might be the peasants' struggle to overthrow the Zamindari system or Quit India Movement of 1942. In every field his decision was do or die. Nabakrushna along with other Congress leaders joined the Quit India Movement. He was arrested on 9 August 1942 at Cuttack. But before he went to jail he wrote his instructions on a piece of paper—Instructions that the Oriyas should follow. He also ordered to observe 26 January 1943 as Independence Day while they were in prison. The national flag could be taken in to the prison cell. The Collector ordered to charge these youth with *lathis*, if necessary they were to be shot. But Nabakrushna ran to the spot like a mad man and opened his chest before the police and said, "Till the bullet pierces this chest you cannot beat my friends".

The mass struggle was started in feudal states which aimed at the grant of civil liberty, grant of rights of tenants, abolition of feudal dues like *Bethi*, *Rasad*, *Magon* and establishment of the responsible government in the states.

The Garjat Praja Andolana gathered momentum in 1938 against the misrule of the



*Chief Minister Shri Biju Patnaik reviewing the functioning of State Backward Class Commission in his Secretariat Chamber on 5-7-94.*



*Dr. Damodar Rout, Minister, Panchayati Raj is inspecting a million well (deep well) in Phulbani (Kandhamal) district under D.R.D.A. Scheme on 16.7.94.*



*Minister of State, Family Welfare, Dr. (Mrs.) Kamala Das is inaugurating a poster on the occasion of World Population Day, 1994 at Bhubaneswar on 11-7-1994.*



*Construction work of MESCO Steel Plant near Duburi in progress.*



*Shri Ramdhan, Chairman of National S.C. & S.T. Commission met Chief Minister Shri Biju Patnaik in his Secretariat Chamber on 11-7-94 and discussed with him matters related to Kandhamal district.*



*Hon'ble Minister for Pension & Public Grievances Dr. Prasanna Kumar Patsani is addressing a state level Work Camp on Protection of Environment at Tapovan High School, Bhubaneswar on 28th July, 1994.*



*Orissa Governor Hon'ble Shri B. Satyanarayan Reddy speaks on the occasion of the 75th Death Anniversary of Karmavir Gouri Shankar Roy at Cuttack on 13-7-94.*



*Shri Prasanna Kumar Sur, Hon'ble Minister Health, Family Welfare, Refugee, Relief and Rehabilitation, West Bengal is inaugurating the Cultural Programme at Rabindra Mandap on 2-7-94 organised by PRAGATI.*

Rajas of Dhenkanal and Talcher. Samgadhar Das took leadership along with Nabakrushna Choudhury. A demand for responsible Government and freedom of the subjects was placed in Dhenkanal on 11 August 1938. Naba Babu happened to be its author. Again, Naba Babu took leadership of 50 thousand peasants for launching the Prajamandal Movement. To strengthen this organisation *Satyagraha* was started under his leadership. His aim was twofold: to increase the will power of the peasants for further movement and to organise the farmers under one idea for a fight against exploitation and injustice. He was arrested on 3 December 1938.

1946 saw a new beginning in his life. Dr. H.K. Mahatab included him in his cabinet as the Revenue Minister. His political career which began with promise could reach the height of power. Naba Babu became the Chief Minister of Orissa on 12 May 1950 and remained in this position till 19 October 1956. These few years in power brought him immense opportunity to bring about reforms. A change could be felt in socio-economic fields. During his tenure as Chief Minister Zamindari System could be abolished. Under an act a cultivator was allowed to enjoy (2/3)rd of the produce of the land he cultivated. The preliminary steps for land reform had also been taken up. Orissa Official Language Act was passed in the Legislative Assembly under which appropriate emphasis was laid upon Oriya as the official language. Besides he took personal interest in the planning and construction of the Hirakud Dam and the Rourkela Steel Plant. Panchayat Raj Act, Nationalisation of mines and their management under Mining Corporation were all his contributions. The Land Revenue Act and the Land Tenure Committee Report was prepared under his chairmanship. It opened a new chapter in the field of land management.

In the 1951-56 Five Year Plan agriculture was given priority. Therefore he took great interest for establishing agricultural and veterinary colleges in Orissa. In addition to this there took shape an industrial complex at Madhupatna near Cuttack. While he was Chief Minister Naba Babu showed great interest in Vinova. Bhove's Bhoodan

Movement. His respect for the fundamental principles of Sarvodaya made him one of the close associates of Vinova whose appeal for establishing a new social order—on the principles of sacrifice and values proved to be successful.

Naba Babu's far reaching measures brought benefits to the tribal population of the State. The uncultivated land was distributed among the people with assistance to bring it under cultivation. The tribals got Government help to improve their economic standard. Roads were constructed in the tribal areas. Wells were dug in their villages. Irrigation facilities were provided to their land. The children were educated in schools established in their villages. Education brought them ideas and ideas made them aware of the demerits of a social system that exploited them for ages. Naba Babu remained at the centre of all such developmental activities taken up for the tribals. In 1952 when he was the Chief Minister, a land reform movement was started in Gunupur in Koraput District by the tribals. He made an enquiry and took necessary steps to solve their problem.

Nabakrushna Choudhury's farsightedness could clearly be seen in the establishment of Navajevana Mandala in 1947, an organisation that worked for the uplift of the Harijans. Under his guidance Bajirout Chatravasa was established at Angul in 1945 to impart education to the children of the people who lost their property in Garjat Praja Andolana. Later it was converted to a hostel meant for Harijana and tribal students. He also took keen interest in establishing Bharatimandira at Cuttack.

He never thought of remaining in power for his own gain. If power would not serve the people it was better that he should leave it. Therefore he had always aligned political power with social needs. For this he knew it well that everything was meant for the country and for the people. Before such issues the interest of a party or an individual could never be important.

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# Demographic Profile of Tribal Women in Orissa

Dr. A. B. Ota

Many studies have been done on the demographic aspect and on other aspects as well of women as a whole in Orissa. But, since Scheduled Tribes constitute 22.21 per cent of the total population of the State of Orissa which is around 1/4th of its total population, the demographic profile of the women of this section of Orissa's population which have very rarely been studied need to be studied on an urgent basis to have a comprehensive demographic picture of this section of the Scheduled Tribes. This will help the policy makers and planners to formulate appropriate policies for the around development of the tribal women.

The various demographic dimensions of Tribal Women which have been highlighted in this paper are Sex-ratio, Age at marriage, Age and Sex-wise distribution, Labour force participation and Literacy.

## Sex Ratio :

One of the most important demographic markers is sex-ratio (i.e. number of females per thousand males). The Sex-ratio of Scheduled Tribe population in Orissa is always favouring the females ever since 1961. The data reveals that in 1961 there were 1016 females against 1000 males which declined to 1007 in 1971; this ratio again rose to 1012 in 1981 and dropped down to 1002 in 1991 (Table No. 1). Thus, as per the 1991 Census, the Scheduled Tribe females marginally outnumber the males in Orissa. When the Sex-ratio is comparatively viewed with the Scheduled Caste and total population of the State, it is observed that males outnumber the females by a good margin and the females are decreasing in proportion very steadily since 1961 Census and the sex-ratio for Scheduled Caste and total population in Orissa according to 1991 Census figure is 975 females and 971 females per 1000 males respectively. Another important feature of the changing sex-ratio of the Scheduled Tribe population is that during a span of 30 years

(1961—91), the number of females per 1000 males decreased by only 14 points whereas in case of Scheduled Caste and total population it decreased by 40 points and 30 points respectively.

Another notable feature with regard to the Sex-ratio among the Scheduled Tribe population in Orissa is that, although the females outnumber the males when the total Scheduled Tribe population of Orissa is taken into consideration; the districts such as Baleswar, Cuttack, Puri, Dhenkanal, Sambalpur, Sundargarh, Kendujhar and Mayurbhanj districts (8 out of 13 erstwhile undivided districts) show an unfavourable sex-ratio for the females.

However, in the light of the changing sex-ratio among the Scheduled Tribe population in Orissa, micro-level studies need to be conducted in large scale to ascertain the reasons of such changing sex-ratio.

## Age at Marriage and Marital status of Tribal Women :

Census provides us with two very important demographic informations; they are the age at marriage and marital status of both sexes. It is a consensus feeling that the tribals marry at a very early age and child marriage is still in vogue among the tribals in Orissa. But, when the age at marriage of the tribals and especially of the tribal women is analysed and compared with the age at marriage and marital status of the total population of the State, the following trends emerge :

(i) Age of marriage for the Scheduled Tribe women was higher than that of the women of the total population in Orissa in 1961 and in 1971 (as in Table No. 2) which became the same. It is 19 years as per 1981 Census figures.

(ii) Secondly, the average age difference between the wife and the husband is 4 years in case of Scheduled Tribes in Orissa, whereas it is higher (5 years) when the total population of the



State is taken into consideration (as per 1981 Census).

(iii) Thirdly, among the tribal females in Orissa, the unmarried, married, widow and the widower constitute 42.97 per cent, 47.2 per cent, 09.4 per cent and 0.6 per cent respectively. Various characteristics relating to marital status appear to be almost similar in case of the Scheduled Tribe population and the total population.

### **Age and sex-wise distribution of tribal population in Orissa :**

Age and Sex-wise distribution table shows that in case of both Scheduled Tribe females and males the proportion of children below 14 years of age increased in 1971 as compared to 1961 (Table No.3). This feature is common in case of both the tribal people (male and female) as well as the total population. This marginal increase of proportion of female and male children in the 0—14 age group among the Scheduled Tribe as well as the total population show that this may be either due to a higher birth rate or a lower death rate of children. But, again in 1981, the percentage of children in the age group of 0—14 decreased marginally in case of both Scheduled Tribe (females and males) and the total population. Such a decreasing trend may again be attributed to either lower birth rate of higher death rate.

### **Labour force Participation :**

Labour force participation is another important demographic indicator which is often used to assess the extent of dependency and the structure of work force. But the Census data for 1961 are not strictly comparable to the same for 1971 and 1981 due to a change in the definition of work adopted by the Census of India in 1971. However, the Census data of 1971, 1981 and 1991 are comparable.

When one looks at the work force participation rate for S.T. women, it is observed that the female workers are increasing at a faster pace (in 1971-only 10.84 per cent of the females were workers which rose to 37.04 per cent in 1981 which further rose to 56.29 per cent in 1991). In other words, the female workers have increased their proportion more than five times between 1971 and 1991.

But, when the Labour force participation of the Scheduled Tribe women is compared with their male counterpart in Orissa as seen in Table No.4, it is revealed that very surprisingly the labour force participation is on the decreasing trend in case of the Tribal males. As seen from Table No.4 the Scheduled Tribe male labour force constitute 58—99 per cent of the total S.T male population in 1971 which marginally increased to 61—95 per cent in 1981 and further the Scheduled Tribe male labour force participation dropped down drastically to 45—26 per cent in 1991.

Thus, the trend which emerges out of the work force participation analyses of 1971, 1981 and 1991 Census figures is that while the female work force participation rate is on a steep rising note, the male work force participation is on the decrease. It is very difficult to interpret and analyse such an interesting trend. The work force participation rate therefore needs to be studied at micro levels to find out the imminent factors responsible for such a trend.

### **Literacy :**

As per the Census, a person is considered literate if he or she can read and write with understanding in any language. On the basis of this definition, the people are enumerated as either literate or illiterate. In the previous Census till 1981 the children below 4 years of age were excluded and were treated as illiterate while computing the literacy rates/percentage; but in 1991 Census the children below 6 years of age were treated as illiterates while calculating the literacy rates. Thus there is a difference in the procedure adopted to find out the rate of literacy till 1981 Census and 1991 Census. However, the resultant difference in figure will only be marginal.

It is seen from Table No.5 that only 10.21 per cent Scheduled Tribe females are literates and the rate of increase of literacy rates is also very low. As revealed from the Table there has been an increase of only 8.5 points with regard to female literacy among the Scheduled Tribe between 1961 and 1991 Census. But, when the Scheduled Tribe (male) literacy is analysed it is observed that it is 34.44 per cent which is more than three times than that of the female Scheduled Tribe literacy rate. On the other hand,

when the female and male literacy rate of the Total Population of Orissa is taken into account, it is found that it is 34.68 per cent and 63.09 per cent respectively for 1991.

So two important things emerge out from the above analysis of literacy especially among the Scheduled Tribe Females and they are :

- (i) The rate of literacy among the Scheduled Tribe females is alarmingly low and,
- (ii) The pace of the increase of literacy rate among the Scheduled Tribe Females is also exceedingly slow.

Steps therefore should be taken on an urgent basis to step up female literacy vigorously by universalizing the primary education among the Scheduled Tribes especially of the females. The reason of the high drop outs of the primary level especially of the females should be ascertained and corrective measures should be taken to overcome them and raise the female literacy rate, because without raising the female literacy level among the Scheduled Tribes no planned development programmes of government in tribal areas will ever succeed.

Similarly it is revealed from the table, that among the older age group below 50 years, the tribal females are higher in percentage than their male counter-parts; and the proportion of old population (both females and males) are decreasing between 1961—71 and 1971—81 Census data. This trend is also similar for the total population.

### **Highlights of the Demographic Profile of Tribal Women :**

From the Census data which are available and computed for the Scheduled Tribe especially for the tribal women for 1961, 1971, 1981 and 1991 (the analysis of which has been given in the foregoing pages), the following demographic trends of the Scheduled Tribe women have emerged out.

- (1) The Scheduled Tribe females outnumber the males ever since 1961 Census and the sex-ratio as per 1991 Census is 1002 females per 1000 males as compared to the Scheduled Caste and total population in Orissa where the

males outnumber the females (as per 1991 Census there are 975 females and 971 females per 1000 males in case of Scheduled Caste and total population respectively).

- (2) Secondly, in Orissa the proportion of Scheduled Tribe females is decreasing slowly (between 1961 and 1991 the sex-ratio declined by 14 points from 1016 to 1002) whereas the proportion of the female population is decreasing at a faster pace for the total population recording a decline of 30 points from 1001 in 1961 to 971 in 1991.
- (3) Another important highlight of the demographic profile of the Scheduled Tribe women in Orissa is that their average age at marriage which was higher than the women of the total population in Orissa in 1961 and 1971 became the same, i.e., 19 years as per 1981 Census.
- (4) Fourthly, the average age difference between the wife and the husband is 4 years in case of Scheduled Tribes in Orissa, whereas it is higher (5 years) when the total population of the State is taken into consideration (as per 1981 Census).
- (5) One of the most interesting features of the Scheduled Tribe females is that their labour force participation rate is increasing at a faster pace (in 1971 only 10.84 per cent of the females were workers which rose to 37.04 per cent in 1981 which further increased to 56.29 per cent in 1991). In other words, the female workers have increased their proportion more than 5 times between 1971 and 1991 whereas the Tribal male workers decreased their proportion from 58.99 per cent in 1971 to 45.26 per cent in 1991.
- (6) The percentage of literates among the Scheduled Tribe women is alarmingly low and is only 10.21 per cent according to 1991 Census and there has been an increase of only 8.5 points in the literacy rate of the females (1.77 in 1961 to 10.21 in 1991) in three decades time as compared to Scheduled Tribe males whose literacy rate is 34.44 according to 1991 Census.

As has already been spelt out, this paper is based exclusively on the census data of 1961, 71,81 & 91. Some demographic trends of the Tribal women have emerged out from the analysis of the census data. Some of the trends such as alarming low literacy rate and decreasing sex-ratio are discouraging whereas some others such as increasing proportion of labour force, less age difference between the spouses, increasing age at marriage which is same as the average as at marriage for the total population of the State etc. are very encouraging.

But the demographic data which have been computed from the Census are all secondary data and such figures cannot be interpreted and analysed without empirical studies. Steps therefore should be taken to take up empirical studies at micro level in large scale to ascertain imminent factors responsible for various demographic trends so that planners can check out corrective measures to overcome such demographic problems.

