





**ORISSA  
REVIEW**

November  
1994

*Hon'ble Governor Shri B. Satyanarayan Reddy is presenting a Konark Wheel to Mrs. and Mr. Nicholas Fenn, British High Commissioner and Mrs. and Mr. ABN Morey, British Deputy High Commissioner at Raj Bhavan on 27-10-94.*



*After inaugurating the Bridge on River Genguti and the Bridge on Khadipada, Chief Minister Shri Biju Patnaik addressed the public meeting at Dobal (Bhadrak) on 2-11-94 alongwith Information and Public Relations Minister Shri Bairagi Jena and Works and Urban Development Minister Shri Nalinikanta Mohanty*

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# Orissa Review

November, 1994

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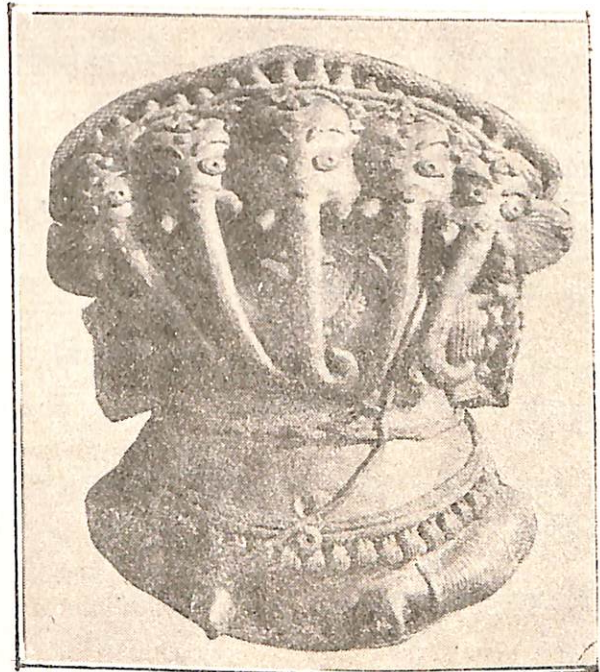
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*KARTTIKEYA (18th C AD)  
(Kupeswara Siva Temple, Banei,  
Sundergarh)*



*Silver Filigree Boat,  
Orissa*



*Terracotta Ganesa, Orissa*

## Reminiscences of the Kalinga Bali Yatra Festival, 1993

Dr. K.S. Behera

(Dr. K.S. Behera, Professor of History, Utkal University visited Bali as a delegate to participate in the International Seminar organised in connection with the Kalinga Bali Yatra Festival at Denpasar, Bali from 31st January to 3rd February, 1993. He recalls his experiences of the Seminar, in which he chaired an academic session).

The memory of Bali has long been in Orissa and is deeply embedded in our collective consciousness. The memory is kept alive through floating of tiny boats of banana stem or solapith or paper with *deepa* (lamp), *pana* (betel leaf), *gua* (betel nut) and loud call of "A Ka Ma Bai". Similarly in Bali, the natives make ritual offerings to God which consist of arica nut, betel leaf and lime which according to their belief represent Lord Brahma, Vishnu and Maheswar respectively. The ceremony of sending off of symbolic boats takes place annually on the dawn of *Kartika purnima*. It is locally called *Bali Yatra* which means "sea voyage to Bali". It is a part of our tradition which is yet to be confirmed through concrete historical evidence.

The maiden sailing expedition to Bali, Indonesia was conceived by Sri Biju Patnaik to commemorate the glorious maritime traditions of Kalinga and in the process, to rediscover the cultural ties between Kalinga and Bali. It was an expression of tradition, a spirit of adventure, and an occasion to reopen a colourful page of our glorious history. On the Bali Yatra day, on the 10th of November, 1992 the past history was re-enacted by sending the sail boat INS Samudra from Paradip. It passed through Gopalpur, Vishakhapatnam, Madras, Pedang, Jakarta and Surabaya. The culmination of the Bali Yatra came on the morning of 31st January, 1993 when the Kalinga Bali Yatra boat INSV Samudra with a seven-member crew reached the Benoa harbour of Bali led by a flotilla. At 9 A.M. the Boat was welcomed with presentation of *Adi Mridangga*. It was a historic occasion and fulfilment of a dream. Com. R.S. Gill and other members were welcomed in the traditional Oriya Style of the "Boita Bandana". The scene awakened reminiscences of seafaring traditions of Kalinga. This Kalinga Bali

Yatra Voyage is, indeed unique in the history of navigation as a lady member, Miss Nivedita Acharya from Orissa formed a part of the crew. The function at the harbour was witnessed by a large gathering of distinguished guests from Orissa and Bali. On this special occasion Hon'ble Governor of Bali was personally present and gave the address of welcome. He started his speech with "Swasti-astu and ended with "Shantih, shantih". Sri Biju Patnaik, the Chief Minister of Orissa, and "Bhumiputra" of Indonesia also spoke to the enthusiastic crowd. Presentation of dance performances such as Odissi, Chhau, Sambalpuri folk dance etc. provided an Orissan atmosphere in a distant land. In the afternoon at the STSI Campus, an exhibition of Orissan textiles and handicrafts was inaugurated by H.E. Governor of Bali and the Madam Governor in the presence of the Chief Minister of Orissa. It provided an opportunity to the Balinese to get a glimpse of our rich cultural heritage. The Jagannatha Triad, placed at the entrance of the exhibition, was the major focus of attention for the Balinese professing Hindu *dharma*. Bali is an "Island of Gods". Even at Denpasar there is a temple of Jagatnatha though it has no statue now except the empty *padmasana*. Hundreds of devotees offered *arati* and performed *samkirtana* before the Jagannath Triad as if in a temple eventhough it was merely an exhibition piece. The cultural programme in the evening organised at Natya Mandapa, STSI introduced the major dance forms of Orissa and Indonesia. The performances included Odissi, Sambalpuri and Chhau from Orissa and Terunajaya and Satya Brastha dance from Bali.