**TABLE 1**

NUMBER OF FEMALES PER 1000 MALES AMONG THE SCHEDULED TRIBE AS COMPARED TO SCHEDULED CASTE AND TOTAL POPULATION IN ORISSA

Year	Scheduled Tribe		Scheduled Caste		Total Population
	Sex-Ratio	Difference of Sex-Ratio in points between 2 Census	Sex-Ratio	Difference of Sex-Ratio in points between 2 Census	Difference of Sex-Ratio in points between 2 Census
1961	1016	..	1015	..	1001
1971	1007	-09	993	-22	988
1981	1012	+05	988	-05	981
1991	1002	-10	975	-13	971

**TABLE 2**

AGE AT MARRIAGE AND MARITAL STATUS OF THE S.T. FEMALE AND ITS COMPARISON WITH MARRIAGE OF S.T. MALE AND GENERAL POPULATION, (1961-91)

Year	Marital Status	Tribal Population (in %)		Total population (in %)	
		M	F	M	F
1961	Not married	49.4	42.9	50.8	41.2
	Married	47.3	47.2	45.9	46.3
	Widow/Widower	2.8	9.4	2.9	12.1
	Diversed	0.5	0.6	0.4	0.4
	Mam	20	16	21	15
1971	Not married	54.1	47.7	54.4	46.1
	Married	42.9	43.1	42.9	44.5
	Widow/Widower	2.5	8.7	2.3	9.0
	Diversed	0.5	0.5	0.4	0.4
	Mam	21	18	22	17
1981	Not married	54.6	47.4	56.2	47.8
	Married	42.2	42.4	41.2	42.8
	Widow/Widower	2.6	9.5	2.3	9.0
	Diversed	0.5	0.6	0.3	0.4
	Mam	23	19	24	19

**TABLE 3**

**AGE AND SEX-WISE DISTRIBUTION OF SCHEDULED TRIBE  
POPULATION IN ORISSA (1961-81)**

Year	Age Group	Tribal Population		Total Poluplation	
		Male	Female	Male	Female
1961	0-14	39.6	40.4	39.4	40.4
	15-44	46.6	44.6	44.9	43.4
	45+	13.8	15.0	15.7	16.2
1971	0-14	42.8	41.8	41.7	41.1
	15-44	39.9	44.6	43.2	43.8
	45+	13.3	13.6	15.1	15.1
1981	0-14	39.6	39.4	39.4	40.2
	15-44	49.6	49.2	47.8	47.1
	45+	10.8	11.4	12.8	12.7

**TABLE NO. 4**  
**LABOUR FORCE PARTICIPATION RATE AMONG THE SCHEDULED TRIBE  
FEMALES AND MALES IN ORISSA**

		1961	1971	1981	1991
Total Population	T	84136206	4924582	5915067	
	M	2049753	2451423	2939863	
	F	2086453	2473159	2975204	
Total main workers and their percentage to Total Population.	T	2230931 (53.94)	1714228 (34.80)	2353034 (39.78)	
	M	1306756 (63.75)	1446184 (58.99)	1764306 (60.01)	
	F	924175 (44.29)	268044 (10.84)	588728 (19.79)	
Cultivators and their percentage to total workers.	T	1400667 (62.78)	917426 (53.52)	1227195 (52.15)	
	M	862072 (65.97)	854765 (59.10)	1055067 (59.80)	
	F	838595 (58.28)	62661 (23.38)	172128 (29.24)	
A.L. and Percentage to total workers.	T	495706 (22.22)	638831 (37.27)	851998 (36.21)	
	M	275604 (21.09)	475514 (32.88)	513329 (29.10)	
	F	220102 (23.82)	163317 (60.93)	338669 (57.53)	
Marginal Workers	T			570318 (09.64)	
	M			57018 (01.94)	
	F			513300 (17.25)	
Non-workers and their percentage to total population.	T	1905275 (46.06)	3210354 (65.19)	2991715 (50.58)	49%
	M	742997 (36.25)	1005239 (41.01)	1118539 (38.05)	54.74%
	F	1162278 (55.71)	2205115 (89.16)	1873176 (62.96)	43.71%

**TABLE NO. 5**

**FEMALE LITERACY RATE OF S.T. IN ORISSA AND ITS COMPARISON WITH THE LITERACY RATE OF S.T. MALE AND GENERAL POPULATION**

Year	Scheduled Tribes			Total Population		
	Male	Female	Total	Male	Female	Total
1961	13.04	01.77	07.36	34.68	08.65	21.66
1971	16.38	02.58	09.46	38.29	13.92	26.18
1981	23.27	04.76	13.96	47.10	21.12	34.23
1991	34.44	10.21	22.31	63.09	34.68	49.09

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**State sale price of Fertilizers Fixed for the Kharif Season, 1994**

Sale prices of non-regulated Fertilizers.

1. Single Super Phosphate (S.S.P.)—Rs. 2200 without tax per MT 50 Kg packet (with tax) —Rs. 112.20
2. Murate Potas (M.O.P.)—Rs 3800 without tax per MT 50 Kg packet (with tax) —Rs. 193.80
3. D. Amonium Phosphate (D.A.P.)—Rs. 7600 without tax per MT 50 Kg. packet (with tax) —Rs. 387.35
4. IFCO Complex (10 : 26 : 2) —Rs. 7,001 without tax per MT 50 Kg packet —Rs. 356.66 with tax.
5. RCFL (20 : 20 : 0)—Rs. 5065 without tax per MT 50Kg packet —Rs. 258.06 with tax.
6. RCFL (15 : 15 : 15)—Rs. 5,262 without tax per MT 50 Kg packet —Rs. 268.11 with tax.
7. CFL (28 : 28 : 0)—Rs. 7,259.80 without tax per MT 50 Kg packet —Rs. 370 with tax.

The sale price of the unsold subsidised fertilizers as fixed during the Ravi Season of 1993-94 will remain unchanged.

Regulated Urea fertilizer per MT has been fixed at Rs. 3,320 since June 10, 1994.

Unsold urea stacked before June 10, 1994 will be sold at the old price.

# Prospects of Biofertilizer in Agriculture

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Biofertilisers are living cells of different types of micro-organisms, have an ability to convert nonusable plant nutrients to usable form through their biological activity. Although the use of biofertiliser is an old aged practice in traditional agriculture, recently this has emerged as an important component in the integrated nutrient supply system. Biofertiliser is gaining popularity as it is environment biofriendly, low cost input, soil fertility built up from renewable sources and minimising the expenditure on the use of chemical fertilisers. At present unprecedented price hike in chemical fertilisers has urged the need for low cost technology like adoption of biofertiliser in crop production.

It is estimated that by the turn of the century, the country will require 240 million tonnes of food to feed nearly 1000 million people and for which 28.8 million tonnes plant nutrients (N P K) are required. At that time there would be short fall of 8 million tonnes of plant nutrient. This amount of deficit can be met through organic manures and biofertilisers. Although there is a potentiality of about 14.9 million tonnes of NPK nutrient from organic manure in the country, these need capturing the organic residues containing the plant nutrients (composting) before use for which the farmer has to wait for a cropping period. There is a scope of getting 2.5 million tonnes of nutrients (N) from biofertilisers which could meet the immediate need of the farmers.

Biofertilisers are represented by bacteria, algae and fungi. Bacteria fix atmospheric dinitrogen ( $N_2$ ) gas either through symbiotic association or independently. Symbiotic ( $N_2$ ) fixation occurs by bacteria. *Rhizobium* through the host plants various types of legumes. *Rhizobium* inoculation to legumes is a long established and successful practice to ensure adequate N nutrient to soil. The *Rhizobium* legume symbiosis can fix 20 to

100Kg. N/ha. Under certain situations there are instances of N fixation upto 300 kg/ha. Inoculation of legume seeds with specific culture of *Rhizobium* is highly essential for adequate N fixation. Efficiency of *Rhizobium* further increases with application of phosphatic fertilisers to the legume crops. Large number of experiments conducted all over India have shown that the treatment of legume seeds with *Rhizobium* inoculants increase the yield by 10-40% for groundnut, 23-34% for greengram, 11 to 15% for bengalgram, 14 to 40% for field pea, 0-30% for chick pea, 4-10% for soyabean, 13-22% for cowpea and 0-6% for horsegram.

Under most situations grain legumes hardly benefit the succeeding cereal crops in supplementing nitrogen. Because the grain legumes draw more N from the soil than addition. Incorporation of legumes after harvesting pods certainly increase the soil N pool. *Rhizobium* inoculation to legume seeds is not always essential for a field that is under repeated cultivation of a particular legume. However under legume-rice cropping system in which the rice field remains under submergence, the succeeding legume needs inoculation with *rhizobium* as the bacteria is quite sensitive to anaerobic condition.

*Azotobacter* and *azospirillum* are a group of bacteria fix dinitrogen ( $N_2$ ) gas non symbiotically for non-legume crops. They form small colonies at the root zone of the non-legumes and fix nitrogen for their use. *Azotobacter* is strictly aerobic but sensitive to acidic reaction. *Azospirillum* is partially aerated and thrive well under both acidic and alkaline reaction. These bacteria can tolerate the soil temperature up to 40° C and is considered as a good  $N_2$  fixers for soils of tropical countries. Both *azotobacter* and *azospirillum* can be inoculated either through seed, soil or seedling root dip. Seed inoculation is

economic and easier. Some crops like sugarcane and potato are much benefitted through soil inoculation. Seedlings of these vegetables give good result on seedling root dip. Inoculation of these bacteria had shown yield increase upto 8-16% in rice, 27-40% in ragi, 11-13% in sorghum, 12-18% in wheat, 66% in gulji (*Panicum meliarae*), 10-19% in maize and 10-33% in mustard. Besides N fixation these bacteria benefits the crop in increasing biomass yield, root spreading and its development. The bacteria produce growth hormones and antifungal compounds which directly help the increase of germination percent and prevent the attack of fungus. Absorption of nutrients by plant like ammonium nitrate. Phosphate, potassium, iron and zinc becomes easier.

Blue green algae (BGA), a free living photosynthetic nitrogen fixing organism is congenial biofertiliser for lowland rice. There are a number of strains of BGA, however the predominant genera in the Indian soils are *Anabaena*, *Nostoc*, *Aulosura*, *Calothrix*, *Tolypothrix*. Number of studies conducted in the rice growing states of the country have shown that BGA applied at 15-20 kg/ha, 5-7 days after transplanting rice contributes 20-25 kg N/ha, which helped in increasing the rice yield to the tune of 5-10% higher yield. Besides N supplementation, BGA adds organic matter to the soil as well as produce growth promoting substances. Application of BGA is useful for reclamation of saline, alkaline and calcareous soils.

Nitrogen from BGA becomes available to rice crop after their decomposition and only a part of N is available to the current rice crop and the rest remains in the soil as residue. Repeated alkalisation upto 3 years establishes the BGA population in field as a cumulative residual effect and further application is not necessary. BGA has better adaptability to high temperature upto 40° C and variable moisture regimes.

Azolla is an aquatic fern fixes N<sub>2</sub> symbiotically in association with a blue green algae called

*Anabaena azollae*. Azolla as biofertiliser can be used both as green manure crop before transplanting and as a dual crop after transplanting of rice. Incorporation of 10 tonnes azolla/ha as green manure before transplanting rice provides 30kg. N/ha. As a dual cropping amounts of N addition is doubled. However the practice of green manuring with azolla is restricted to the areas having availability of water before transplanting. Azolla does not thrive well with temperature above 35° C and below 15° C.

Green manuring is an traditional practice of adding organic matter to the soil. Leafy crops, usually legumes grown either in field itself or brought from elsewhere are buried in the soil when the crop is in its flowering stage. The crops, usually grown for green manuring are dhanicha, sunhemp, berseem, cowpea etc. Dhanicha is the best source for low land and sunhemp is suited for upland situation. Dhanicha grown for 6 weeks and incorporated in the paddy field provides nearly 10 tonnes of green matter equivalent to 40 kg N/ha. waste and barren upland condition is improved growing sunhemp. Green manure crops produce higher biomass yield and fix more nitrogen when these crops receive required amount of phosphorus.

Biofertilisers have great prospects in a developing country like India. Although biofertilizer can neither replace nor bring significant reduction in consumption of N fertiliser, it would have an important role in bringing the gap between the nutrient demand and supply to the extent of about 1/3rd of the cost involved in the fertiliser nitrogen application programme.

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# Harishankar Temple of Balangir District

Sasanka Sekhar Panda

Synchronisation of Saivism with Vaisnavism took place during the period from the 7th to the 9th century AD as we find images of divinities related to Saivism in shrines dedicated to Visnu and vice versa, carved on the temple walls and pillars of Western Orissa.

The life-size images of Harihara, the left half generally of Visnu and the right half of Siva are found fitted to back-slabs inside the *Jagamohan* halls of the Kosaleswara Siva temple of Vaidyanath and the Kapileswara Siva temple of Charda, both in the newly formed district of Sonepur<sup>1</sup>. At Patnagarh, an image of Harihara is found to be fitted to the western *Parsvadevata* niche of the Kosaleswara Siva temple. It is believed that Ranabhanja, the Bhanja ruler of the Khinjali Mandala constructed the twin temples, one dedicated to Siddheswara Siva and the other one to Nilamadhava Visnu, on one platform at Gandharadi in the Baud district, sometime in the first half of the ninth century<sup>2</sup>.

The Harihara cult seems to have influenced the religious thinking of the people for a pretty long period, as evidenced from the construction of the famous temple of Harishankar by Durlabha Devi<sup>3</sup>, the queen of Vaijala Deva (Circa 1410—1435 AD), the fourth Chauhan king of Patnagarh branch.

The ninth Chauhan king of Patnagarh, Vaijala Deva II (Circa 1520—1540 AD) has been accredited with the authorship of two Sanskrit works on grammar, namely, *Changu Karika* and *Vaijala Karika* (otherwise known as *Prabodha Chandrika*). In both of his works, the Chauhan king has invoked the blessings of Lord Harihara and his Guru<sup>4</sup>, which testifies to the popularity of Harihara worship during that period.

The temple of Harishankar was constructed on the southern foot-hill of the lofty mountain range Gandhamardan, amidst picturesque beauty and situated near the border of the Balangir and newly formed Bargarh district of Orissa. The

distance of this place from the Balangir town is around eighty Kms. by road.

The temple consists of the *deul* proper, connected by a vestibule with the *Jagamohana*. The temple, the vestibule, and the *Jagamohana* display a style of temple construction, the *Pidha* order, which was very widely prevalent during the Ganga period.

As known from the traditional records, the Patnagarh area was under the Ganga Governor<sup>5</sup>, posted there by his sovereign, who ruled during the thirteenth-fourteenth century. The last Ganga governor Kruttivasa Deva died issueless and his queen Hemanta Kumari ruled the country for some time with the help of eight generals, known as the Astha-Mullicks. After her death also, the rule of this oligarchy continued, till a suitable person for the crown was found in the person of a Chauhan youth, Ramaideva. This Ramaideva has been taken to be the founder of the Chauhan rule at Patnagarh and his descendants later on ruled over the Balangir-Patna, Sambalpur, Sonepur and Khariar states. The exact date of this Chauhan ascendancy is not yet worked out perfectly. But as we get the earliest Oriya inscription of Orissa, dated to 1413 AD<sup>6</sup> and said to be fixed by King Vaijaladeva, one of the early rulers of the Chauhan royal house of Patnagarh on the outer wall of the *Jagamohana* of the Narsinghnath temple, the date of Ramaideva can be fixed sometime around the second half of the 14th century AD<sup>7</sup>.

As the Chauhans almost succeeded the Ganges on the throne of Patnagarh, they might have followed the rules as prescribed in the treatise of temple architecture followed by the Ganges.

The outer side-walls of the vestibule display elaborate designs, which can be studied from the architectural point of view. The *bada* exhibits five-fold vertical divisions such as the *Pabhaga*, the *Talajangha*, the *Bandhana*, the *Uparajangha* and the *Baranda*. The *Pabhaga*



consists of five mouldings, which from below are *Khura*, *Kumbha*, *Pata*, *Nali* and *Pata*. In the *Talajangha* section, just above the *Pabhaga*, the *Anuraha* recess is adorned with *Pidha-mundi* design. This *mundi* design of the *Pidha* variety is flanked by two pilaster-designs, both in the *Anartha* and *Kanika*, forming a rectangular narrow niche in both sides. The same type of design occurs in the *Upparjangha* portion also. Although most of these rectangular narrow niches in the *Tala* and *Upara-jangha* portions are vacant now, it seems probable that these niches were adorned by figures like the *Vyala*, *Nayika* and dancing *Yaksa* in the original state. At present, the figure of a lady, standing in *Samabhanga* posture with both her hands folded in obeisance is fitted to the rectangular narrow niche in the *Anarth* section of the *Upara-jangha*, which seems to be the figure of the Chauhan queen *Durlabha* devi, the builder of the temple. In the *Anartha* section of *Tala-jangha* portion, the figure of a roaring *Vyala* standing on its right hind leg and putting the paw of its uplifted left leg on a diminutive human figure crouching below. Similar roaring *Vyala* figure standing on its left hind leg is fitted to the narrow niche, formed on the *Tala-jangha* portion of the *Deul* proper, near the *Sandhi-sthaka* with the vestibule.

In the southern outer wall of the vestibule, the rectangular narrow niche in the *Anartha* section of the *Tala-jangha*, the figure of a dancing bearded *Yaksa* is fitted. The *Yaksa* is seen lifting a lady, over his shoulders. Exactly similar dancing *Yaksa* figure is found at *Narsinghnath* also.

Surmounting the *Upara-jangha* is a set of five mouldings composing the *Baranda*. From bottom upwards these mouldings are *Pata*, *Kumbha*, *Pata*, *Pheni* and *Pata*. All these mouldings are connected with one another by a narrow long stripe.

Towering above the *Baranda*, is the *Gandi*, consisting of *Pidhas* grouped in the *Potalas* or tiers, separated from one another by a recessed vertical wall or *Khandi* and making a pyramidal look. This type of *Gandi* of the *Pidha* order has been generally observed in the later temple<sup>8</sup>.

The *Deul* proper is of the *Pidha* order but devoid of any ornamentation. At present the entire body of the *Deul* is covered with a thick

layer of lime. But a rare photograph taken in 1985 during repair when the lime-plaster was removed, shows that *Pabhaga* portion of the *Deul* is consisting of five mouldings. These mouldings from bottom to upwards are *Khura*, *Kumbha*, *Pata*, *Kani* and *Noli*. Just above the *Pabhaga*, there is the *Tala-jangha* portion, which is plain. The *Tala Jangha* and the *Upara jangha* segments are divided by the *Bandhana*, composed of three mouldings of *Khura*, *Noli* and *Pata*. Like the *Tala-jangha*, the *Upara-jangha* is also absolutely plain. Surmounting the *Upara-jangha* is a set of five mouldings, composing the *Baranda*. Above the *Baranda* portion is *Gandi*, Pyramidal in shape, formed by eight tiers or *potalas* separated from one another by recessed vertical walls or *Khandi*. Immediately above the *Pabhaga*, are the *Parsvadevata* niches in the north, south and west sides. All the niches are vacant now. The *Parsvadevata* niche has been raised up to the *Bandhana* portion and above this niche, in the *Upara-jangha* portion are four hands of stone from bottom to upwards arranged in gradually smaller sizes, forming the shape of a niched shrine.

In the case of the *Mukhasala*, which is also of the *Pidha* order, the *Pabhaga* consists of five mouldings, similar to the *Deul* proper. As the *Mukhasala* is of lesser height than the *Deul*, there is no *Bandhana* portion and the *Jangha* is absolutely plain, surmounted by a *Baranda* having five mouldings. Above the *Baranda* is the *Gandi*, pyramidal in shape, which is made of big-size burnt bricks.

The *Mukhasala* is connected with the *Deul* by a vestibule. The vestibule is also designed like a *Deul* of the *Pidha* order and its outer walls, both in the southern and northern sides are elaborately carved. *Gajalakshmi* is adorning the central portion of the *Dwaralalatabimba* of the gateway to the *Garbhagriha*. It is a two-handed figure of *Lakshmi*, seated in the *Yogasana*. Her left hand is in the *Abhayamudra*, while the right hand is in *Varada* on her right thigh. Her head is adorned with a *Karanda mukuta*. In her both sides, there are two stalks of lotus, on which are two elephants in standing posture and trunks raised up pouring water on her head. Mr. *Nirakar Mahalik* has mentioned about an independent four-handed image of the goddess *Lakshmi*, which

is kept to the right, outside the *Mukhasala*<sup>9</sup>. Above the *Dwaralalatabimba*, a Navagraha panel is fitted, depicted all the nine planets.

The first seven *grahas* are two-handed and seen to be seated in *Yogasana*. *Karanda Mukutal* is adorning their heads and *Makara kundalas* are hanging from their ears. The right hand of the first planet Surya (Sun) is broken, while in his left hand, is a lotus. The right hand of the second planet Chandra (moon) is in *Abhayamudra*, while in his left hand he is seen to be holding a vase. In case of the third planet Mangala (mars), his right hand is in *Varada*, while in the left hand is a vase. In the cases of the fourth to seventh planets like Buddha (Mercury), Bhihaspati (Jupiter), Sukra (Venus) and Sani (Saturn), their right hands are in *Varada* also and in left hands they hold vases. The fifth planet Brihaspati is pot-bellied. The eighth planet Rahu is depicted as round-faced and crouching with the help of both feet joined together. He is seen holding two bows in both hands. The lower portion of the ninth planet Ketu below waist is that of a serpent, while the upper portion is human. In his right hand he is seen holding *Khadga*, while the object in his left hand is not clear. In the inner side of the *Mukhasala*, kept leaning against the northern wall is a four-handed image of Ganesha (2'X1.3") seated in the *Maharajalila*. Objects in his upper right and left hands are short trident (*Sula*) and his own broken tusk respectively. His lower right hand is broken, while in the lower left hand is a *modaka*, being eaten by him by touching in his proboscis turned to the left side.

This image is at present placed on a stone slab having the design of eight-petalled lotus rosette motif surrounded by another lotus rosette motif of sixteen petals.

Another image of Ganapati, which deserves attention of the Scholars is that of an eight-handed dancing figure of Ganesha, now fitted to a niche made in the outer side of the northern boundary wall of the temple.

Unique of its kind, this figure of an eight-handed Nritta Ganapati (dancing Ganesha approx 4') has been shifted from Ranipur Jharial by some Chauhan ruler of Patnagarh long ago and since then housed in the Harishankar temple.

This image is exquisitely carved and heavily ornamented. He is in a *Tribhanga* dancing pose on a double-petalled full-blown louts or *Visva-Padmasana*. His left leg is slightly bent but firmly placed on the *Padmasana*, while the right leg is also bent but the heel is up. He is seen wearing a *Sarpa* as *Yajnopavita*. He is seen to be wearing *hara*, *Keyura* and *Kankana*. Two crouching *Yaksas* are carved beside both feet of the Lord and a flying *Gandharva* couple with cocount and fly-whisk in hands in both sides over head. Out of eight hands, two left hands are broken. In both his raised upper hands, he is seen holding a snake over his head. In his lower third and fourth right hands are *Aksamala* and a broken *Danta* (Tusk) respectively, while his second right hand is on his chest with palm in a dancing *Mudra*. In his third left hand, Ganesha is seen holding a *Laddu-patra*. The *Jatrabhara* of the Lord is beautifully arranged, having a crescent moon in the proper right side and one pendant hanging on his forehead being tied to a string of pearls coming out from the mouth of a *Kirtimukha* head. This *Kirtimukha* head is in the centre of his forehead. Similarly two other *Kirtimukha* heads are in the extreme left and right sides of the forehead. Two strings of pearls are coming out of the *Kirtimukha* heads from both left and right sides and swallowed by the central *Kirtimukha*.

Two buds of flower are hanging as *Kundalas* from his elephant ears. A beautiful neck-lace of pearls, from which tiny bells are hanging, is adorning the neck of Ganesha. Similar string of pearls with tiny bells hanging from it is tied around in the leg as anklets. *Sarpa* is around his hand above the elbows as *Keyura*.

On the pedestal of this figure are carved figures of three devotees playing kettle-drum, cymbals and other musical instruments. A profile figure of his *vahana* Musika is carved on the pedestal being fed something by a devotee. It is a very fine piece of sculpture, perfect in modelling as well as execution and pleasing in effect. Such Ganesha figures in dancing pose are said to be a tantric manifestation<sup>10</sup>.

An exactly similar image like that of the image of the eight-handed Nritta Ganesha of Harishankar is found at Baijnath in Madhya Pradesh. Asvini Kumaras, Vidyadharas as well as

drum and cymbal players are depicted in this Nritta Ganesa image of Baijnath. Both the Nritta Ganesa images of Harishankar and Baijnath can be ascribed to Circa 10th century AD.

Similarly, this scholar was told by some old priests of the Harishankar temple that the up-waist portion of the Jaina Tirthankara image under seven-hooded snake-canopy which is of the height of around four feet and at present placed underneath a tree in the temple precinct, was also shifted from Ranipur-Jharial to Harishankar in the hoary past.

In Jainism, the twenty-third Tirthankara Parsvanatha is distinguished by a canopy of Naga-hood<sup>11</sup>. Jina Parsvanatha is represented either with a seven-hooded serpent expanding over his head or as sitting on the expanded hoods of a serpent with many heads<sup>12</sup>. The Jainas pronounce the name of Parsvanatha as an antidote against snake-bite<sup>13</sup>. According to a Jaina legend, when Parsvanatha was engaged in devotion, his enemy Kamatha or Katha caused a great rain and thunderstorm to disturb him in his meditations. The serpent king Dharanendra or Dharana with his wife Padmavati came to protect the Lord and shadowed his head with his seven hoods as an umbrella<sup>14</sup>.

Although up-waist, the height of the image of Parsvanatha at Harishankar is around four feet at present, in the original state it might have been around seven feet in height. Such a big image of the 23rd Jaina Tirthankara is very rarely found in Orissa.

Besides the standing image of Jaina Tirthankara Parsvanath found at Harishankar, another male figure seated in *yogasana* under a seven-hooded snake-canopy and flanked by two lady attendants carrying *Chhatra* is located at Topigaon in the Kalahandi district amidst temple ruins<sup>15</sup>.

One votive Jaina sculpture (1') has been discovered in the Maraguda valley<sup>16</sup>, in the Nawapara district and at present preserved in the Jaina temple of Khariar Road town. Four figures of Mahavira with Srivatsa symbol on their chests each are carved out on the four sides of this votive sculpture. Lion, the cognizance of Mahavira is also carved in the bottom-portion in all four sides.

Although, very few Jaina sculptures are discovered so far in the western belt of Orissa, it is really an astonishing fact that a naked standing figure of Mahavira in his usual *Samabhang* posture is carved in the *Baranda* recess of one of the three Ramesvara groups of temples at Baud<sup>17</sup>. This temple is near the entrance to the temple complex and faces west, although the rest of the two face east.

Another important sculpture found at Harishankar is the slab, having the scene of Gangavatarana (4'X2'6"). Although usually in the *Gangadhara-murthy*, Siva is depicted in the standing pose, here in this image of Harishankar, Siva is seen to be seated in the *Lalitasana*, on a high pedestal, with his left leg folded and the right leg hanging down. In his upper left and right hands, Lord Siva is seen holding a *Dambaru* and a *Trisula* respectively, while his lower left palm is firmly placed on the *Asana* (cushion). His lower right palm is raised up and kept near his chest. The profile crouching figure of his *Vahana* Nandi is in the proper left side of the pedestal, who is looking up at his master in "*Devaviksanatpara*" posture.

Like the images of all the Parsvadevata—Varaha, Narasimha and Trivikrama found in the Parsvadevata niches of the Narsinghnath temple of Bargarh district, the image of Siva is carved under the design of a trefoil *torana*. In the top-portion of this stone-slab, above the trefoil *torana*, is carved the standing figure of four-headed Visnu carrying *Sankha* and *Chakra* in his upper left and right hands as well as *Padma* and *Gada* in his lower left and right hands respectively. On the pedestal of Visnu, to the proper right there is the profiled-figure of a *Rishi*, who has *Jatabhara* on his head and both hands kept folded in obeisance. It seems to be the figure of Sage Narada. To the proper left, on the top portion of this slab, the image of the four-headed and four-handed Brahma is carved. The four faces of Brahma represent the four Vedas, His four arms represent the four directions. His lower left hand is hanging up to the left portion of his thigh in the *Katyavalambita* posture and in this hand is a *Pustak* (book), while in his lower right hand is a vase, which is in the inverted position and by coming out of its mouth, Ganga in the form of a

beautiful lady is descending on the *Jata* of Lord Siva.

temple for Lord Harishankar with the help of the tribals.

This image of Siva in his Gangadhara posture is extremely important in the sense that such image is not found in any other place of the Western Orissa. It is a unique one by itself.

Mahalik<sup>18</sup> has mentioned in his book that, in the opposite bank of the mountainous stream at Harishankar, there is a small shrine dedicated to goddess Vindhyavasini. But the image which is enshrined there as the Vindhyavasini Durga is the image of four-handed Visnu, seems to be standing in the *Dvibhanga* posture. In both sides of the Lord, both his consorts Laksmi and Bhudevi are in the standing position and on the pedestal, in the proper right side, his *vahana* Garuda, in the anthropomorphic form (human with two wings attached to his back and face having a beak) is seen to be worshipping the Lord in his usual kneeled-down seated position.

It seems probable that this image of Visnu, in its original state was enshrined in the *Garbhagriha* of the Harishankar temple along with the Siva Linga. What is more surprising is that although this temple is dedicated to Harishankar, no such composite image of Harihara, has been enshrined in the *Garbhagriha*. Instead, the Siva linga and one small image of Visnu are being worshipped as Harishankar inside the main temple.

On the basis of accounts given in the edited version of *Nrushigha Charita* of Yugasdas, Mahalik<sup>19</sup> has mentioned about three legends and traditional tales related to Harishankar. From the local tribal traditions, it is known that once upon a time an old tribal male, while looking for forest roots (*Kanda*) was digging the earth, when his spade hit a Sivalinga and the Sivalinga started bleeding profusely. After returning to his village from the forest, he narrated this strange happening to his neighbours. Same night the Lord appeared in his dream and told that, He is Harishankar Siva and a temple should be constructed for him. Accordingly all members of this Kondh tribal family went to the then ruling chief, King Ramaideva and narrated the entire episode as well as the dream. After hearing the event in detail, king Ramaideva (the founder of the Chauhan rule at Patnagarh) constructed the

If this legend is correct then the temple at Harishankar was constructed in between circa 1355—1380 AD, which has been taken as the ruling period of the first Chauhan king Ramaideva.

Another mythological account on the origin and worship of Lord harishankar can be seen in the same text, "Nrusingha Chariat" by Yuga Das. According to this legend Ramachandra in the form of Narasimha has guarded the face of the cave of Gandhagiri to kill the Musikadaitya, who has taken shelter inside the Gandhagiri and by the order of Ramachandra, Laksmiana in the form of Shankar has guarded the southern side of the mountain, so that the demon can not escape. The poet Yuga Das has said that since the Treta Age (Yuga), Laksmiana has been here in the disguise of a Sivalinga. But in the Kali Age the Lord came in a dream of the queen Durlabha Devi, the wife of the Chauhan King Vaijala Deva I of Patna (Balangir-Patna) who ruled around 1410—1435 AD and asked her to construct a temple at Harishankar.

From another legendary account, it is known that during their Vanabas (forest exile), the Pandavas came to this forest. For performing certain religious rites for their ancestors, the third pandava brother Arjuna went inside the forest in the search of a rhinoceros. During that period a cow was coming to the forest to pour milk from its teats on the Sivalinga. From a distance mistaking the cow to be rhino, Arjuna killed it with his arrow and the cow fell down dead on the Sivalinga. When Arjuna came nearer and saw this sad event, he sat there in austere penance and satisfied Hari. As on the spot, Hara (Siva) in the form of a Linga was also present, he was also satisfied by Arjuna's penance and by the blessings of both Hari and Hara, the dead cow became alive. Since that day of the Dwapara Yuga (Age), Harishankar has been worshipped here and later on, the Chauhans constructed a temple for the Lord.

Nirakar Mahalik has presumed that, the original temple was built by the Panduvamsi king Balarjuna, who was ruling from his capital Sirpur in the 8th century AD and while renovating the

dilapidated temple, the Chauhan queen Durjabha Devi kept the temple intact up to the height of eight feet from the ground-level up to the *Baranda* portion. According to Mahalik, she repaired the temple by fitting big size bricks in the pyramidal spire-portion of the *Gandi*. But if the architectural style of the temple at Harishankar can be studied, it can be safely said that it displays all the features of a temple of the late Ganga period and can be safely assigned to the fourteenth Century.