On the first of February, 1993, a two-day International Seminar on "Indo-Indonesian Cultural ties" was held at the STSI, Denpasar. It

began with the Siva Nataraja dance of Bali. The theme of the Seminar, aiming at rediscovering of the early contacts between India and Indonesia, was quite befitting to the Kalinga Bali Yatra festival. Dr. I. Made Bandem, Chairman, the Bali Festival Committee, welcomed the scholars and guests and spoke about the objectives of the Seminar. The Governor of Bali thanked the Government of Orissa for choosing Bali as the venue of Kalinga Bali Yatra Festival. He referred to the Balinese culture which is "very much inspired by Hindu religion that involves ideas, manners and physical creations". The Chief Minister of Orissa, Shri Biju Patnaik hoped that the festival would make a positive impact to strengthen the bilateral relationship between the two countries and invited the artists and academics to pay a return visit to Orissa. Cultural ties were indeed strengthened with the return visit of Dr. Ida Bagus Oka, Governor of Bali, Madam Oka and other high dignitaries including the accompanying cultural troupe during the Konark Festival in December, 1993. Professor Haryati Soebadio, Minister of Social Welfare inaugurated the Seminar. She referred to the "Indian impact" which can be found in the archaeological remains of Sumatra, Java and Bali and also in their language, literature, dance, music, religious rituals and philosophical thinking. She agreed that "Indian influence shows a remarkable impact on Indonesian culture and especially so in Bali and Java". But she stressed the "local genius", i.e. the capacity to synthesize foreign cultural features with the native elements. From the earlier times an "Indonesianization process" was evident and "in course of time the Indonesian features became more and more apparent". A number of papers were presented at the Seminar. The scholars from Orissa spoke about different aspects of our cultural heritage, "Ekamra-Bhubaneswar" (Dr. B.K.Rath), "Folk Culture and Society in Orissa and Bali" (Prof. L.K. Mohapatra), "the Art of palm-leaf illustrations (Dr. D.Pathy)" and "Temples of Orissa" (Dr. H.C.Das). Sri A.K. Mishra, Commissioner-cum-Secretary, Culture, gave introductory remarks about our cultural heritage. The author presented papers on "the Buddhist art and architecture of Orissa" and "Cultural contacts between Kalinga and Indonesia". The presentations of Indonesian scholars included

among others "Cultural Relations between India and Indonesia" (Dr. H. Soebadio), "Shipping and Navigation of India and Indonesia" (Dr. A.B. Lopian), "Ancient Trade Relations between India and Indonesia" (Dr. I.W. Ardika, Udayan University), "Technological Transfer from India to Indonesia" (Dr. Hariani Santiko, University of Indonesia) and "Concept of Indian and Indonesian Art" (Dr. Edi Sedyawati, University of Indonesia). On the basis of papers and discussions during the Seminar, the following conclusion was reached :

1. There is a significant close relationship between India and Indonesia which is manifest in several aspects of life such as philosophy or way of life, language, technology and arts.

2. It seems that the contact between India and Bali has been existing since the third century B.C., yet it is not clear, however, whether the contact between India and Indonesia is direct or indirect. Recent archaeological discoveries indicate that the contact between India and Indonesia, particularly Bali, has been occurring at least from the beginning of our century. The increasing demand for spices during the Roman period seems to be a major stimulant for the Indian traders to search for these products in South-East Asia, particularly in Indonesia.

3. The relationship between India and Indonesia also coincides with the development of shipping and navigation technology.

4. There are many other cultural elements that parallel between Orissa and Bali : e.g., religious activities, arts and crafts.

5. Temples as socio-cultural centres are common both to Bali and India.

6. Although there are some similarities in terms of art, language and philosophy between India and Indonesia, especially Bali, the two nations have flourished with their own native characteristics (local genius). The Indian cultural elements were selectively adopted in Indonesia".

The Kalinga Bali Yatra festival, was a great success. It brought the Indian, especially Orissan culture to Bali in an enlightened manner. Bali, also opened its window to the long and almost forgotten memory of India and Kalinga. The Bali

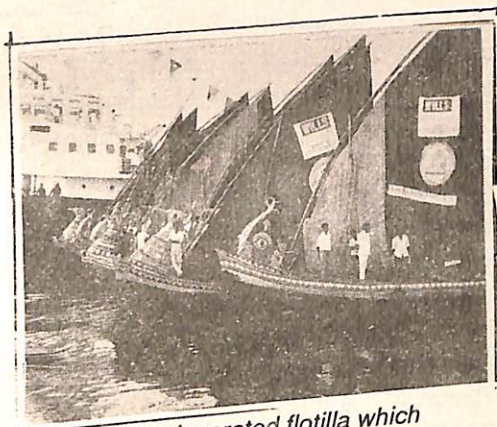
Post dated the 2nd February, 1993 carried a headline : The Kalinga Bali Yatra Festival or the Regained memory of the past. The paper reported "many Indonesians still call Indians by the name of "Orang Keling" although very few are aware that the word originates from famous Kalinga, Indian Kingdom of old".

Later, Indian ideas and immigrant traders and men of letters, many of whom from Kalinga and present day Orissa, "fertilized" the cultures of the archipelago with myth and philosophy as well as aesthetic and political concepts".

The Kalinga Bali Yatra festival ended on 3rd February, '93. The INSV Samudra left Benoa Harbour with a rich merchandise of overseas goodwill. The **Bali Post** on 3rd February carried another news item. Its English translation reads as follows :

"The Kalinga Bali Yatra Festival ended. It is quite necessary to continue researches on the relationship between India and Indonesia".

*Professor of History,  
Utkal University.*



*The decorated flotilla which accompanied INSV 'Samudra' to Bali in November 1992*



*Shri Biju Patnaik and other dignitaries in the Wet Basin at Paradeep Port on November 10, 1992*



*Shri Biju Patnaik, Chief Minister, Orissa flagged off Bali-bound INSV Samudra from Paradeep Port on November 10, 1992.*



## Quest for a Secular India

Dr. Roshanara Begum

The concept of secularism is a much debated concept, which has been there with us ever since the word was used by the Indian political leaders in the 19th century. In India, secularism acquires added significance in view of the crucial fact that Indians have been deeply wedded to religious considerations. The secular values of our Republic are writ large in our constitution, but today, with the use of religious fundamentalism and cultural nationalism in our country, secularism is on the cross. Even the Nehruvian model of secularism which was responsible for development of a secular State in India is the centre of heated confrontation.

In this background, it will be proper to analyse the concept of secularism, as developed by Nehru, one of the architects of this concept as far as India is concerned.

The key to an understanding of Nehru's secularism is to be found in his conception of religion, the relationship between majority community and minority community and his justification for a secular State. However for him understanding of secularism was derived from no dictionary and based on no borrowed ideology. It was a product of personal attitudes, historical circumstances and expediencies facing the head of the Government of a post-colonial and partitioned State. Nehru was deeply influenced by the western liberal tradition and it was, therefore, reflected in his ideas on secularism. At the same time, he was proud of the great inheritance of this country, which is like an unbroken chain, which goes back to the dawn of history. "That chain I would not break for I treasure it and seek inspiration from it"<sup>1</sup>. Thus despite an apparent conflict between the two, there was in Nehru a growing synthesis between tradition and scientific spirit and therefore it is in this background one has to justify his ideas on secularism.

Nehru firmly believed that secularism as a policy should relate to and regulate religion. He

observed "Religion as I saw is practised and accepted even by thinking winds whether it was Hinduism or Islam, or Buddhism or Christianity did not attract me. It seemed to be closely associated with superstitious practices and dogmatic beliefs and behind it lay a method of approach to life's problems which was certainly not that of science"<sup>2</sup>. His criticism against organised religion that it often led to dogmatism since it was based on bigotry, intolerance, ignorance and fear. In his opinion, "Religion though it has undoubtedly brought comfort to innumerable human beings and stabilised society by its values has checked the tendency to change and progress inherent in human society"<sup>3</sup>. He believed that an individual's life should concern itself more with ethics and secularism than with religion, with the good of the community and society rather than the attainment of *Moksha* after death. Yet he had no quarrel with religion if it simply means "the inner development of the individual or the evolution of his consciousness in certain directions"<sup>4</sup>.

Nehru's commitment to the idea of secularism was shaped during his participation in the nationalist movement. During colonial rule, because of differential roles of modernisation, competitive capitalism and exploitation of classes which coincided with communal groups and imperial diplomacy, a gulf between different communities grew. The pioneers of the Indian National Movement, no doubt, hoped to develop political nationalism to secure political ends irrespective of religious differences. But, the growth of nationalism attracted its own anti-thesis in the form of communalism. Gandhiji's call for mass-mobilisation and a sense of unity among the people from various communities and sects was short-lived. Nehru could sense the causes of disunity between Hindus and Muslims and to counter this development, he incorporated the resolution on fundamental rights at the Karachi Congress in 1931. The Resolution asserted that

every citizen of India should enjoy freedom of conscience and the right freely to progress and practise any religion subject to public order and morality, that all citizens were equal before the law, irrespective of religion, creed, caste or sex. This was the first break-down in concrete terms of the concept of secularism in the Indian context, which formed the basis of the articles in our Constitution many years later<sup>5</sup>.

Nehru made a clear-cut separation between religion and politics. He rightly condemned the use of religion for political purposes. The admixture of religion and politics to him was a throw-back to medieval state of mind, medieval habits and slogans. In his leadership role as the Prime Minister of India for 17 years, Nehru made sincere attempts to keep religion and politics in separate water-tight compartments.

However, his concept of secularism was not like the protest-movement against religion. It was not a militant, anti-religious ideology, not an adversary of religion as it historically was in Europe. He defined the secular State as the 'State that protected all religions but did not favour one at the expense of other and did not itself adopt any religion as the State religion'.<sup>6</sup>

His model of secularism provided for a suitable understanding of the problems of minorities in India. He evolved suitable policies to safeguard the culture, languages and certain privileges of the minority communities. He believed that the Hindu and Muslim cultures were in the process of transformation under the influence of modern scientific and technological revolution. "The real struggle today in India is not between Hindu culture and Muslim culture, but between these two and the conquering scientific culture or modern civilisation. Those who are desirous of preserving 'Muslim culture' whatever may be need not worry about Hindu culture but should withstand the giant from the West".<sup>7</sup> Thus for Nehru, Indian culture was primarily a composite culture which derived its strength from the contributions of Hindus, Muslims, Sikhs, etc. So with respect to the cultures of minority groups in India Nehru's policy was one of non-interference in their cultural affairs. Nehru as a matter of principle, opposed to special privileges to the minorities. He advised the minorities to develop the strength

of mind and unity so as to compete with the rest of the population on the basis of talent and ability.

Nehru's ideas of secularism was favouring a harmonious inter-relationship between the majority community and the minorities. He frequently advised the majority community to be magnanimous and tolerant to the minorities. At the same time he also wished the minority communities to respect the sentiments of the majority community without putting their basic interests in jeopardy. He felt that communal clashes between different communities were due to religious intolerance. To quote Nehru, "one religious man says this, and another says that often enough each of them considers the other fool or a knave, who is right? But it seems rather presumptuous for both of them to talk with certainty of such matters and to break each other's heads over them"<sup>8</sup>. He wanted both the communities to work together in a spirit of compromise and adjustment for the welfare of India.

Nehru also had faith in the notion that development and economic progress would dissolve all false representations such as casteism and communalism of the people's interest. He believed, "The real thing to my mind is the economic factor. The economic bond is stronger than even the national one. Working among Kisans, among peasants, I have found very little difference when they have the economic bond. Thus if masses are fully represented, inevitably economic issues affecting them will come to the forefront and superficial problems like the communal one will lose importance".<sup>9</sup>

In the Indian context, it is an extreme view, but nevertheless it has been held by many nationalists and humanists. Thus we see that Nehru was a religious and agnostic and his concept of secularism was deeply influenced by his views. He was abhorred by ritualistic practices. In other words, he was closer to the western view of secularism than an Indian one. If Nehru had his way, he would have banished religion from Indian political scene and would have kept the State strictly neutral to religion. But he was aware of the Indian reality and hence tempered his view. When he was questioned by Indian students in England about his views on secularism he said

that in England, the State had a religion (Anglican christianity) but society was quite secular in as much as the English people were indifferent to religion in public life and hence religion did not wield much influence in public affairs. But in India the State had no religion yet the people were deeply religious and hence religion is a force to be reckoned with. The Indian State could not remain indifferent to religion and hence in the Indian situation secularism would mean equal protection of all religions as far as the State was concerned.

One might argue that India is changing fast. It is modernising and industrialising and has better chances of secularisation. In fact Prof. Donald Smith argues, "the forces of westernisation and modernisation at work in India are all on the side of the secular State. Industrialisation, urbanisation and break-up of the joint-family system, greatly increased literacy and opportunities of higher education all tend to promote general secularisation of both public life. Whether good or bad in terms of individual this process tends to strengthen secular State"<sup>10</sup>. Nehru also thought so. But the subsequent development did not turn out to be so optimistic. Indian State rather than becoming more secular has tended to be less. Frequent occurrences of communal riots in different parts of the country undermine Nehru's legacy of secularism. Does it mean that Nehruvian secularism as a blue-print for the future is inadequate?