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# Orissa's New Towns in 1991 Census

Dr. Chitrasen Pasayat

In the 1991 census, 4689 towns are identified in India as against 4029 in 1981. In Orissa alone 124 towns are identified in 1991 as against 108 in 1981. Out of 4689 towns of India in 1991 as many as 2996 are Statutory towns and 1693 are Census Towns (CT) or Non-Municipal Towns as against 2758 and 1271 respectively in 1981. Similarly, in Orissa, out of 124 towns in 1991 as many as 102 are Statutory Towns and 22 are Census Towns as against 95 and 13 respectively in 1981. At the all India level, of the 4029 towns in 1981 census 93 are declassified and 103 are fully merged with other towns by Statutory notifications of the concerned State Governments/Union Territory Administrations during 1981—91. As many as 21 towns of the 1981 census are reported declassified in the State of Punjab only followed by 19 in Karnataka, 13 in Andhra Pradesh and 11 in Maharashtra. But in case of Orissa only one town namely Paparahandi (NAC) in the district of Koraput is declassified. Besides, we do not have any other town which is fully merged with other towns during 1981—1991.

In India, as many as 856 new towns are added to the urban frame of the 1991 census. As many as 143 new towns have been included in Madhya Pradesh alone, followed by 111 in West Bengal and 92 in Kerala. But, Orissa shares only 17 new towns of which six are Statutory and the remaining eleven are Census Towns. Of the 856 new towns in India, 277 have been added by Statutory notifications and 579 have qualified to be treated as CTs. Of the new CTs, maximum number is reported from West Bengal with 110 CTs, followed by Kerala (80), Maharashtra (48) Karnataka (45), Madhya Pradesh (45) and Bihar (41) while Orissa has only 11 CTs. It may be seen from the Table-1 that as many as five new towns are added in the undivided Cuttack district followed by three each in undivided Puri and Sundargarh districts, two in undivided Dhenkanal and one each in undivided Balasore, Sambalpur, Keonjhar and Koraput districts of the State.

In terms of population Pattamundai tops the list of 17 new towns with a population of 28.2 thousands, followed by Belpahar (24.6 thousands), Nilgiri (12.8 thousands), Balugaon (12.4 thousands) and Konark (10.9 thousands). The lowest population is recorded in Paradip Phosphate N.A.C.. Nearly three thousands people reside in this small township. It may be noted here that Paradip Phosphate N.A.C. has lowest sex ratio of 488 followed by Damanjodi (644). Highest sex ratio was recorded in Khandapada (945) closely followed by Panposh (941).

By the end of this decade, significant growth of population may be recorded in most of these new towns because of their administrative, commercial, industrial and religious importance. Economic and locational advantage of these places will attract people not only from nearby rural areas but also from other parts of Orissa and India. Migration from neighbouring districts will contribute substantially towards population growth of these new towns, promoting transport sector and also a vibrant service sector. These towns are going to face usual nature of urban poverty which may multiply by slums and deprivations in terms of urban basic services like water supply facilities, sanitation, education, drainage facilities, health centres, roads, light/electric posts, transport and the like for all sections of the people. It may be noted here that overall degradation in basic services and facilities have already been noticed in most of these newly emerging towns namely Belpahar, Panposh, Nalco and Pattamundai.

Generally it is observed that slums in urban areas exhibits a very high incidence of poverty. Socially and economically most backward sections of our society like Scheduled Castes and Scheduled Tribes constitutes a sizeable section among the slum-dwellers. One finds a comparatively high rate of work participation among females in these slum areas. But their average per-capita income is found to be

abysmally low. They are mainly engaged in petty trades, employed irregularly. Most of them also work as daily labourers. Besides deprivation in terms of economic indicators people in slum area have to face shelter and environmental problems in terms of over-crowding, scarcity of water, limited sanitation facilities and also general health facilities. Generally we do not see much significant development in their economic condition and quality of life despite the efforts for poverty alleviation through various Government and Non-Government sponsored programmes. It should be mentioned here that women and children are most vulnerable among the slum-dwellers.

These people are deprived of quality services. Availability of community services like public water-point, drainage and garbage disposal facilities, general health facility etc. are not adequate in these areas. Few of them can afford private medical facility, *pucca* houses, individual toilets and independent water sources and the like.

Lack of community awareness results into further deterioration of social life in these areas. So awareness generation is essential. The involvement of women in community participation is an important aspect for upgradation of civic life through improvement of

physical services in the slum areas. Not only the Government but also various Non-Government organisations have to involve themselves actively in order to build up the social infrastructures namely Balwadi, adult literacy centre, sewing centre and the like. Another problem of these areas is the low participation in terms of using the facilities. Various survey reports have pointed out that the percentage of people sending their children to Balwadi schools and attending adult literacy centres was not significant. The preoccupation of the slum-dwellers with various income generating activities is the most important reason for not availing of these facilities. Besides, lack of adequate motivation in terms of job prospects is another reason for not attending the adult literacy centres.

There is a need to promote community awareness and participation in these areas. In keeping with the policies of decentralization the planning, financing, implementation and management of the above mentioned basic services may be expected to be achieved through active community involvement or participatory approach. The role and importance of community institutions like neighbourhood committees/clubs, dedicated resident volunteers, community organizers and the like have to be realised.

**TABLE-1**  
LIST OF NEW TOWNS IN ORISSA IN 1991 CENSUS

Sl. No.	Town	District	Population in 1991			Sex Ratio
			Persons	Male	Female	
1.	Pattamundai (NAC)	Cuttack	28,208	14,265	13,943	851
2.	Belpahar (CT)	Sambalpur	24,582	13,039	11,543	885
3.	Nilgiri (NAC)	Baleswar	12,800	6,633	6,167	930
4.	Balugaon (NAC)	Puri	12,396	6,525	5,871	900
5.	Konark (NAC)	Puri	10,899	5,682	5,217	918
6.	Ghantapada (CT)	Dhenkanal	9,979	5,552	4,427	797
7.	Panposh (CT)	Sundargarh	9,562	4,927	4,635	941
8.	Hatibandha (CT)	Sundargarh	8,521	4,537	3,984	878
9.	Nalco (CT)	Dhenkanal	8,092	4,598	3,494	760
10.	Khandapada (NAC)	Puri	7,515	3,863	3,652	945
11.	Nuapatna (CT)	Cuttack	6,139	3,223	2,916	905
12.	Charibatia (CT)	Cuttack	5,967	3,312	2,655	802
13.	Champur (CT)	Kendujhar	5,731	3,056	2,675	875
14.	Damanjodi (CT)	Koraput	5,718	3,437	2,281	664
15.	Gopalpur (CT)	Cuttack	5,450	2,887	2,563	888
16.	Tensa (CT)	Sundargarh	4,599	2,499	2,100	840
17.	Paradip Phosphate (NAC)	Cuttack	2,975	2,000	975	488
TOTAL			1,69,133	90,035	79,098	879

CT—Census Towns/Non-Municipal Towns

NAC=Notified Area Committee/Statutory Town

SOURCE—Census of India 1991, Series-1, Paper 2 of 1991,

Provisional Population Totals : Rural—Urban Distribution.

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# Women's Participation in "Panchayati Raj"

Santosh Kumar Sahu

*This paper contains a participatory position of women in different States, recommendations of the committee on Panchayati Raj Institutions (1976), the National Perspective Plan for Women (1988) and the 73rd Constitutional Amendment Act, 1992. It also examines the level of women's participation in Orissa Panchayati Raj Institutions with some viable suggested measures.*

The participation of women in the Panchayati Raj Institutions is considered essential for ensuring political participation in the democratic process and for realising the developmental goals for women. Despite their numerical strength Women occupy a marginalised position in society because of several socio-economic constraints. Their participation in political affairs is also severely limited due to the nexus of traditional factors such as considerations of caste, religion and family status. Consequently, women are still left on the periphery of political process.

Evaluating the participatory position of Women in Panchayati Raj Institutions, it is evident that their representations vary in different states. We can divide them into three categories :—(i) the states where women members elected to village level Panchayati Raj Institutions in respectable numbers, e.g., Andhra Pradesh, Gujrat, Maharashtra, Karnataka and Punjab, (ii) the states where the representation is either non-existent or negligible, and (iii) the states where the balance is made through nomination and co-operation of women members.

The Committee on Panchayati Raj Institutions (1978) recommended the reservation of two seats for women in Panchayats and two co-opt women in case they did not come through elections. It also suggested that a committee on women be set up within Panchayats to operate specific programmes for women and children<sup>1</sup>. However, the co-option of two women members in Panchayats has not brought any viable impact on women's participation as it hardly provides any scope for women members to participate effectively and independently in democratic and political processes or to influence decision making.

The National Perspective Plan for Women (1988) has recommended the following measures for effective empowerment for women in the Panchayati Raj Institutions :—

- (i) Reservation should be made of 30% seats in Panchayats to Zilla Parishad Level and Local Municipal Bodies for women. Wherever possible, representation of dalits and tribal women of weaker sections should be ensured.
- (ii) Thirty percent of executive heads of all bodies from village Panchayat to district level must be reserved for women.
- (iii) And, more effectively a certain percentage of constituencies in the lower tier of Panchayati Raj would be declared as exclusively women's constituencies and all executive positions in a certain number of territorial jurisdictions reserved for women candidates<sup>2</sup>.

The Constitution (73rd Amendment) Act, 1992 (hereafter, referred as the Central Act) was passed in the light of reviving Panchayati Raj Institutions provides a legal status for reservation of 1/3rd seats to women at all levels of Panchayati Raj. Besides reservation of membership not less than 1/3rd of total number of offices of Chairpersons in Panchayat at each level shall be reserved for women<sup>3</sup>. It can be inferred by providing reservation of seats and reservation in executive bodies of Panchayati Raj, the Central Act has sought to ensure to remove isolation of Women from development and political process of the village polity.

Since 1990, the Orissa State Government has taken steps to revive the 3-tier Panchayati Raj



system in order to strengthen grass-root democratic institutions. The Orissa Grama Panchayat Act, 1964 and the Orissa Panchayat Samities Act 1959 were amended in 1991, 1992 and 1993<sup>4</sup>. The Orissa Zilla Parishad Act 1991 was also enacted in 1991 to constitute Zilla Parishads at the District Level. This Act has been extensively amended so as to bring it in conformity with the provisions of the 73rd Constitution Amendment Act, 1992. In the three-tier Panchayati Raj system, one-third of the total seats are reserved for women candidates including SC and ST women candidates.

With this progressive aspect of the legislation already implemented (20th May—7th June, 1992) in Orissa where female literacy is only 29.1%, and more than 480 women representatives elected in Municipalities out of 1444 Municipal Wards and 25,000 women representatives in the Panchayat out of 76789 Panchayat Wards<sup>5</sup>. Besides, the Orissa Gram Panchayat Act, 1961 was amended in 1992 to include the provisions that in every Gram Panchayat if a Sarpanch elected or nominated was not a woman, the office of the Naib-Sarpanch in that Gram Panchayat should be given to a woman. Similar amendment was brought in for the posts of Chairpersons of the Panchayat Samitis. This is a radical step in a silent social revolution and no other state has such an enabling provisions for women to hold office.

The 73rd Constitutional Amendment Act proposed changes in the fabric of Panchayati Raj Institutions for active participation of women. It may be mentioned that even representation of women in Panchayati Raj Institutions is not sufficient conditions for their effective political participation, although it is undoubtedly an essential one. Despite being members of these democratic bodies or even their head, women's participation may be severely constrained by various socio-economic pressures, feudal approach and family status. It would, therefore, be necessary to supplement formal representation in institutional structures with following measures which affect the participation of women :—

- (i) A separate "Mahila Sabha" may be constituted as a statutory sub-unit of "Gram Sabha" with well defined rules, rights and access to funds. The forum of Mahila Sabha will provide opportunity for

"women to women" contact by socialising womenfolk to share the powers and responsibilities under the new phase of Panchayati Raj<sup>6</sup>.

- (ii) A massive conscientisation programme for women in general needs to be taken up and modules designed for this purpose should adequately deal with socio-economic constraints which restrict their participation or inhibit articulation of their interests.
- (iii) Women's Development programmes must also be linked with Panchayat and local functionaries for more effective participation of women in development.
- (iv) Earmarking of 50% of resources intended for economic development and social justice for programmes directly benefitting women.
- (v) Constitution of state commissions of women to monitor the implementation of reservations made for women.

With the provision of holding elections every five years to the Panchayat governing India's half a million villages and with the reservation of 1/3rd of seats for women alongwith SC/ST in proportion to their population in each panchayat, a significant step forward has been taken for the empowerment of the underprivileged in Indian society. It has taken 16 years since the Ashoka Meheta Committee recommended such a constitutional amendment for the measure to become effective. On the whole, this has been a highly fruitful and meaningful experiment in an uncharted area of the Indian context, where a great deal has to be achieved.

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# The 'BOGALA' Community of Mayurbhanj

Janaki Ballav Dash

The State government have made big strides on the development of downtrodden classes, especially the tribes of all castes ; but have not paid enough attention to ameliorate the poverty of 'bogala' (cow-herd community) classes of Mayurbhanj. A large number of persons from 'bogala' community of Mayurbhanj, today live like the primitive tribes. The 'bogala' tribe live in the villages and in small huts. A village under Rasgovindpur block of Mayurbhanj has been named after this tribe-'bogala sahi'. Besides, the bogala tribes can be found in villages of Barkand, Badampur, Belajhuri, Dhansole, Sunamuhin, Ambdali, Baidpur, Dhubadhubni, Pandua, Jashipur, Khuruntia of Mayurbhanj and Chandipur, Gourpur of Balasore; Dhumasahi, Jadighati, Ghagrisole, Guhaldiha, Pokhria, Sukdevpur, Narsingpur, Khadika, Usra, Baida, Khadipal, Bhamad, Chhatar, Gadrughanta, Bheliaghata, Kudchibani in areas of Bengal, adjoining Orissa. The people of bogala community earn their livelihood by working as manual labourers also.

Education ratio among the 'bogala' tribes is found to be very low. In Orissa, the surnames of Rout and Khilar, belong to this caste. Though their lifestyles are akin to other tribes, they have not been enlisted under the beneficiaries groups. They identify themselves with 'kandha-gauda' caste, but the tahasil record of the district does not recognise them as adivasi. In the adivasi society, they are treated as higher castes, unlike many of their untouchable adivasi brethren.

The people of 'bogala' community consider the 'mountain' (pahad, in oriya) as their ruling deity and offer puja in the 'khala-badi' (paddy field) round the year. They call the Mountain God as 'Kita Bulung Buru', means date, ant-hill, and mountain. While performing puja for their Mountain God, they bring an ant-hill fixing on it a branch of date. They believe that, this will bring them all round peace and prosperity in life. They offer goat and cock sacrifices to ward off the evils of Mountain God. Besides, bogalas also worship Mother Kali, Devi Mansa and observe Makar-Sankranti.

They believe in ghosts and whenever any of their kith and kin is afflicted with ghosts, the

'gunia' (charmer) is summoned to remove the spell through traditional methods by using a broom-stick and lemon leaves. The Gunia usually obtains edible oil from the house of patients and puts four to five drops of such oil on the leaf of Sal or Jackfruit. After few minutes, he identifies the particular ghost and then cures the patients through esoteric means which include animal sacrifice, offering of food, provisions etc.

During the death of any member in 'bogala' community, they pour oil and turmeric and burn the dead bodies, while observing the obsequies for ten days. On the tenth day, they shave their head and nails.

The people of 'bogala' community usually eke out their living by collecting minor forest produce cultivation, hunting, besides working as daily labourers in the fields. They used to spin the nets for fishing, and trap for catching various birds. Presently some of them have also started earning by stitching Sal leaf-plates.

They believe that, 'Lord Dhankudra' the deity of harvest should be propitiated for a heavy yielding of paddy. They also prepare 'date-mats', jute ropes, wooden ploughs and furniture made of bamboo and other grasses. They produce thin sticks out of date and neam branches and use it in stitching sal plates.

Bogala's songs are similar to that of 'kudmis' and their songs are eulogies dedicated to different Gods. Bogalas are simple and innocent and they prefer to solve their disputes by referring to their headman. Financially, this community is languishing for a fresh lease of life from government as well as donor agencies. Different beneficiary schemes of the government should be extended to this community for their general welfare, otherwise they would never rise above their subsistence living.

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# "Legal Aid" — A Succour to the poor and destitute

Chandi Charan Rautray

The 15th day of August, 1947 dawned upon a new age in India and a fresh chapter in the history of the world. The sun of our freedom has risen, the dark days of our slavery are over, the sky is clear, the clouds are past but now all the evils, indiscipline, injustice and corruption have raised their ugly heads that pose a big threat to the poor, destitute and the downtrodden. In the age of the survival of the fittest the poor are fighting with their own fortune. The Legal Aid provides them a big succour—a prop to stand on their own legs and face life thereupon.