Nehru championed the cause of secularism which was based on the assumption of equality of all. The Indian society represents a hierarchical social order while secularism and parliamentary democracy are based on equality of all. To fit in secularism and parliamentary democracy in a graded social structure is like putting a square peg in a round hole. Nehru should have removed this lacuna by first reforming the Indian social order on equitable lines, so that his model of secularism could have become operationally relevant. Moreover communalism is a very complex phenomenon which has social, economic, cultural and other dimensions to it. Probably because of his secular upbringing he could not sufficiently grasp the intricacies and dynamics of Indian communalism, and failed to work out a viable policy to regulate if not eliminate the cancerous

growth of communalism in the body politics of India.

But at the cultural level, the concept of secularism propagated by him was quite sound. As the first Prime Minister of independent India, Nehru did his best to advance the cause of a rational secular tradition. He courageously passed legislation against social evils like Sati, child marriage, Devadasi system and the practice of untouchability. He took personal interest in codifying Hindu personal laws. All these efforts were indeed, in the direction of giving autonomy to the temporal affairs of man by confining religion to its own sphere. Had these efforts made during Nehruvian era, been continued even after Nehru's death, the rational secular tradition would have taken deeper roots in the Indian soil.

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## Poverty Alleviation : Policies and Programmes For Sustainable Development

P. C. Mohanty

"Orissa is the epitome of India's Poverty"—so said Mahatma Gandhi in his maiden speech in March, 1921 at the sight of thousands of skeletons of men, women and children on the sands of Saradhabali in front of Sri Gundicha Mandir, Puri. This was the condition when India was under Colonial Rule. After a long neglect of the people, during the British Raj, it is only after independence that poverty and the poor became the matter of concern for the Nation. Ever since the inception of planning, the Government policies and programmes have been directed with the aim of alleviation of poverty and therefore, several poverty alleviation programmes have been launched for the people. In the Fourth Five Year Plan (1969-74) two schemes namely Small Farmers' Development Agency (S.F.D.A.) and Marginal Farmers and Agricultural Labourer (M.F.A.L.) were introduced to make the small and marginal farmers economically self-sufficient and by improving lot of landless agricultural labourers by generating employment through subsidiary occupations. During the Fifth Five Year Plan (1974-79) the S.F.D.A. and M.F.A.L. were merged into a single scheme and their territorial coverage expanded. The Rural Work Programme (R.W.P.) introduced in the Fourth Five Year Plan was also reoriented as Drought Prone Areas Programme (D.P.A.P.) in areas where drought was a recurring feature. All these programmes were in 1978-79 by a new programme namely Integrated Rural Development Programme (I.R.D.P.) to generate additional employment and to raise the income level of the identified target groups of small and marginal farmers, share croppers, agricultural labourers, rural artisans and scheduled castes and scheduled tribes. The problem of rural poverty brought into a sharper focus during the sixth plan period when in the

beginning of the sixth plan, it was found that even after 30 years of economic planning, there was accumulation of poverty at all levels even there was significant rise in gross domestic products. It was experienced that the development efforts which aimed at bringing about an economic and social transformation of all classes and communities did not succeed in achieving that objective as it did not trickle down to the weaker sections. During the Sixth Plan therefore the Planning Commission had to change the development strategy. The National Programmes such as I.R.D.P., N.R.E.P. and R.L.E.G.P. etc. were introduced in all States which aimed at identifying the poor families and covering them directly under various economic programmes.

The Seventh Plan had set a target of reducing the number of persons living below the poverty line in the rural areas from 39% at the beginning of the Plan to 28.2% in 1989-90. The estimates based on provisional results of National Sample Survey for the year 1987-88 show that poverty in the rural areas has come down to 33.4% from 40.4% estimated for the year 1983-84. The decline in rural poverty is attributable both to the growth factor and to the special employment programme launched by the Government in order to generate more income in rural areas.

The Eighth Plan also aims at linking additional resources under J.R.Y. to certain backward districts/blocks with a view to providing a safety net for the poor and unemployed generating employment opportunity for 90-100 days for them. As per the estimate of Planning Commission based on 43rd round of National Sample Survey data the percentage of population below poverty line is 33.4 percent for rural areas and 20.1 per cent for urban areas in the Country. In Orissa 48.3 per cent people live below poverty line in rural areas and 24.1 per cent live below

the poverty line in urban areas. With a view to alleviating poverty by increasing employment and generating income broadly these programmes are launched in the State.

The Integrated Rural Development Programme I.R.D.P. is a major instrument of the Government to alleviate poverty. Its objective is to enable selected families to cross the poverty line by taking up self employment ventures in a variety of activities, like agriculture, horticulture and animal husbandry etc. in the primary sector in a given time programme. This programme was launched in our State in 1979-80 with the objective of raising family income of the identified target group living below the poverty line and to create additional opportunity of employment in the rural areas, previously a family was considered poor if its annual income was Rs. 3,5000/- irrespective of size of the family but in December, 1985 definition of poverty was changed and family whose annual income was less than Rs. 6,400/- was considered poor. As such the scale of finance per beneficiary increased to Rs. 6,400/- in 1991-92. Against the target of coverage of 4.79 lakhs set for the period of 1990-94, 4.09 lakhs families have been covered under the scheme by December, 1993. During this period funds to the tune of Rs. 235.70 crores have been invested in shape of subsidy and credit to support the said families.

The TRYSEM scheme which is also interlinked with I.R.D.P. is meant to benefit youth in the age group of 18-35 belonging to families living below the poverty line. There is a programme to cover 2 lakhs I.R.D.P. beneficiaries in 50 selected trades. Training under this scheme is imparted to the identified beneficiaries in the institutions equipped with tools and training facilities by providing stipend to the trainees and subsidy to the training institutions. In order to provide raw materials, technological and marketing support to I.R.D.P., D.W.C.R.A., T.R.Y.S.E.M. and Voluntary Sector of the State, the Orissa Rural

Development and Marketing Society (O.R.M.A.S.) have been constituted by the State Government. The O.R.M.A.S. being an autonomous body will now have 13 district level supply and marketing societies, 314 multipurpose Community Centres in each block and equal number of mini markets.