Gandhiji, the greatest reformer of India, raised the oppressed from the dirt and filth of life. Among the sweepers he loved to live and work. The father of the nation dreamt of *Rama Rajya*. He wanted to bring the kingdom of Heaven on earth. He was worried for the poor and destitutes who are neglected always at home and abroad.

The Orissa State Legal Aid and Advice Scheme 1981 as recommended by the State Level Committee constituted in Law Department Resolution No. 4615/L., dated the 9th March, 1981 and approved by Government is hereby published for general information.

Orissa State Legal Aid and Advice Scheme 1981 reveals that this scheme may be called the Orissa State Legal Aid and Advice Scheme, 1981. 'Legal Aid' means legal aid in any or all of the modes provided in clause 22 of the scheme.

1. Legal aid may be given in all or any or more of the following modes namely :

(a) Payment of court fees, process fees, expenses of witnesses and all other charges payable or incurred in connection with any legal proceedings.

(b) Representation by a legal practitioner in legal proceedings.

(c) Supply of certified copies of Judgements, orders, notes of evidence and other documents in legal proceedings.

(d) Preparation of Appeals, Paper Book including printing and translation of documents in legal proceedings and

(e) Drafting of legal documents.

Again it may be noted that as per clause 23 of the Orissa State Legal Aid and Advice Scheme, 1981 Legal Aid can not be given in certain cases. Legal aid shall not be given in the following cases namely :

1. Proceedings wholly or partly in respect of—
  - (a) Defamation or
  - (b) Malicious prosecution
2. Proceedings relating to any election.
3. Proceedings incidental to any proceedings referred to item (1) & (2).
4. Proceedings in respect of offences punishable with fine only.
5. Proceedings in respect of economic offences and offences against social laws such as the protection of Civil Rights Act, 1955 and the suppression of Immoral Traffic in Woman and Girls Act, 1956.
6. Where a person seeking legal aid.
  - (a) is concerned with the proceedings only in a representative or official capacity, or
  - (b) is concerned with the proceedings jointly with some other person or persons whose interests are

identical with his and such person or any of such person is adequately represented in the proceedings, or

- (c) is a formal party to the proceedings not materially concerned in the out-come of proceedings and his interests are not likely to be prejudicial on account of the absence of proper representation.

Eligibility for legal Aid and Advice as per Clause 19 of this scheme reveals that Legal aid or advice may be given to all persons who are bonafide residents of the State of Orissa and whose total annual income from all sources whether in cash or in kind or partly in cash and partly in kind does not exceed Rs.12,000 (Rupees Twelve thousand) only as amended.

Procedure for Form of application for legal aid or advice as per Clause 24 of the scheme.

1. Any person desiring legal aid or advice may make an application in Form "A" addressed to the Member Secretary of the Committee concerned. But if the applicant is illiterate or not in a position to fill in the particulars required in the application, the Member-Secretary shall gather the necessary particulars from the applicant and fill up the application form on his behalf and after reading it out and explaining it to him, obtain his signature or thumb mark on it.

2. The Committee shall maintain a Register of applications wherein all applications for legal aid and advice shall be entered and registered.

Now we can analyse that An "aided person" means a person to whom legal aid is provided or legal advice is given in accordance with the provisions of this scheme. "Board" means the

Orissa State Legal Aid and Advice Board. "Committee" means the High Court of Orissa, District Sub-Division or Tahasil Legal Aid and Advice Committee constituted in accordance with the scheme. There are Legal & Advice Committees in different levels, i.e., in High Court, District Legal Aid, Sub-Division Legal Aid Committee & Tahasil Legal Aid and Advice Committee.

### **Duties, Powers and Functions of Committees :**

It shall be the duty of the Committee to set up administer and implement the legal services programme within the area for which it is constituted and for this purpose to take all such steps as may be necessary and in accordance with the provisions of this scheme and the directions which may from time to time be issued by the Board.

It is observed that the powerful men are taking the property of the Harijans, Adivasis & Scheduled Caste people through force and fraud and they infringe the law of the Section 22 and 23 of the OLR Act, 1960. The Government and the Judges rose to the occasion to save their destitute brethren. The Government in State and Centre spent crores of rupees. Government rests on public opinion. Legal aid scheme is open to all parties and individuals. It is a succour to the poor and destitute. What is required is that those Legal Aid Schemes which have done pioneering work should be generously helped by the State. The Legal aid Scheme is a stepping stone for relieving the poor and all those needy should take advantage of it.

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### **BOOKS ON LORD JAGANNATH RELEASED BY HON'BLE PRESIDENT OF INDIA**

An anthology of Critical Essays by eminent writers of Orissa and abroad, titled "The Car Festival of Lord Jagannath, Puri" and a book in Oriya, 'Purushottama Shri Jagannath' by Shri Sarat Ch. Mohapatra and published by Shri Jagannath Research Centre, Puri were ceremonially released by Shri Jagannath Hon'ble President of India at the Rastrapati Bhavan, New Delhi on July 25, 1994. A colourful memento of Lord Jagannath was presented to the President by Justice Ranganath Mishra who presided the brief function.

# Meeting With Dr. N. K. Sehgal

J. K. Tripathy

Dr. N. K. Sehgal, Joint Advisor of the National Council for Science and Technology Communication under the Department of Science and Technology, Government of India, winner of UNESCO Kalinga Award for popularisation of Science (1991) visited Orissa during 29-6-94 to 3-7-94. During his visit, he delivered a lecture on "Science and Technology Communication in India" in Rabindra Mandap organised by the Orissa Bigyan Academy. Before his departure, he was invited by the Chief Minister for a discussion. I had the opportunity of being present during the discussion and take an exclusive interview of Dr. Sehgal. Dr. Sehgal is a nuclear physicist.

Q. 1. I heard that you came to Orissa for the first time. What is your impression of the people of the State as a whole ?

Ans. I came to Orissa for the first time. I have visited many places like world famous Sun Temple, Konark; Sri Jagannath Temple, Puri; Chilika Lake and Temple city of State capital, Bhubaneswar. The people of Orissa are very nice. My impression is the maintenance of the temples is not good. Both the Central as well as State Government should take care of the monuments. Next time when I will come to Orissa, I will visit the other parts.

Q. 2. You are the 2nd Indian recipient of UNESCO Kalinga Prize for popularisation of Science. Please explain your specific contribution in the field for being conferred with this award.

Ans. I worked hard for many years in propagating scientific and technological culture on the broadest possible basis in India. For this purpose, I published a quarterly journal "Scientific Opinion" during the period 1972 to 1976 to promote serious discussions of issues relating to Science, Technology, Education, Society and development. My contribution on developments in Indian Science, technology and education appeared regularly in the international journal "Nature" during the period 1979-1986. I also worked with a large number of Voluntary agencies

for popularisation of Science and Technology. My contribution had drawn attention of UNESCO and I was selected for the International Kalinga Prize.

Q. 3. What is your Educational background and specialisation ?

Ans. Nuclear/Particle Physics was my specialisation and I obtained Master's degree in Particle Physics from the University of Hawaii in 1965 and Ph. D. in Particle Physics (My research projects related to the fundamental structure of Matter) from the University of Wisconsin, USA in 1969. I have also pursued research in the particle physics in institutions and Universities in India and the U.S.A. In India, I have done my research in the Bhava Atomic Research Centre for about two years. While working in Madras I brought out a magazine. On a teaching assignment I went to Somali National University's college of Education in Mogadishu (Somalia) for two years to teach Physics. I came back and joined as a visiting Scientist at the Space Application Centre, Ahmadabad, India in 1981. In 1982, I joined the Indian Department of Science, where I took charge of the Secretariat of the National Council for Science and Technology Communication (NCSTC), Government of India and was entrusted with Science Communication and Popularisation Programme.

Q. 4. What prompted you to work on Social programmes relating to popularisation in our country, leaving your lucrative assignment abroad ?

Ans. I went to the University of Wisconsin, USA as there was not enough scope in India to pursue research in Particle Physics. After Ph.D, I joined as Pool Officer in CSIR and had links with people coming from different cross sections both from within the country and abroad. While working in the Institute of Mathematical Sciences for some years I was inspired to pursue social work for popularisation of Science in the country.

Q. 5. You have been associated with National Council for Science and Technology Communication (NCSTC) of Government of India. What are the future mega programmes of the Council ?

Ans. Our current major project is Voluntary Blood Donation Project. The objective of the programme is to ensure that by the end of 1999 all blood used in Government hospitals in all major metropolitan cities in the State capitals come from Voluntary Blood Donations instead of professional blood donors.

Q. 6. How can we develop an efficient Science and Technology Communication Network ?

Ans. The focus of our work is to make countrywide project like Bharat Gyan Bigyan Yatra and Nationwide Children Science Congress in which no. of individuals as well as agencies came together for successful implementation of the project. We can build an effective S.T. communications network by working together.

Q. 7. How can you help in popularisation of Science in Orissa ?

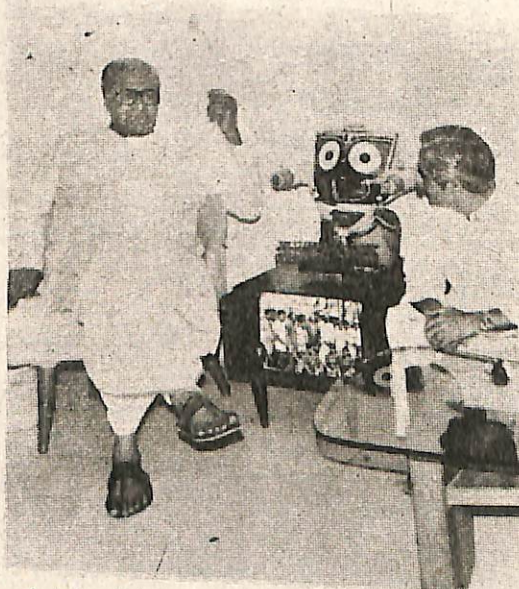
Ans. We can have joint programmes in Orissa in collaboration with the State Government and Voluntary organisations. In fact we have already

done some programmes in Orissa like the first Children Science Congress held last year. We have conducted Bharat Jan Gyan Bigyan Yatra of 1992 in collaboration with the State Council of Science and Technology which formally concluded on May 31st 1994. We have joint programmes with the State Red Cross Society to develop strategies for population control. Sunday morning radio programme in Oriya from 8 AM to 9 Am for methods of Science was organised during June 1991 to February 1994. The 2nd Children Science Congress is also due to be organised during this year. The Voluntary Blood Donation Project in collaboration with the Red Cross Society will also be organised this year.

**Meeting of Chief Minister with Dr. Sehgal on 2nd July, 1994 in the presence of the Author :**

Chief Minister expressed the view that Scientific attitude to life and spirit of inquiry and innovation should develop from childhood. Children should be encouraged to develop scientific do-it-yourself toys/gadgets from locally available materials. They should be made aware of principles and functioning of household equipment.

*Special Correspondent,  
NAV BHARAT &  
M. P. Chronicle, Orissa, BBSR*



Shri N. K. Sehgal, Joint Advisor to Government of India, Department of Science & Technology and a famous scientist called on Chief Minister Shri Biju Patnaik at his residence on 2-7-1994

# Leprosy :

## Curse or Curable

Prafulla Kumar Mohanty

Of all the known diseases so far, leprosy is believed to be an incurable disease. There are so many blind beliefs and misconceptions on this disease in the minds of different sections of people. According to a popular conception, this disease is caused due to curse of superiors or divine wrath. This disease was known long back which found place in "Manusmruti", "Susruta Samhita", the Bible and also in Hindu mythological accounts. It is said that Samba suffered from leprosy and got cured through austere penance and propitiation to Lord Surya at the Arka Kshetra, Konark. The Samba Dashami is still observed among the Hindus in India, and more so in Orissa. Till date modern people also consider this disease as hereditary and prohibit marriage in that family where a single member suffers from leprosy.

For a long time leprosy patients were just odd men out in the society. In some countries the patients were removed to different places and forced to lead a sequestered life. This was just a blind practice in the society and adequate attention was not paid for the eradication of the disease. Of course, people were afraid of the patients and abhorred them. This stigma still continues. Even in certain pockets of Orissa such as Puri, Bhubaneswar and Ganjam leprosy patients are isolated far off from the heart of the town and their locality is looked down upon as "leprosy colony". But this is wrong and injustice.

### What is Leprosy

Leprosy is a mildly infectious (Communicable) disease. It is caused due to a micro-organism called bacteria (scientifically known as *Mycobacterium leprae* or *M. leprae*). An introductory and incomplete fact was presented by Daniel in 1847 on leprosy. Subsequently the details were described and the bacteria were recognised by Dr. G.A. Hansen (born in 1841 at Norway) in 1873 for the first time and therefore,

the leprosy is commonly known as "Hansen's disease", named after the pioneer discoverer of the rod shaped bacillus (bacteria or germ). Hansen also proved this disease to be non-hereditary by virtue of his 7 years research from 1867 to 1874.

### Types of Leprosy

The causative agent of leprosy is a bacterium. Each human being is exposed to these germs. But every individual does not suffer from leprosy due to natural immunity or resistance to the disease. In a person without immunity, the bacteria multiply freely in the skin and thin skin (membrane) or lining of the nose. This is "multibacillary leprosy" (many bacteria). In a person with low immunity, the bacteria although multiply, but not freely. This is "paucibacillary leprosy" (few bacteria). But bacteria cannot develop or multiply in persons with strong immunity. Leprosy bacteria enter the body by breathing or swallowing. A person cannot have leprosy just by touching a person with leprosy. So leprosy is of two types.

### Signs of Leprosy

1. Depending upon the person's immunity to the disease, the incubation period in leprosy can vary between 2 and 5 years. People with multibacillary leprosy usually develop a skin patch or nodules. But in paucibacillary leprosy, patients experience an area of numbness or 'pins and needles'.
2. Persons with leprosy do not have the risk of damage to their arms, legs, fingers and toes due to anaesthesia.
3. Skin nodules may become obvious and the skin patches become larger, more numerous and prominent.
4. There may be more severe muscle weakness or paralysis.

5. This may also lead to disability. People without sensation in their eyes, hands and feet or who develop cracks in dry skin through nerve damage, risk infection from wounds. A person without sensation who steps on a thorn will not feel the thorn and so will walk on the injury. If the wounds become infected, this may lead to ulcers or in severe cases bone loss.

6. Leprosy affects peripheral nerves and hence causes nerve damage. It affects the skin and cooler parts of the body such as eye tissue and testes.

7. It causes nerve weakness, paralysis or anaesthesia. Grossly it leads to loss of sensation.

### **Leprosy is curable**

Leprosy is completely curable. It can be completely cured within six months to two years with multidrug therapy (MDT) i.e. a combination of three drugs—rifampicin, dapson and clofazimine which was introduced in 1943. MDT not only kills leprosy bacteria in the body but also prevents the disease from causing new primary damage to nerves. Early diagnosis and medication can also prevent deformities and disability. It is very important that patients should take medicines regularly for the prescribed period to prevent relapse. Patients with existing nerve damage must be protected from further disability through "self care" and prevention of recurring injury. For partially disabled persons, physiotherapy and reconstructive surgery may be taken up.

### **Leprosy Patients should not be isolated**

Since leprosy is completely curable, patients need not be isolated. MDT treatment is usually

given to people in their homes. An early diagnosis and treatment in an integrated primary health care system is desirable for this disease.

2. Rehabilitation projects or vocational training centres can teach patients ways to earn a living without damaging hands and feet. This may mean new job skills such as office work, animal rearing (poultry, goat rearing, cow rearing etc.) and handicrafts.

3. It is not hereditary. So people should not have inhibition for marriage in a family where any member suffers from leprosy.

4. People should immediately consult the doctors without any hesitation. This, in fact, gives better result and immediate curative measures. Leprosy spreads either due to ignorance or due to suppression. This should be completely avoided.

### **Future of Leprosy**

Leprosy can be eliminated like small pox. By using MDT treatment, the number of people with leprosy worldwide has fallen from 5.4 million in 1983 to an estimated 3.1 million in 1993. The World Health Organization (WHO) have set the year 2000 as a target date for the elimination of Leprosy. But this would only be possible by the cooperation of the public and patients. Although Hansen is no more (died in 1912), his significant contribution would be ever remembered. People need to know the truth about leprosy in order to stamp out the fear and ignorance that goes with it.