The programme of Rehabilitations of Bonded Labourers was launched during 1978-79 to identify and release the bonded labourers-working under the Sahukaras and rehabilitate them. Out of 49,995 bonded labourers identified 46,788 bonded labourers were released from the clutches of Sahukars and rehabilitated upto 1993.

Indira Awas Yojana was launched during the year 1985-86 for construction of low cost houses for S.C.s, S.T.s and rehabilitated bonded labourers. So far 64,826 houses have been constructed under this scheme and there is target for construction of 9,624 houses during 1993-94 for allotment to SCs/STs and bonded labourers who have been released.

The Jawahar Rojagar Yojana was launched in 1989-90 with the objective of providing employment to the unemployed youth both male and female. Initially it was thought that at least one member of each poor family would be provided with employment for 50 to 100 days in a year at a work place near his/her residence. About 30 per cent of the jobs under this scheme are reserved for women. All the rural wage employment programme like the I.R.D.P., N.R.E.P. and R.L.E.G.P. were merged in this Yojana. The total employment generation in terms of mandays was 557.71 lakh during 1993-94. The schemes have been implemented through the village Panchayats.

Under the programme of Development of Women and Children in Rural Areas (D.W.C.R.A.) there is also an urgent need for awakening the rural Women through extension agencies, social workers and voluntary organisations. Women also need to be encouraged to form cooperative institutions of self employment with minimum dependence on Government.

While land cannot be increased productivity can, by use of high technology. Even small holdings can be made profitable by proper irrigational facilities. Thus land reforms in the State plays a vital role as an anti-poverty programme and as a medium of increasing agricultural production. Tenancy reforms, enforcement of ceiling laws and distribution of ceiling surplus lands, consolidation of land holdings, compilation and updating of land records are the main constituents of Land Reforms which are incidental for reduction of poverty by transferring assets and increasing production.

All these Rural Development Programmes, despite several criticisms, have made a dent in alleviating poverty in rural areas. The principal criticism has been that the individual beneficiary programmes through asset endowment have not been very effective or successful as in large number of cases the assets could not be managed properly or sold away due to lack of skill or acute poverty. In some cases, the scheme suffered various set-back due to wrong selection of beneficiaries at the grass root level, lack of coordination among the various agencies carrying on programmes, lack of backward and forward linkage of marketing support to achieve and sustain the uniform growth rate. Another short-coming was about improper selection of schemes for the indentified beneficiaries. The choice of programme should have been made according to skill and aptitude of the beneficiary as far as practicable so that the beneficiary can manage it well. Another major deficiency was experienced in the scale of financing which was considered to be too low to generate a sizable income. Realising this draw-back in the Seventh Plan, provision was made to give second dose assistance to those who were given assistance

earlier in a lower scale and have retained the assets and paid the loan regularly. Though the scheme relating to animal husbandry (milk animal) was very alluring to most of the beneficiaries and income generating the desired result could not be achieved due to (a) shortage of good quality animals (b) absence of support structure for food supply (c) lack of health coverage chilling and marketing tie up.

For alleviating poverty, it is necessary to ensure full participation and involvement of the people in development programmes. The Panchayati Raj institutions should be strengthened so that they can become institutions of democratic management of development both at the district and block levels. The Government officials at district and block level should provide technical, managerial and marketing support on the one hand and stimulate awareness among the people. The help of the non-government organisations should be taken in the administrative arrangements for implementation of the programmes.

Last but not the least, is the monitoring aspect of all anti-poverty programmes especially the beneficiary-oriented programmes. Proper evaluation and monitoring of the programme through Government agencies and voluntary organisations will help achieving desired result. Elimination of poverty is not merely a question of economic upliftment but is a social and political issue related to the level of the politico-social awareness of the people.

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*Joint Commissioner,  
Gopabandhu Academy of Administration,  
Chandrasekharpur, Bhubaneswar—16*

## Employment Prospects in Tourism in Orissa

S. C. Panda

The scope of employment in Government and organised sector is very limited. There are as many as 8.5 lakh (approx.) registered unemployment candidates waiting for a career in this State. Though it is the avowed duty of any welfare State to create job opportunities and provide employment to all employable persons, it is not feasible on part of any government to provide employment with whatever increasing population and financial constraints. Though there have been attempts to engage the rural and urban unemployed population in so many Government sponsored schemes like Jawahar Rojgar Yojana, TRYSEM (Training of Rural Youth for Self Employment) and SEEUY Schemes etc, still unemployment remains an acute problem.

Tourism offers a wide scope for employment in our State which is a Tourists' Paradise. Orissa has got a long coastline of about 480 Kms. having golden beaches, exquisite temples, superb monuments, enchanting wild-life and natural landscapes. Tourists from far and near throng this beautiful state to visit the magnificent Sun Temple at Konark, the majestic temple of Lord Jagannath at Puri and the glorious temples of Bhubaneswar rich in architecture. Besides the temples and monuments, Orissa has many things to offer—the largest brackish water lake in Asia at Chilika which is home to thousands of migratory birds in winter, famous woldlife sanctuaries, picturesque landscapes, traditional dance forms, i.e., Odissi, Sambalpuri, Chhau, etc., its art and craft, the tribes and so many other attractions. To sum up, Orissa is a vertitable museum of India's sculptural and artistic heritage.

Tourism offers the biggest scope for employment : both direct and indirect employment. Michael Peters, whose book, on '*International Tourism*' is the most comprehensive work published on the subject, wrote; "The economic gap between rich and poor countries has widened over the past ten years. but to create new industries and to transform rural life in Asian, African and Latin American countries is a gigantic task. The relevance of tourism to this

situation is that income from international travel can bring the foreign exchange essential for major investment. There is widespread awareness of the political benefits but little has been done in practice to provide the means for expansion of tourism plant in most of the developing areas of the World."

Critics of Tourism Expansion, on the other hand, point to the various social strains which are caused by tourism development, examples being "distortion of cultural expressions" (Naipaul), the threat to environment and ecology, the conversion of small farmers into wage labourers due to high landprices. but inspite of all such criticism, tourism trade is on the expansion and it offers bright prospects to millions of job seekers.

Travel and tourism is a consumer-oriented and labour-intensive industry. It brings in its fold both direct and indirect employment. Tourism has many com ponents such as (i) Transport, (2) Locale, (3) Accommodation, (4) Food etc. Various industries like (A) Hotel Industry, (B) Catering Industry, (C) Transport industry and (D) Travel Agencies give direct employment to many. Indirect employment is facilitated by Tourism & Travel trade which brings in its band wagon (a) Retail shops, (b) Banks and financial institutions, (c) Hair dressers, (d) Laundries and (e) Suppliers of goods and services. They give rise to various facilities extended to by way of entertainment, theatres, cinema, special festivals, organised sports etc.

All these components contribute to the augmentation of tourism activities to a great extent. In turn, they are benefitted by way of contributed income and employment to lakhs of persons in differnet trades. Taking into account the employment generated in all the sectors of tourism including travel agents, tour operators, transport services, amusement parks, entertainment houses, sales outlet for handicrafts and souvenirs and guides services. It is expected that direct and indirect employment from the tourism at the end of the 8th Plan period would be about 21.2 million.

In Orissa, mahy hotels and tourist bungalows (Pantha Nivas and Pantha sala) have come up in the last 10—15 years in various tourist spots and cities. There are star hotels and budget accommodations to suit all kinds of tourists. Joining a hotel industry requires professionalism. There is an Institute of Hotel Management, Catering Technology and Applied Nutrition in Orissa at Bhubaneswar, which offers Diploma Courses in Hotel Management, Catering Technology etc., Courses in Tourism and Travel Trade can also be had from the Regional College of Management, B.J.B. Nagar, Bhubaneswar in Orissa and in some Universities outside Orissa.

An enterprise in boarding and lodging services has always proved a business of large dividends. An entrepreneur, who has full knowledge of a hoteliering organisation and catering services may start a tourist lodge/hotel. In case, it is not possible to make heavy investments individually, two to four aspirants may join hands, pull resources and share expertise to run the hotel. The partners may earn good returns in this job but the hotel trade has a long gestation period which the entrepreneurs must be able to withstand. In recent years, we have seen mushroom growth of fast food joints and restaurants in towns and cities of Orissa giving employment to the many skilled and unskilled manpower.

**TRAVEL AGENCY :** A travel agent assists tourists by planning itineraries, making transportation arrangements, hotel bookings and tour reservations and other related services. In order to be a successful travel agent, one has to establish contact with hotels, various airlines, transport agencies and a net work to attract clientele.

**TRANSPORT CORPORATION AGENCY:** It is an important link between the tourist and travel agency. The Transport Agency or Corporation may be a one-man show or a joint venture as it

requires large sums to invest and many hands to manage the affairs of the organisation.

**TOURIST GUIDE :** A tourist guide is an asset of the tourism industry. He is a well-informed person who knows the religious and cultural backgrounds of the places and events, values and institutions, while taking the tourists round on tour, he keeps the tourists well-informed of various vital points of tourist interest. Any person, with literary taste, interest in visiting places and accompanying newer persons everytime may take to this challenging career. It needs no monetary investment or involvement. The simple formality he has to observe is that he registers himself with the Department of Tourism to record his *bona fides*. There is a guide training course conducted by Tourism Department, Government of India.

**HANDICRAFTS :** Every tourist would like to go back to his place with a souvenir or a lovely handicraft or handloom goods from the place of visit. That is why we find now-a-days many shops selling handicrafts, handlooms, antiques, paintings, terracotta, sculpture, metal work etc. in tourist spots. Orissa is famous for its *patta* paintings, applique work of Pipli, stone carvings, belmetal work and silver filigree. An enterprising young person may make a career selling these beautiful handicrafts and other works to visitors and connoisseurs of art.

Now-a-days, more and more people have access to paid holidays and a propensity to travel. In the years to come, tourism is likely to revolutionalise the lives of large segments of population. In Orissa too, large number of young men and women could find a bright and prosperous career in Tourism as this State is rich in beautiful tourist spots, some of which are still unexposed to the outside tourists.

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Director of Employment,  
Orissa, Bhubaneswar



## Maritime Traditions of Orissa

Dr. B. B. Bhatta & Dr. P. K. Pradhan

The people of Orissa had great expertise in sea voyage in ancient and medieval times. From the folklores, folksongs, traditions, customs and literature, it is found that the Oriyas had commercial as well as cultural relationship across the seas. It is said that the people of Kalinga were the pioneers in colonising the far off lands of Sumatra, Java, Indonesia, Burma, Siam and other countries.<sup>1</sup> They had also social relationship with the people of Srilanka. They had acquired wealth and power through this maritime trade and colonial expansion. So in the history of India, the people of Orissa had also contributed considerably.

Numerous stories speak of the Kalingan merchants who went on sea voyages with their boats called 'Boitas'. The story of Ta'poi, the girl of a merchant, is well known in Orissa. Other stories like 'Bole Hun Ti' (I agree with you), 'Kuhuka Mandala' (the Kingdom of Magic), 'Chadhei Katha' (the story of a bird), 'Sadhav Jhia' (the merchant's daughter), 'Kuhuka Karat' (the Magic box), 'Saudagar Charipua' (the four sons of a merchant) are such stories which reflect the glorious role of the Oriya maritimers.<sup>2</sup> Many festivals in Orissa are being observed to commemorate the oversea glories of Kalingans in by-gone days. The festivals are Khudurukuni (every Sunday of *Bhadra*), Kartika Purnima (full-moon night of *Kartika*), Bhodei Osha (the Day of full-moon of *Bhadra*), Karma Puja, Chaiti Parba of Kaivartas (fishermen caste) etc.<sup>3</sup> In Kartika Purnima, the populace of Orissa float small boats made of banana peels and 'sola' (thermocole) to recall the glories of daring sea voyagers of Orissa. There are also other modes of worshipping in Orissa in which certain booklets are read out on specific occasions. In these stories the role of maritime merchants, their fabulous wealth, their style of life are being highlighted. Such stories are connected with the worship of Sani (the Saturn), Trinath (the Trinity-Brahma, Vishnu and Siva), Dutia Osha (the Dyutivahan or

Sun), Sari Subanathi Brata (of Kharsuan under present Bihar province).<sup>4</sup>

Kalidas in his *Raghuvamsa* has mentioned the king of Kalinga as 'Mahodadhipati', or the king of oceans. During the time of *Ascharya Charya Chaya*, the work of Sidhacharyas of Buddhist faith in eastern India of early medieval phase, Kahnupa,<sup>5</sup> one of the Sidhacharyas had indicated about the maritime commerce of entire Eastern India.