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# PARICHAY: Orissa Computer Application Centre

## A COST-EFFECTIVE TECHNOLOGY SOLUTION FOR PREPARATION OF PHOTO IDENTITY CARD FOR VOTERS DEVELOPED BY OCAC

### Parichay Technology

"Parichay" is a total technology solution for preparation of Photo Identity Cards that will ensure cost-effectiveness, quality and productivity. Parichay technology incorporates the GIST technology and allows preparation of ID Cards in English and Oriya (or any other Indian language). (A paper on Parichaya technology solution was presented by Shri Subas Pani, Chairman and Chief Executive, OCAC at the AKSHARA' 94, international conference on IT applications in South Asian Languages on February 25th, 1994.)

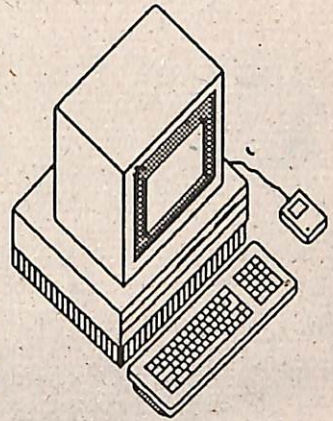
Parichay technology consists of unique hardware and software elements, which will have to be combined with commercially available hardware such as PCs and Laser Printers.

### BRIEF DESCRIPTION OF THE PROCESS OF ID CARD PREPARATION THROUGH PARICHAY TECHNOLOGY

The preparation of Photo Identity Cards involves three distinct processes :

1. Entering the data of persons in a PC/AT in regional language using GIST Technology.
2. Capturing Video Photographs of persons through commercially available Video Camera and a uniquely designed ID Code Recorder.
3. Merging the video images and data in 486 based system incorporating video capture card and sound card and final printing of the Identity Cards through 600 DPI laser printer.

Initially the data of persons for whom the Identity Cards are to be prepared is fed to Computer using an optimised Data entry module in regional language using GIST technology.



A person to be photographed climbs on a uniquely designed platform (ramp) and stands before the video camera. He can see his image on an adjacent TV screen so that he can position himself properly. The video camera operator freezes the proper shot and records the image for a few seconds while entering a unique ID Code number of the person in an ID Code Recorder attached to the camera. The Photograph along with the unique ID Code is recorded in the video cassette.

The video cassette containing the recorded photographs is brought to ID card processing centre. The photographs are grabbed from the VCR attached to the computer which incorporates a frame grabber/video-blaster card. The picture grabbing process is automated through a hardware/software combination process developed as part of the Parichay solution. Finally the ID Cards for all the persons are automatically printed through a print module which combines the picture and data and prints 8 ID-cards on an A-4 size paper in a Laser Printer. An A-4 size paper containing 50 miniaturised versions of the ID-cards is also printed. Each A-4 size paper containing 8 ID-cards is separated into individual ID-cards and laminated as per the specifications.

# On the occasion of Gangadhar Jayanti : August 21, 1994

Srinivas Udgata



(1862—1924)

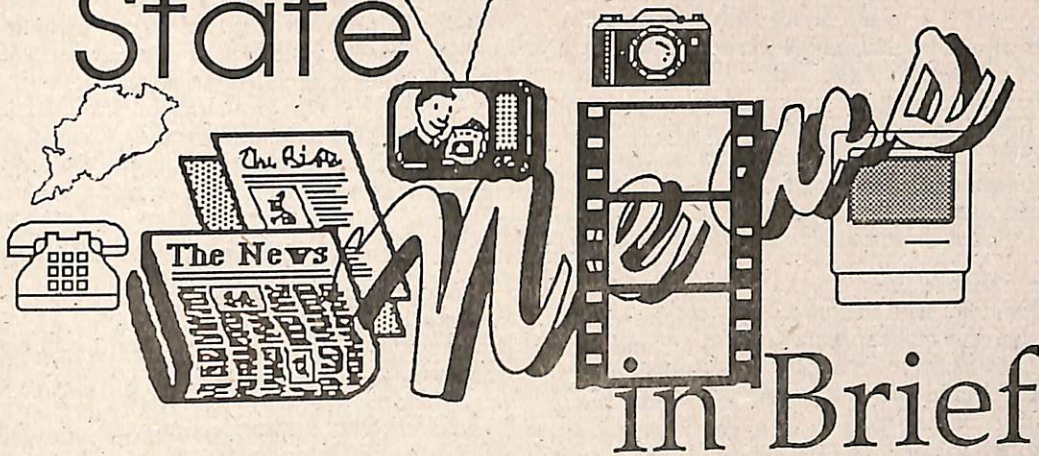
*Gangadhara Meher* is verily a resplendent luminary in the literary firmament of Orissa. He flourished at the fag end of the era of ornate style of versification. Though he could not be completely free from the impact of traditional school of rhetorics, his creativity drew its inspiration more from a romantic play of imagination within a restrained yet glamorous classical frame. He is both a classicist and romantic so far his perception of and interaction with Nature is concerned. His greatness lies in simple, innocent artistry of literary artefacts. Like a skilled weaver, he used myriad threads of imagination to evolve newer patterns on his poetic canvas, making it accessible to all and sundry. The poet who showed his juvenile curiosity for a

nature-bred maiden in *Pranaya Vallari*, extolled conjugal love and sweetness of agony in *Tapaswini* and *Indumati* etc. quite unpretentiously. His love for the sacred and extreme humility make him stand on altogether a different platform when we analyse his divine poems *Bhakti* and *Arghyathali* etc. He was not orthodox, but a pious devout who comprehended the presence of the Almighty even in the dull and dross objects in the Wordsworthian Way. He exhibited no pretention when he volunteered to compose poems on themes associated with folk and rustic life. The flora and fauna and the colourful rustic landscape where he interacted, touched him deep. A bulk of poems though not poetry proper, eventually came out from his pen, through which he tried to communicate to the innocent rustics. He never intended to make literature sophisticated and particularly, the Oriya language, which was on the verge of losing its identity. The posterity records it with gratitude the immense contribution of Gangadhar for Orissa's linguistic identity and cultural cohesion. His was the voice though not imposing, but persuasive is heard silently and perpetually rising from the western bounds and surging all over Orissa with rewarding freshness and sweetness.

(Trans. Editor)

Vice-President,  
Orissa Sahitya Akdemi,  
Bhubaneswar

# State



## ORISSA GOVERNOR FELICITATED WITH SHIROMANI AWARD

Orissa Governor Shri B. Satyanarayan Reddy received the "Shiromani Award 93" on July 25, 1994 at New Delhi. The prestigious award was conferred on Shri Reddy for his creative and productive endeavour towards National Development and, National Integration. Union Minister for Water Resources & Parliamentary Affairs, Shri V.C. Shukla presented the Award to Shri Reddy in a function organised at Delhi by the Shiromani Institute of Delhi.

## CHIEF MINISTER ADVOCATES FOR NATIONAL CALAMITY RELIEF FUND

Chief Minister Shri Biju Patnaik has urged upon the Prime Minister, Shri P. V. Narasimha Rao to constitute a National Calamity Relief Fund of at least Rs.5,000 crores, 50% of which should be contributed by the Centre and States and the balance 50% should come from the World Bank. "Such a fund would be of immediate assistance to the areas of this country wherever distress conditions arise, whether it be flood, cyclone, drought or earth-quake", Shri Patnaik said in a letter to the Prime Minister.

While thanking the Prime Minister for sending Shri A. K. Antony to Orissa for a first-hand knowledge of the flood situation in the State, Shri Patnaik said that Shri Antony had gone round the flood affected areas and seen for himself the unprecedented flood situation and the terrible distress of the people of the state whose homes and hearths have been under water for about 15 days.

Chief Minister in his letter to the Prime Minister has also thanked the Defence Ministry, Air-Force, Naval Air Wing and Army contingent with power-boats who have together rendered yeoman service to the masses of marooned men, women and children.

## C.M. FOR EARLY REPORT BY COMMISSION

Chief Minister Shri Biju Patnaik addressing a high-level meeting in the State Secretariat called for

early submission and finalisation of report concerning the backward class categories by the Commission.

## INFORMAL ADVISORY COMMITTEE MEET

The I&PR Department Informal Advisory Committee met at the State Secretariat on July 5, with Minister Shri Bairagi Jena in Chair. Initiating the discussion, the Director, Shri Surasen Jena apprised the members of the State of objectives and welfare measures. The members suggested that Collectors would hold monthly press conference at district level to inform the pace of progress to the local Journalists. It was also recommended at the meeting to supply a colour T.V. set to each Gram Panchayat. Shri Tathagata Satpathy, M.L.A. and Shri Jogendra Behera M.L.A. attended the meeting. Commissioner-cum-Secretary, Shri Subas Pani and Additional Director Shri Biswajit Das also participated in the discussion.

## MOVEMENT OF TRANSFORMATION OF URBAN POOR

Chief Minister Shri Biju Patnaik visited the movement of transformation of urban poor into productive members of the society by upgrading their social, economic and physical environment. The poor people have taken responsibility and in turn they exercise authority and control for bringing about their own process of change towards a brighter future. In the entire country, this is a novel and unique approach for the upliftment of the urban poor. In Orissa, it has become a movement and every urban poor is now making himself ready for active participation and involvement in the movement. The State Government and Urban Local Bodies have the limited role of 'facilitator' and the people themselves play the role of dynamic doers.

Shri Biju Patnaik, Chief Minister visited three slum pockets namely Huda Bhoisahi (Gyananagar), Jayadev Nagar and Nalamunhasahi in the morning hour on July 5, 1994. The community in Huda Bhoisahi has already been transformed into a vibrant unit of the society and in the remaining two, the

transformation is in the process. In Bhubaneswar all the 101 slum pockets where about 75,000 people live will be transformed to lead a new life in course of 1-2 years. Chief Minister congratulated the people for taking the responsibility of their own development which is a historic phenomenon in the entire country. He expressed that many people from within and outside the country have highly appreciated the innovative approach of development adopted by the State Government for improving the quality of life of urban poor.

The movement and the direct interaction of the Chief Minister, the highest dignitary of the State with the urban poor highlights the people's oriented policy of the state government. The urban poor today does not look up in despair but he is himself playing an active role to materialise his own dreams. This approach has led the path of development in the country and opened up new vistas. With the adoption of such approach in the national scale the vision of new and vibrant India will not be far away.

The Chief Minister was accompanied by Secretary, Housing & Urban Development Department; Collector, Khurda; Chairman, Executive Officer and Councillors of Bhubaneswar Municipality and other officials.

#### **NORWEGIAN TRADE TEAM CALLS ON C. M.**

Norwegian trade team, accompanied by some noted industrialists called on Chief Minister Shri Biju Patnaik and Fisheries and Animal Resources Development Minister, Shri Suryanarayan Patra at the State Secretariat on July 13 to discuss problem relating to making of trawlers and related accessories and explore the possibilities of deep sea fishing by deploying trawlers along Orissa coast. The team headed by Norwegian Trade Council Chief K. F. Marthesen discussed potentials of sea fish export.

#### **SPECIAL CELL FOR JOBS**

With the consensus of former Labour, Employment and Housing Department Committee the State Government set up a special cell under Harijan Welfare Department to extend employment facilities to jobless educated Adivasi Youths. Candidates having matric or post-matric qualification are absorbed in different Central and State Government posts as per requisition of the employing authorities and on the recommendation of Employment Officers concerned.

#### **GRAMASHREE MELA**

"The State Government have pledged to boost agro-based rural economy", said Panchayati Raj Minister, Shri Damodar Rout while inaugurating the 8-day Gramashree Mela at Puri organised on the occasion of the Car Festival on July, 11 last.

Revenue Minister, Shri Surendra Nath Nayak who attended as the Chief Guest highlighted the measures adopted by the State Government to ward off financial

hardship of the landless labour. Artisans, farmers, smiths and weavers from 12 States, including Orissa, opened about 100 stalls in the *mela* to exhibit the theme of rural progress in an effective way.

Collector, Sri Padmanav Samal presided over the inaugural function and MLA Shri Umaballav Rath lauded the efforts of the Organisers.

#### **"SANKHA KSHETRA" EXHIBITION**

The Sankha Kshetra exhibition organised by the Information and Public Relations Department was inaugurated on the occasion of the Car Festival at Badasankha on the Grand Road on July 10, last.

Director Shri Surasen Jena who inaugurated the exhibition highlighted State's various achievements during the last four years. Exhibits which included were blow-ups of important tourist spots in Puri and the map of Orissa with reorganised districts that drew the attention of numerous visitors.

#### **GOVERNMENT DECIDES TO SET UP RURAL HOUSING CORPORATION**

Chief Minister, Shri Biju Patnaik has ordered to set up Orissa Rural Housing Corporation to take up housing schemes in rural areas in a big way. The Corporation while helping to finance economically weak families to construct their own houses would also develop Buildings Centres for manufacture of low cost building materials and promote community management groups in implementing the "Rural Housing" and "Kalinga Kutir" schemes. Moreover, it would also organise technical training and provide managerial support to the people to take responsibility for construction of their own houses without involvement of any contractor.

The Corporation would have an authorised capital of Rs.50 crores and paid up capital of Rs.10 crores. The Corporation would avail of assistance from agencies like HUDCO and NHB.

Chief Minister has ordered for early registration of the proposed Corporation under the Companies' Act 1956 and it is expected that the Corporation will be incorporated with effect from 1st August 1994.

#### **GAJAPATI DISTRICT PROGRESS REVIEW MEET**

The developmental activities of Gajapati district were reviewed at a meeting on 28.6.94 with Collector, Shri Santosh Kumar Misra in Chair. A sum of Rs.13.58917 was spent during the first three months of the financial year, i.e. till June end to implement Jawahar Rojgar Yojana. 32593 man-days were created to provide employment to the needy people in the district.

#### **GANJAM WELFARE BODY MEET**

Measures to utilise funds allocated for 1993-94 financial year were discussed in detail at the Ganjam District Welfare Committee meeting held on 29.6.1994 with the Additional District Magistrate, Shri Laxmidhar Das in Chair.

## NAWRANGPUR DEVELOPMENT REVIEW

Nawrangpur District Management Board and Adivasi Development Agency meeting was held on June, 29 with Collector, Shri Rabi Ratna Das in Chair. The review revealed that Rs. 2,21,99,451 had been utilised for the sanction of loan to low income group, construction of School and hostel buildings, electrification, drinking water supply and for the implementation of lift irrigation schemes etc.

## DEOGARH DEVELOPMENT REVIEW COMMITTEE MEET

Sub-Collector Shri Saurav Garg who presided over the Deogarh District Development Review Committee meeting on June, 27 asked the officials concerned to step up effective measures for various development schemes. As a combative measure against the ensuing monsoon, he emphasized repairs to all sickly canals, cementing platforms of 127 tube-wells and supply of sapplings, seeds, improved agricultural implements including funding to all I.R.D.P. beneficiaries.

## MODERNISATION OF BARAGARH CEMENT PLANT

Chief Minister Shri Biju Patnaik apprised the World Bank Team of the need for funds to modernise Baragarh cement plant when the latter called on him at his Secretariat Chamber on July 5.

## INTENSE GRASS FARMING

Collector, Khurda, Shri Raghunath Patra while presiding over a meeting held at Bhubaneswar on June 27, advised the Chief District Veterinary Officer to provide required grass seeds and mini kits to the B.D.Os and Tahasildars of the district for intensive grass farming in *gochara* areas of Banapur and Khurda Tahasils.

## MASS EDUCATION MAKES BIG STRIDES

Shri Prafulla Chandra Ghadei, Minister, Mass Education in a Press-Meet on June, 27 has highlighted various historic steps taken by the present Government during the last four years:

- \* 1,04,331 teachers in 41,204 Primary Schools have been declared as Government Servants.
- \* Managements of 4,909 M.E. Schools have been taken over by the Government.
- \* Government have also decided to take over the management of the rest of the 122 schools.
- \* Teachers in 512 High Schools have been given Grants-in-aid.
- \* Government have taken over managements of
  - (i) 3,012 fully aided high schools,
  - (ii) 83 Sanskrit Madhyama Tols
  - (iii) and 105 Sanskrit Prathama Tols.