During the medieval period, it is found from the literature that overseas trade was in a flourishing condition. Sarala Das in *Mahabharat*, Narasimha Sena in his *Parimala kavya* and Yasowant Das in *Tika Govinda Chandra* and *Kaivarta Gita*, Upendra Bhanja in *Lavanyavati* and Dinakrushna Das in *Rasa Kallola*<sup>6</sup> have used the terms related to maritime commerce like 'Boita', 'Naba', 'Sadhav', 'Sadhavani', 'Manga', 'Nabika' etc., and islands like Srilanka, Java, Bali, Suvarna Dvipa, Brahmadesh etc. Even Mallik Mahammed Jayashi in his *Padmavat* has written about the king of Kalinga, who built a flotilla for Ratnakar, the hero of the book, to reach Srilanka.<sup>7</sup>

Noted historian R. C. Majumdar<sup>8</sup> has opined that the great kings of Sailendras of Java belonged to a branch of Sailodbhavas, who were ruling in Orissa around seventh century A. D. in Ganjam and Puri districts. A Javanese folktale says a king of Kalinga with 20,000 followers came to Java to settle permanently.<sup>9</sup> It could be that the Kalingans became fascinated with the new islands and it is possible that some of them even settled there. (The spirit of adventure and the will to establish colonial empires might have induced the brave Kalingans to take such step. It may be a fact that due to the growth of population or to avoid a genocide by a powerful invader, the people and the king migrated to Java. In the island, the \*Klings<sup>10</sup> (Kalingas) were known as powerful maritimers along with Aryans, Simhalese, Dravidas and Pandikaras. From an inscription of Madhav Verma,<sup>11</sup> a king of Sailodbhava dynasty,

the role of the people of ancient Orissa in far off places can be seen.

From different sources and customs, nomenclatures, many typical Kalingan terms are available in the Javanese island even today. A river in Java was named as Kali Kelinga.<sup>12</sup> A part of the kingdom of Srivijay King Jayanash was known as 'Srikshetra'. A green leaf 'Sajana' (Drumstick) is also a popular food in Java. The sweet rice cakes of Orissa known as 'pitha' is also prepared in the island. In the island, a goddess is worshipped as the deity of corn and yield exactly how the Oriyas worship Srilaxmi. In Orissa the women prepare a symbolic image of sand called Astabhujā Durgā like the women of Java. Besides, even in the realm of language there are many words which are of similar pronounce and meaning.<sup>13</sup>

The Oriya merchants were dealing with the articles like coconut, earthen utensils, sandal-wood, cloth, lime, rice, spices, salt, clove, pumpkin\*, silk sarees, betel leaves and nuts, elephants, precious stones etc.<sup>14</sup> The merchants were known as 'Sadhav' in Orissa. They generally used the title 'Sahu'. The word 'Sadhav' means 'honest' as the maritimers were very honest so far as their profession was concerned. The word 'Sahu' is derived from the 'Sadhav' in the course of time. It is found that the title 'Sahu' is used by Brahmins, Kshyatriyas or locally known as Khandayats, Vaishyas like oilmen (teli), grain merchant (Thodia), Putuli Bania, Kumutis, sweet-makers (Gudia). So the Sadhavas were a group of merchants of different castes. The Khandayats like Mangaraj, Boital and Mahanayaks were security officers and the common Khandayats (peasants) and Kaivartas (Fishermen and traditional boatmen) were the boatmen. Construction of big boats was made which took a lot of time. Expert craftsmen were engaged who were from traditional household of boat-makers. Boats were prepared of different nature and of different size.

In coastal Orissa, there were many villages which were known as Patna, i.e., the bustee of craftsmen and merchants. Particularly in either banks of the river Prachi, such villages are found. Even there are many sand mounds on the banks

of this river, and those mounds known as the 'Boitakuda', and a field is called 'Jahaja-Pariya' (ship field).<sup>15</sup> There were ports like Tamralipti, Palur, Chelitalo, Chilika, Kakatpur, Balipatna, Birudipatna, etc., of international repute.<sup>16</sup> They were busy throughout the year. Merchants were coming from different parts of the world. The Kalingans had trade relationship not only with Java, known as Balidvipa then, but also with Srilanka, Barma, China, Malaya in the east and Persia, Greece and Egypt in the west. Even women<sup>17</sup> were also allowed to travel different foreign countries on the Boitas which can be found from a stone art of Bhubaneswar.

It is a fact that during ancient and early medieval time, entire Southern India was busy with overseas trade. But the Kalingans were predominant among them. It is well-known that the people of Kalinga were great fighters, empire builders and patron of art and culture in the annals of world history. But they were also daring and the ships were of primitive nature. With the downfall of Gajapatis in the 16th century A. D. alongwith their political dominance, their maritime trade also declined rapidly. Afterwards, the daring activities of the brave sailors and empire builders in overseas areas became only a subject of history.

\* Even in Berma, they were known as Klings.

\* Known as Boitalu in Orissa i. e., the vegetable brought by Boita or boat.

#### FOOTNOTES :

1. R. D. Banerjee, *History of Orissa*, Vol. I, Cuttack, 1930, p. 98.
2. K. B. Das, *Loka Galpa Sanchayan* (O), Orissa Sahitya Academy, Bhubaneswar, pp. 417-18.
3. A. Pattnaik, *Brata Sahitya*, Orissa Sahitya Academy, Bhubaneswar, pp. 25-62.
4. As quoted in A. Pattnaik, "Smṛiti O Bismrutira Ketoti Chhinnasutra", in *Sagar O Sahitya*, (ed.) K. S. Behera, Cuttack, 1993, pp. 85-107.
5. As quoted by S. C. Pradhan, *Odia Sahityare Samudra Chetana O Samudra Prati Abhimukhya*, in *Sagar O Sahitya*, op. cit., p. 48.
6. See K. S. Behera (ed.), *Sagar O Sahitya*, op. cit., pp. 42-45.