- \* Service of more than 10,000 Siksha Karmis has been regularised.
- \* It has been decided to regularise the services of untrained S.C./S.T. teachers.
- \* During 1993-94, 400 Primary, 150 U.G.M.E. and 150 High Schools have been established.
- \* It has been proposed to establish 500 Primary, 250 U.G.M.E. and 200 High Schools during 1994-95.
- \* As many as 3,600 Sikshakarmis are being appointed soon.
- \* Pay Scales of Music teachers and P.E.Ts have been revised.
- \* Untrained Teachers reaching the age of 48 are to get the scale of pay admissible to trained teachers.
- \* Scholarships given to Primary, M.E. and High School students have been increased.
- \* Chief Minister merit scholarships and medals are being awarded to first ten students in the merit list of High School Certificate Examination.
- \* Posts of S.E.S. which have been lying vacant over years have been filled on war-footing basis.
- \* Teachers of Hindi and Sanskrit, and P.E.Ts. have been merged into L.S.E.S. whereupon their promotional avenues have been enlarged. Steps have been taken to publish books in Olchiri tribal language and impart training in that medium in selected 20 Primary Schools in Mayurbhanj and Sundargarh districts.

## NEW GRANT-IN-AID POLICY FOR NON-GOVERNMENT EDUCATIONAL INSTITUTIONS

Revision of the grant-in-aid policy for non-Government educational institutions was under consideration of Government for some time past. Having regard to the importance and far-reaching implications, the State Government had constituted a sub-Committee of the Cabinet for an in-depth study of the problems and issues connected with grant-in-aid policy. The Cabinet Sub-Committee has submitted its report and having regard to the recommendations made by the Cabinet Sub-Committee, the financial position of the State, judicial pronouncements on the subject and other relevant aspects, a revised grant-in-aid policy which would come into force from the 1st June, 1994 has been approved by Government. While Rules or orders containing detailed guidelines with regard to conditions of eligibility or ineligibility, criteria for selection of educational institutions for payment of grant-in-aid, rates at which grants-in-aid would be paid to different categories of institutions and other relevant issues will be issued separately, some of the salient features of

the revised policy with regard to broad conditions of eligibility are indicated below for general information.

As has been the practice till now, the revised policy also envisages that Upper Primary Schools, High Schools, Higher Secondary Schools or Junior Colleges and Colleges imparting general education and the institutions imparting Sanskrit education, Madrasas and recognised by or affiliated to the Board of Secondary Education, Orissa, Council of Higher Secondary Education, Orissa, any of the Universities of Orissa or the academic body in this State for Madrasa education will only be eligible for grant-in-aid. Other educational institutions including those imparting any other courses of studies such as technical, professional or vocational institutions shall not be eligible for grant-in-aid. Educational institutions established and managed by Urban Local Bodies, Panchayati Raj institutions, Public Sector Undertakings, Companies and Statutory Bodies will also not be eligible for grant-in-aid.

Educational institutions which have already received and are continuing to receive grant-in-aid from the State Government at present will be eligible to receive grant-in-aid under the new policy at the same rates as was applicable to them under the earlier orders. The entitlement of such educational institutions under the revised policy will not be less than what was admissible to them prior to commencement of the revised policy. Admissible arrears, if any, will be credited to the G.P.F account of the employees concerned. If such employees do not have G.P.F account payment of arrears will be staggered.

The second categories of educational institutions include educational institutions which have become eligible for grant-in-aid in accordance with executive instructions in force earlier but have not received any grant-in-aid including +2 educational institutions which would become eligible for grant-in-aid if the criteria applicable to Colleges are adopted for them. Educational institutions of this category will be made eligible to receive grant-in-aid from 1-6-1994 but no arrears shall be paid for any period prior to 1-6-1994. Institutions falling within this category will however, be paid grant-in-aid from the aforesaid date at the minimum rate worked out with reference to the initial of the scale of pay as admissible and will become eligible for receiving grant-in-aid at higher rates in accordance with criteria applicable to each as briefly indicated in subsequent paragraphs. However, as a special case, +2 educational institutions which are being made eligible for grant-in-aid under this category but have received recognition/affiliation ten years or more prior to 1-6-1994 are proposed to be paid grant-in-aid at full salary cost at the initial of the applicable scale of pay with effect from that date.

The third categories of educational institutions will include educational institutions which have not become eligible for grant-in-aid till 1-6-1994 as per executive instructions and orders now in force and educational institutions which may be established

hereafter. Such institutions will be considered for payment of grant-in-aid subject to their being eligible keeping in view of the following criteria :

(1) Grant-in-aid will be payable to two Higher Secondary Schools/Junior Colleges and one College in a Block or an Urban area. To illustrate, if a particular Block already has two more aided Junior Colleges and one or more aided Colleges no further +2 Colleges or Colleges will be eligible for grant-in-aid in that Block. If on the other hand, that block has one aided +2 institution and no aided degree colleges, not more than one +2 college and one degree college will be eligible for grant-in-aid. In computing the number of colleges/Jr. colleges of this category that would be eligible for consideration for payment of grant-in-aid, the number of such institutions already receiving or declared eligible for receiving grant-in-aid shall be taken into account.

(2) Similarly, grant-in-aid will be payable to one High School in a Gram Panchayat or an Urban area for a population of 6,000 and to one Upper Primary School in a Gram Panchayat for a population for 2,000.

With a view to encouraging women's education it has also been decided that in a Block which does not have adequate facilities for girls' education two Girls' High Schools will be considered for payment of grant-in-aid in addition to the High Schools eligible for grant-in-aid on the basis of population norms. Similarly one Women's Junior College and one Women's College per Sub-Division will also be considered for payment of grant-in-aid if adequate facilities for Women's education are not available in that Sub-Division. Such Women's Colleges will be eligible for grant-in-aid in addition to colleges and junior colleges eligible on the basis of normal criteria.

The State Government will notify the list of educational institutions which are eligible to receive grant-in-aid and become eligible for the same from time to time.

Every College or Higher Secondary School/Junior College coming within the third category notified to receive grant-in-aid will get the minimum grant-in-aid at the rate of 1/3rd of the salary cost for the approved posts after 6 years from the date of affiliation/recognition by the University or Council of Higher Secondary Education. Institutions established in educationally backward areas and those exclusively admitting women students will however, be eligible for grant-in-aid at the minimum rate 4 years after affiliation/recognition. Such institutions as also Colleges/Junior Colleges coming within the second category will be entitled to get 2/3rds of the approved salary cost 2 years after receipt of the minimum grant-in-aid and full salary cost two years thereafter. High Schools notified to receive grant-in-aid will get minimum grant-in-aid at the rate of 60% of the salary cost for the approved posts 4 years after presentation of the candidates in the Annual H.S.C. Examination and at 100% of the admissible salary cost 3 years thereafter. High Schools located in educationally

backward areas and the Girls' High Schools will be entitled to minimum grant-in-aid one year after fulfilling the above criteria and at the rate of 100 per cent 2 years thereafter. Existing Sanskrit Tols and Madrasas will continue to receive grant-in-aid at the rate at which such Tols and Madrasas are receiving grant-in-aid at present. Similarly Upper Primary Schools will be eligible for minimum grant-in-aid at 60% of the admissible salary cost one year after presentation of the candidates at the M.E. Common Examination and at 100 per cent of the salary cost 3 years thereafter. The salary cost will include Pay, D.A. subsistence allowance in case of suspension and nothing else.

No grant-in-aid will be admissible against a post if that post is held by a person who is not qualified to be appointed against that post and such period shall be excluded from computation of period of eligibility. All grants-in-aid will be payable from the first day of academic year following the date of eligibility.

### GM/PM. DICs CONFERENCE AT BALASORE

A two-day conference of General Manager, Project Managers of District Industries Centres was held at Balasore on July 8 and 9, 1994. The Conference was attended by Shri G.C. Pati, Additional Secretary to Government, Department of Industries and Shri T. Ramachandru, Director of Industries. The following achievements as against their respective targets were discussed.

S.S.I.	PMRY
1993-94 Target—4900	Target—1035
Achievement—3151	Achievement—842
1994-95 Target—2250	Target—6570
Achieved till 6/94—244	Achievement—
	Selection in progress.

On the second day, wide-ranging discussions were held with the representatives of R.B.I., S.I.D.B.I., S.B.I., OSFC, Managing Director, O.S.I.C., IDCO, Director, E.P.M., Collector, Bhadrak, S.P., Balasore and State Level Industries Associations. Additional Secretary, Shri Pati encouraged the entrepreneurs to take advantage of the Single Window Service and be in touch with the District Level Empowered Committee for closer coordination.

Director of Industries, Shri T. Ramachandru invited suggestions on modification of IPR—92 & its effective implementation, improved industrial relations and making DICs more effective for greater industrialisation in the State etc. The representatives of Industries associations urged for greater incentive package.

The District Small Scale Industries Association, Balasore and D.I.C. had organised an exhibition of products of Industrial Units of Balasore District on the occasion of the Conference.

### PRESS NOTE

The Orissa Education (Amendment) Act, 1994 has come into force with effect from 4th July, 1994. In the

said Act, certain amendments to the procedures for application and grant of permission for opening of new educational institutions, increase of seats, opening of new subjects and opening of Honours, have been made. Salient features of the same are indicated below for information and guidance of all concerned.

(a) Any educational agency or individual desirous of establishing a new institution in a particular year shall make an application to the Director, Higher Education in duplicate between the first day of October and the 30th day of November of the year immediately preceding that particular year. However, those applications which have been received in time for establishing new institutions during the academic session of 1994-95 and are still pending in the Directorate, in such cases the applicant shall have to furnish an undertaking and an Affidavit attesting the fact that all informations furnished in the earlier application are true and correct to the best of the knowledge of the applicant. The details of the undertaking are given in Section-5 (Sub-Section 3 & 4) of the Orissa Education (Amendment) Act, 1994. Since the time is very short, such informations should be furnished to the Director, Higher Education, Orissa by such Educational Agencies on or before 16th August, 1994.

In order to accommodate the applicants, whose applications for establishment of new institutions only have been rejected previously, only on the ground that there are already two degree Colleges or three +2 institutions in the Block or the number of educational institutions existing within the Urban area exceed the norm prescribed under the law before above amendment, they may make fresh application in the prescribed form and with requisite affidavit as stated above, on or before 16th August 1994 for establishing such institutions during 1994-95 academic session.

### ADDITIONAL P. H. C. INAUGURATED

Forest and Cooperation Minister, Shri Adwait Prasad Singh inaugurated at Balam Prasad under Banarpal Block, Angul an Additional Public Health Centre to mitigate sufferings of needy patients on July 4 in a function attended by General Manager, NALCO, Girija Sankar Panda, C.D.M.O., Nikunja Kishore Sahu and Collector Shri Prasant Kumar Nayak. Shri Balam Modi donated furniture for the hospital.

### 3 ADIVASI WOMEN GIVEN POLICE OFFICER RANK

Collector, Rayagada has appointed recently under Section 17 of Police Act Smt. Sunamani Jhudia, Smt. Sobai Majhi and Smt. Anhari Majhi as special Police Officers in the rank of Inspector.

### TREE PLANTATION IN NUAPADA DISTRICT

Collector, Nuapada Shri Asit Kumar Tripathy sought active cooperation of all Yubak Sanghas of the

district to make tree plantation programme a success. A target to plant 5,000 trees was drawn up and village Clubs were organised for the purpose. The Collector who presided over the district-level cooperation committee meeting held on 23-6-1994 assured all help for the success of plantation scheme.

#### CAUTION AGAINST DRUG ABUSE

The International Illegal Drug Trafficking and Eradication Day was observed at Deogarh on 26.6.1994. Sub-Collector, Shri Saurav Garg who presided over the function called upon the guardians to exercise their influence upon their wards against the lethal impact of abusive drugs.

#### 14,457 IMPROVED VARIETY OF CHULLAHS SET UP

14,457 improved variety of Chullahs were set up in the State in the current financial year till the end of May according to a departmental handout released in Bhubaneswar recently.

#### 584 BIO-GAS PLANTS INSTALLED

584 bio-gas plants were installed till the end of May in 18 districts of Orissa i.e. Angul, Balasore, Bargarh, Balangir, Cuttack, Bhadrak, Ganjam, Jagatsinghpur, Jajpur, Kendrapara, Keonjhar, Khurda, Malkangiri, Nayagarh, Phulbani, Puri, Sambalpur and Sundargarh.

### IMPORTANT PUBLICATIONS

by

**Information & Public Relations Department**

Government of Orissa, Bhubaneswar.

1. **Eye to Orissa** (English)
2. **Sri Jagannatha Bhajana Sara Sangraha** (Oriya)
3. **Utkal Prasanga** (Oriya Monthly)
4. **Orissa Review** (English Monthly)

*Available at :*

Manager, Publication, I. & P. R. Department  
Government of Orissa, Bhubaneswar.



Shri Bairagi Jena, Minister, Information and Public Relations is addressing at the orientation training of the freshly recruited SIPRO at Bhubaneswar on 1-8-1994. Shri Subas Pani, Commissioner-cum-Secretary and Shri Surasen Jena, Director & Additional Secretary, I. & P. R. are present in the inaugural session.



*Important Write-ups featured in the 50th Volume*  
(August 1993—July 1994)  
**of ORISSA REVIEW for dissemination of knowledge**

**ORISSA'S ECONOMY : PROBLEMS & SUGGESTED REMEDIES ETC.**

1. Anti-disaster preparedness (2/94), 2. Impact of Drought Prone Area Programme (8/93), 3. Tackling of Drought (12/93), 4. Agro-based & Food-processing industry (11/93), 5. Agro-techniques of Kalahandi Farmers (11/93), 6. Agro-based economy & reparation economy (12/93), 7. Agriculture in Orissa (2/94), 8. Ground Water Resources (2/94), 9. Aeromagnetic Survey (1/94), 10. Rock-Fill Dam (11/93), 11. Lift Irrigation in Mayurbhanj (12/93), 12. Major and Medium Irrigation Sector (3/94), 13. Rural Development (1/94), 14. Rural Development (3/94), 15. Fisheries Resources (9/93), 16. Fisheries and Animal Resources (3/94), 17. Giant Fresh Water Prawn Culture (1/94), 18. Bio-diversity & Eco-development (11/93), 19. Socio-economic change in Orissa (3/94), 20. Planning & Coordination in the State (3/94), 21. Mineral explorations & exploitation (11/93), 22. Employment potentials of Stone Crushing Farm (5/94), 23. Promotion of self-employment opportunities (9/93), 24. Minimum wages in Agriculture (2/94), 25. Scope of Coir Industry in Orissa (12/93), 26. Leather Industry (12/93), 27. Coconuts conquering new fields (2/94), 28. Sickness of SSI in Mayurbhanj (12/93), 29. OPOLFED (5/94), 30. IRDP (11/93) & (6/94), 31. ICDS (4/94), 32. Area Development Programme (4/94), 33. PDS (4/94), 34. Two-tier self-reliant handpump (9/93), 35. Land Reforms (10/93), 36. Special Features on Power (11/93), 37. Ib Valley—the valley of promises (12/93), 38. State's energy Scenario (3/94), 39. Futile controversy in the Power Sector (7/94), 40. Orissan Horse-Shoe Crab (6/94), 41. State Institute for Rural Development (SIRD), (4/94), 42. Environmental Pollution (8/93), 43. Environemnt & Development (11/93), 44. State Pollution Control Board (3/94), 45. A Glimpse of Orissa Budget & The Finance Commission (2/94), 46. Means & Ends Budget (5/94).

**WOMEN : PAST & PRESENT**

1. While ushering into the 21st C (9/93), 2. Oriya Women in the Rani Jhansi Regiment of INA (8/93), 3. The August Revolution & the Role of Oriya Women (8/93), 4. Aetiology of Gender Gap in Political representation (1/94), 5. Status of nurses in Orissa (2/94), 6. Role of Women in integrated farming system (6/94), 7. Home Management Practices by Farm Women (8/93).

**TRIBALIA/FOLK LIFE/FESTIVALS/DANCES**

1. Distribution of Tribal Population in Orissa (8/94), 2. Glimpses of Tribal development in Orissa (10/93), 3. Tribal Development Cooperative Corporation Ltd. (3/94), 4. Tribe-caste Nexus—Karma Festival (11/93), 5. The throb of the drum (11/93), 6. Marriage & divorce customs among Santals (6/94), 7. Kedu Festival in a Kutia village (4/94), 8. Snake Charmers of Orissa (5/94), 9. Health & hygiene in western Orissa folklore (12/93), 10. Chhow Dance—Its dynamics & deterioration (10/93), 11. Akshaya Trutiya (5/94).

**ORIIYA IDENTITY : EMINENT PERSONALITIES**

1. Glory to Motherland (4/94), 2. Oriya as first language in the primary curriculum (10/93), 3. Radhanath Ray (4/94) 4. Madhusudan Das (4/94), 5. Netaji Subhas Chandra Bose's formative

years at Cuttack (1/94), 6. Pandit Nilakantha Das (8/93), 7. Padmakeshari Aminul Islam (4/94), 8. Epoch-making Bandha artist (10/93), 9. Dr. Parshuram Mishra (6/94), 10. Biju Patnaik : the vision of a patriot (4/94).

### CURRENT TOPICS—AN INTELLECTUAL PROBE

1. The Pledge of Independence (1/94), 2. India in Transition (8/93), 3. National Integration (8/93), 4. Tribes of India & National Integration (4/94), 5. Neo-brahmin & the policy of compensatory discrimination (4/94), 6. Towards an effective P.R. system (5/94), 7. Panchayati Raj in Orissa (5/94), 8. Democratic decentralisation & P.R. system in Orissa (6/94), 9. Decentralising Administration (1/94), 10. Industrial opportunities in Orissa (3/94), 11. Polygraph : Deceivers deceived (2/94), 12. Management of Public undertakings in Orissa (5/94), 13. N.Y.K. for Rural Youth (1/94)

### LOOKING BACK : HISTORY/ANTIQUITY

1. Identity of Kalinga, Utkal, Udra & Orissa (1/94), 2. Apheterion of Periplus (1/94), 3. Antiquities around Bolangir (1/94), 4. Creation of Orissa as a separate province (4/94), 5. District Reorganisation in Orissa (8/93), 6. Kalahandi—a toponomical study (11/93), 7. History & Culture of Nawapara district (5/94), 8. Maths in Puri (7/94), 9. In the birth place of Xuan Zang (5/94).

### ART/TEMPLES

1. Khiching (2/94), 2. Queens, Princess & Temples of Orissa (7/94), 3. Ramachandi of Ganjam Port (10/93), 4. Tarapitha of Bhusandapur (10/93), 5. Shakti worship—an iconographic overview (10/93), 6. A devadasi in the temple of Shiva (5/94), 7. Portraying unlucky innocents (1/94), 8. The Jaina Trinity of Devata Hanjar (7/94).

### HEALTH

1. Health & Family Welfare (3/94), 2. Health Care Delivery system in rural areas (8/94), 3. Menace of Malaria (9/93), 4. Cancer of Cervix with pregnancy (2/94), 5. Managing measles (6/94).

### JAGANNATH & THE CHARIOT FESTIVAL (July-1994)

1. Hymns to Jagannatha 2. Factsheet on Lord Jagannath/Shri Kshetra/Ratha Jatra 3. A Chariot-ride for Gods 4. A short account on the Cult of Sri Purusottama and His Anthropoid Feature 5. Purushottama Sri Jagannath 6. Shreeksheeta (The Divine Land)—Search for the Way to God (In the story of Neelamadhav) 7. Sant Tulsidas and Lord Jagannath 8. The Badasinghara Bhog in the Sri Jagannath Temple, Puri. 9. Upendra Bhanja's poem *Mana Uddharana* 10. Mahaprasad 11. Land Grants of Sri Jagannath.

### MISCELLANEOUS

1. A bird's eyeview on the Gitagovinda (5/94), 2. Jayadev's Dasavatara (5/94), 3. Kavisamrat Upendra Bhanj (5/94), 4. Gita Mehta's *River Sutra* (8/93), 5. Sitakanta Mohapatra : Jnanpith Award (4/94), 6. Voices of Orissa (1/94), 7. Personal symbols & Subjective Experience in Mahima Dharma (4/94), 8. Orissa Legislative Assembly (1937—1991) (1/94).



## The July Deluge

### Facing The Challenge :

Flood, Cyclone and Drought—the three conspiring adversaries often overwhelm the peace-loving population of Orissa, as if, on a grim annual ritual. They hold out many a time a menacing threat to the State's exchequer and economic poise of the peasantry.

The unexpected flood in July last (probably for the first time since 1961 as commented by Revenue Minister, Sri Surendranath Nayak) inundated a vast tract in coastal Orissa, rendered a sizable populace homeless and damaged crops in about two lakh and seventy thousand hectares. Its ravages have also been felt in distant hinterlands, i.e., Boudh, Sonepur, Sambalpur, Sundergarh and Koraput districts. Out of the total thirty districts, sixteen districts came under the sway of the flood. Its deadly presence was perceived in 2910 villages and ten urban pockets. Wrathful Nature lay her lethal trap on 737 GPs in 97 Blocks. The impact was too deep. Even now, nearly **twenty two and a half lakh** of people are still reeling in grief. They will buy time to shake off their nightmarish anxiety.



A view of Flood Water causing damage to Jagatsinghpur area near Ghadimul Breach

Thanks to Chief Minister, Shri Biju Patnaik for his stupendous alacrity and sang froid in gearing up the whole State machinery to brave disastrous floods which would have otherwise claimed many precious lives. He took command of the whole situation in a jiffy, requested Hon'ble Speaker of the Orissa Legislative Assembly for deferment of the monsoon session at least for three days, asked his Cabinet colleagues to monitor the strategic relief and rescue operations and personally flew over to various flood-hit areas to have a comprehensive picture of Nature's fury. He assured the marooned "not a single life would be lost hereafter on account of lack of succour", and most feelingly added, "at least till my death". He appealed to his party-men, the generous public and all voluntary organisations to render all possible assistance to the people in distress. The Defence Ministry was specially requested to send helicopters for airdropping food materials and to airdash rescue boats for the stranded. Extensive emergent relief for the required days was provided to the people who were on the roofs, treetops, mounds and embankments. Free Kitchens in various shelter camps continued to provide cooked food to the flood-hit destitute. Health camps and mobile medical teams were streamlined to attend to the sickly. Drinking water tankers were sent to the marooned people without any loss of time as a

**TABLE-I (Provisional)**

**DISTRICTWISE POSITION OF DAMAGES CAUSED BY JULY FLOOD**

Districts	No. of blocks	No. of G.Ps.	No. of ULBs	No. of villages	Population affected	Cattle affected	Cropped area affected in hecta	Casualty
1. Jagatsinghpur	7	66	1	307+5 Wards	2,24,138	94,540	1,02,709	3 Human lives 49 Livestock
2. Puri	9	94	..	494	3,88,174	..	75,615	
3. Jajpur	10	119	1	444	4,63,639	..	41,097	3 human lives
4. Cuttack	14	119	1	510+13 Wards	2,87,536	5,970	24,942	
5. Kendrapara	9	97	1	282+9 Wards	2,14,760	..	23,666	
6. Khurda	6	35	..	148	1,10,618	..	6,188	
7. Nayagarh	3	15	..	65	55,420	..	4,411	1 human life
8. Balasore	6	67	2	292	2,19,598	8,000	38,400	1 human life
9. Sundargarh	17	87	3	164	1,00,916	..	4,189	4 human lives 3 drowned
10. Sambalpur	2	..	..	2	4,022	..	..	
11. Koraput	2	..	..	17	14,253	..	1,020	
12. Boudh	1	..	..	9	2,202	..	8,000	
13. Angul	2	13	..	39	31,000	..	1,200	
14. Sonepur	5	14	2	33	34,803	..	4,500	
15. Bhadrak	3	24	..	115	1,27,030	..	10,631	
16. Mayurbhanj	3	..	..	27	191	..	1,800	

families

preventive measure against epidemics. Various voluntary organisations and the public shared their deep concern with the government officials and did a commendable job in mitigating people's distress.

Well before the onset of the monsoon, Government's machinery was kept on high alert as would be evident from the discussions held between the 'Special Relief Commissioner and heads of other related departments on May 10, 1994. District Collectors were apprised of the foreboding disaster who remained in full alert for the eventuality.



Shri Amar Satpathy, MLA, visiting the site of Breach on the National Highway No.5 on 15-7-1994 in Barchana area.

**TABLE II (Provisional)**  
**GOVERNMENT RELIEF MEASURES UNDERTAKEN**

District	Rice Qls.	Chuda Qls.	Gur Qls.	Salt Qls.	Food packets ait dropped	Fodder cattle Feed etc. Qls	Polythene Rolls	Rescue Boats operated Nos. Country/ Power	Water Sources disinfected Nos.	Health Care
1. Jagatsingpur	4846.43	1373.62	71.85	10	2350 Pks.	1028.25	1632	15 C 14P(SRC) 3 P Paradeep Port Trust 12 P ( Army )	2931	2721 Inoculated 39,450 treated 28 health camps
2. Puri	4258.15	288	34.	..	65.6 Qls.	1880 Bags (Rice barn)	14	161 C 9 P	2844	980 Inoculated 14,460 treated
3. Jajpur	6750.16	303.00	..	..	112 Qls.	100	100	41 C 14 P (SRC) 4 P(Army)	14,801	14,393 Ino. 8,398 treated 28 H. Camps
4. Cuttack	1780.55	70.81	4.00	..	..	..	39	1 Country 4 power	2,809	383 Ino. 4,507 treated
5. Kendrapara	2700.00	3.50	0.50	..	652	143 bags	44	41 C 14 P	12,503	12,779 Ino. 5,833 treated
6. Khurda	480.95	12.40	3.65	..	65.60 Qls.	205.00	24	2 P	715	2 H. Camps 164 treated E. R. to 535 People.
7. Nayagarh	676	..	..	..	..	..	..	..	..	E. R. to 48,476 people.
8. Balasore	1042.00	332.00	6.75	..	..	390 Qls.	72	..	780	1,158 Ino. 3,157 treated 19 H. Camps.
9. Sundergarh	..	..	..	..	..	..	..	..	..	E. R. to 535 people
10. Sambalpur	55	14.00	2.82	..	..	..	10	..	..	..
11. Koraput	31.28	..	..	..	..	..	100 Blankets	..	..	84 K. Lts. Kerosine Oil
12. Boudh	18.00	..	..	..	..	..	..	..	..	E. R. to 9 affected villages
13. Angul	..	..	..	..	..	..	12	..	..	E. R. to 1004 people
14. Sonepur	57.66	29.32	8.04	1.00	..	..	..	..	..	..
15. Bhadrak	77.50	31.25	7.00	..	..	11 Qls.	20	..	788	5 H. Camps 596 treated
16. Mayurbhanj	Emergent Relief has been distributed to the needy.									



Free relief camp (feeding centre) opened by Government at Jagatsinghpur in the flood affected area.

The Mahanadi, Kathajori, Devi, Kushabhadra, Brahmani, Baitarani, Subarnarekha, Vansadhara and Rushikulya were all in spate and swelled up beyond the danger level between July 12 and July 17 causing breaches on the river embankments and canals here and there.

The corpus of the Calamity Relief Fund for Orissa is hardly Rs.47 Cr. It is too meagre an amount to meet the flood emergent relief and other emergent expenditure when the present flood itself requires a minimum expenditure of Rs.188-40 Cr. The State Government have presented a memorandum to Government of India to Minister, Shri Bijay Mohapatra, Minister for Water Resources while briefing the Union Minister, Shri A. K. Antony on July 22, strongly pleaded for allocation of special Central grant. He deplored that a project report prepared by Central Water Commission envisaging an expenditure of Rs.114 Cr. for reinforcement and modernisation of roads in Orissa was submitted to the Centre in 1991 and no grant has so far been released. Chairing the State Level Natural Calamity Committee on July 19, the Chief Minister expressed his deep concern over Centre's apathy in releasing any grant for the flood-hit people of Ganjam. The State Government have so far spent Rs.60 Cr. in this regard. He pleaded that the State Calamity Relief Fund should be increased to Rs.100 Cr. In a letter to the Prime Minister on July 23, Shri Patnaik has also urged to constitute a National Calamity Relief Fund of atleast Rs.5000 Cr., 50 per cent of which should be contributed by the Centre and States and the balance 50 per cent should come from the World Bank. This nationalistic vision of Orissa's Chief Minister, if translated into reality will certainly go a long way in bringing succour to the victims of natural calamity in the whole of the country in the years to come.

The provisional Tables reflect district-wise position of damages caused by the July Flood and emergent Relief Measures undertaken by the State Government. Figures in the Tables are based on collections from informal sources and are subject to correction. Serials 1 to 3 in the Tables have been standardized up to July 27 whereas the rest are up to July 25. The Tables, however, do not show all categories of emergent relief accorded by the Government.

*Rajkishore Mishra*



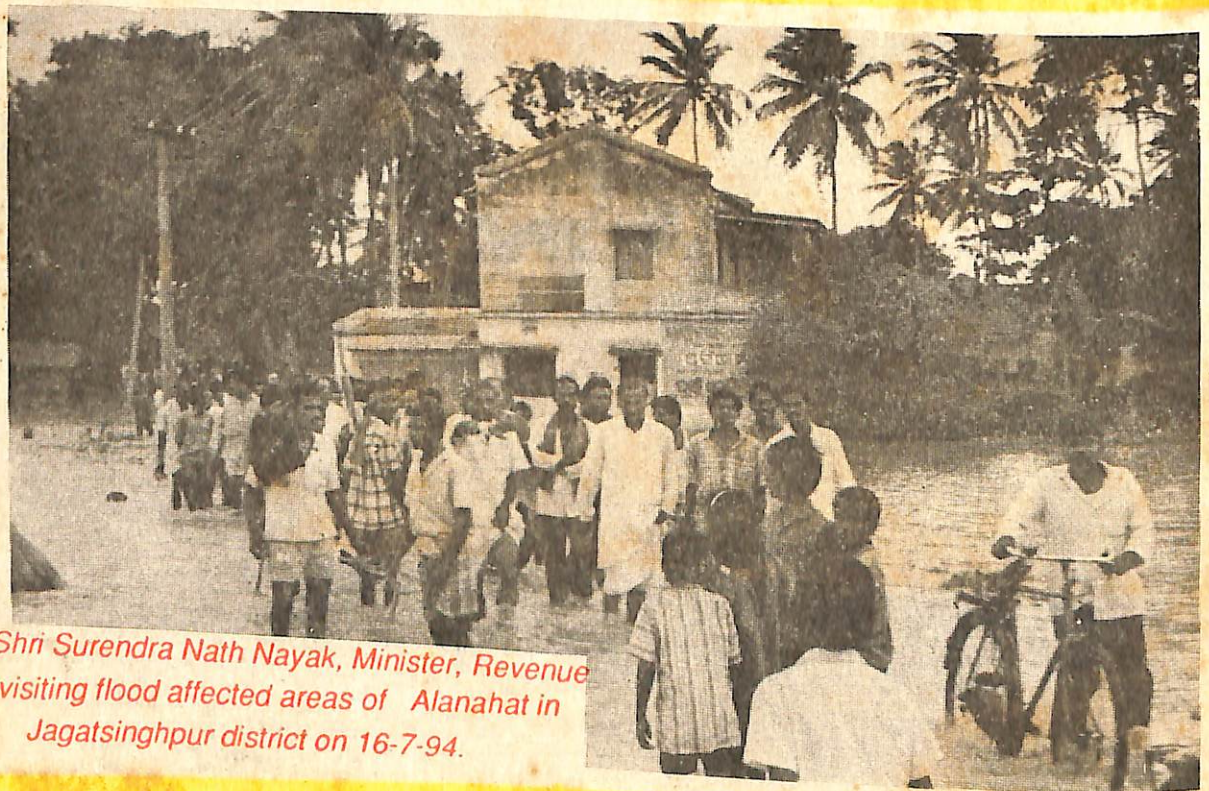
*Chief Minister Shri Biju Patnaik addressing at the united teachers and employees rally at Bhubaneswar on 17-7-94.*



*Hon'ble Speaker Shri Yudhisthir Das is addressing at the annual function of Orissa Society of Americas at the Rotary Club, Bhubaneswar on 2-7-94.*



*Chief Minister Shri Biju Patnaik made an aerial Survey of the flood affected areas on 16-7-94 by a defence helicopter and also supervised the air dropping of food packets and relief materials in the affected areas.*



*Shri Surendra Nath Nayak, Minister, Revenue visiting flood affected areas of Alanahat in Jagatsinghpur district on 16-7-94.*