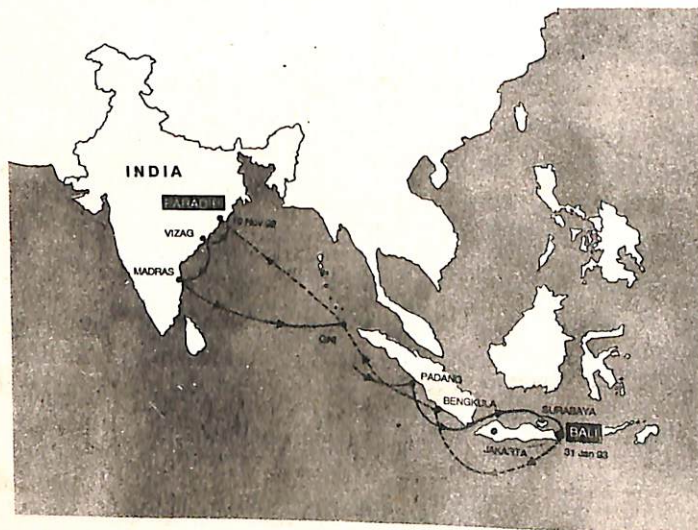
7. Sarala Das *Mahabharata* (O) *Adiparva*, p. 131; Upendra Bhanja *Lavanjavati*, Part-II, 17th Stanza; 1953; M. M. Jayashi, Padmavat, Bohita Khand, pp. 1-5.
8. R. C. Majumdar, *Suvarnadvipa*; as cited in S. N. Rajguru, "Prachina Abhilekhare Samudra Jatrara Suchana" in *Sagar O Sahitya*, *op. cit.*, p. 56.
9. B. K. Tripathy, "Dakshina Purva Asiara Samaj O Sahityare Kalingara Prabhava" (o) in *Sagar O Sahitya*, *op. cit.*, P. 60; S. N. Sathpathy, *Jatak Stories*, p. 42.
10. As quoted in K. C. Panigrahi, *History of Orissa*, Cuttack, 1981, p. 462.
11. S. N. Rajguru, *op. cit.*, P. 55
12. B. K. Tripathy, *op. cit.*, pp.62-63
13. *Ibid*
14. N. C. Panda, *Sagar...op.cit.*, p. 159; K. C. Panigrahi, *op.cit.*, p. 466.
15. P. K. Ray (ed.); *Archaeological Survey Report, 1974-75; Prachi Valley Orissa State Archaeology, Bhubaneswar, 1975*, pp. 43-44.
16. A. Pattnaik, "Prachina Kalingara Bilupta Bandara", *Utkal Prasanga*.
17. *Journal of Asiatic Society Letters*, Vol. XVII, No.2, 1951, pp. 114.

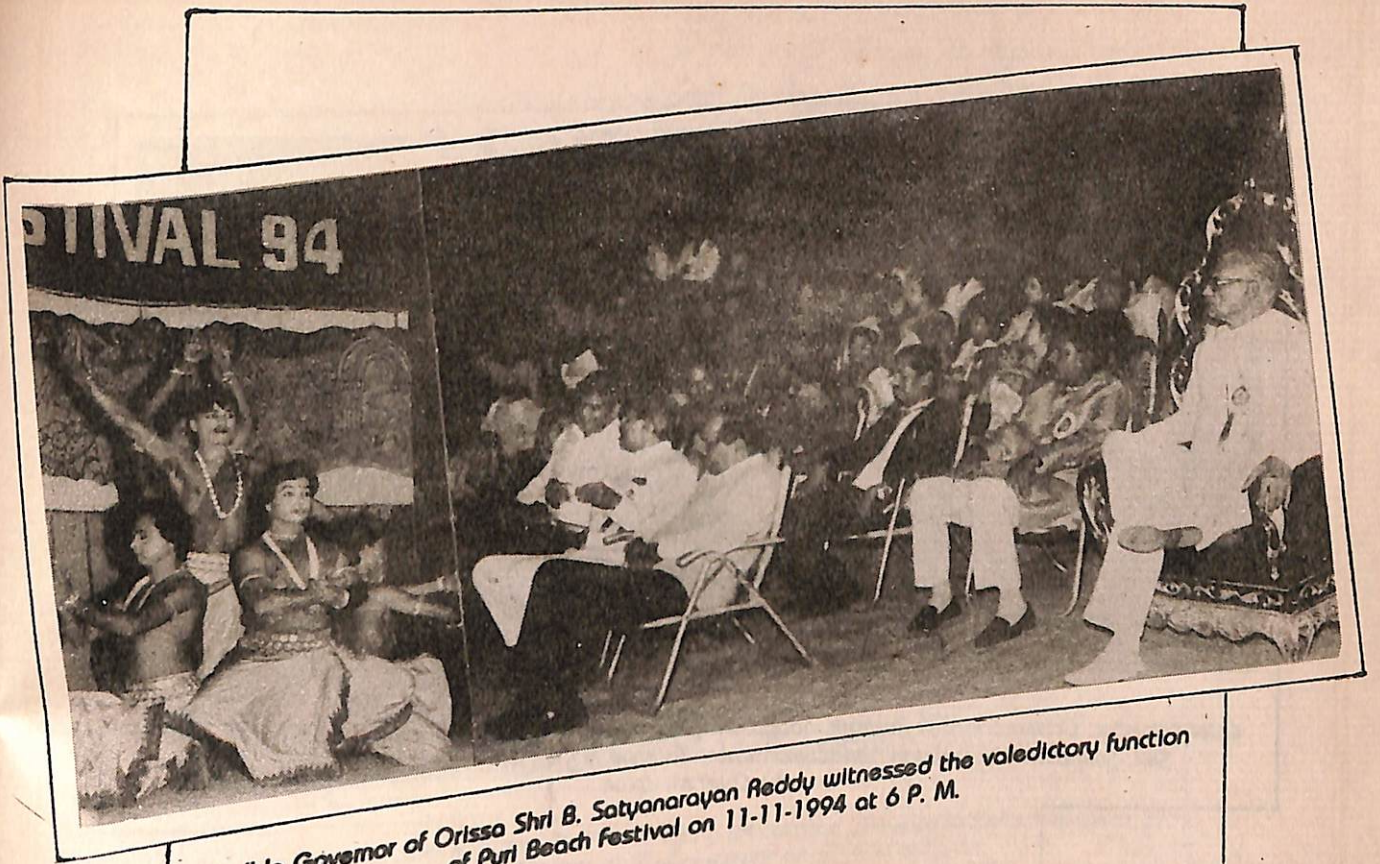
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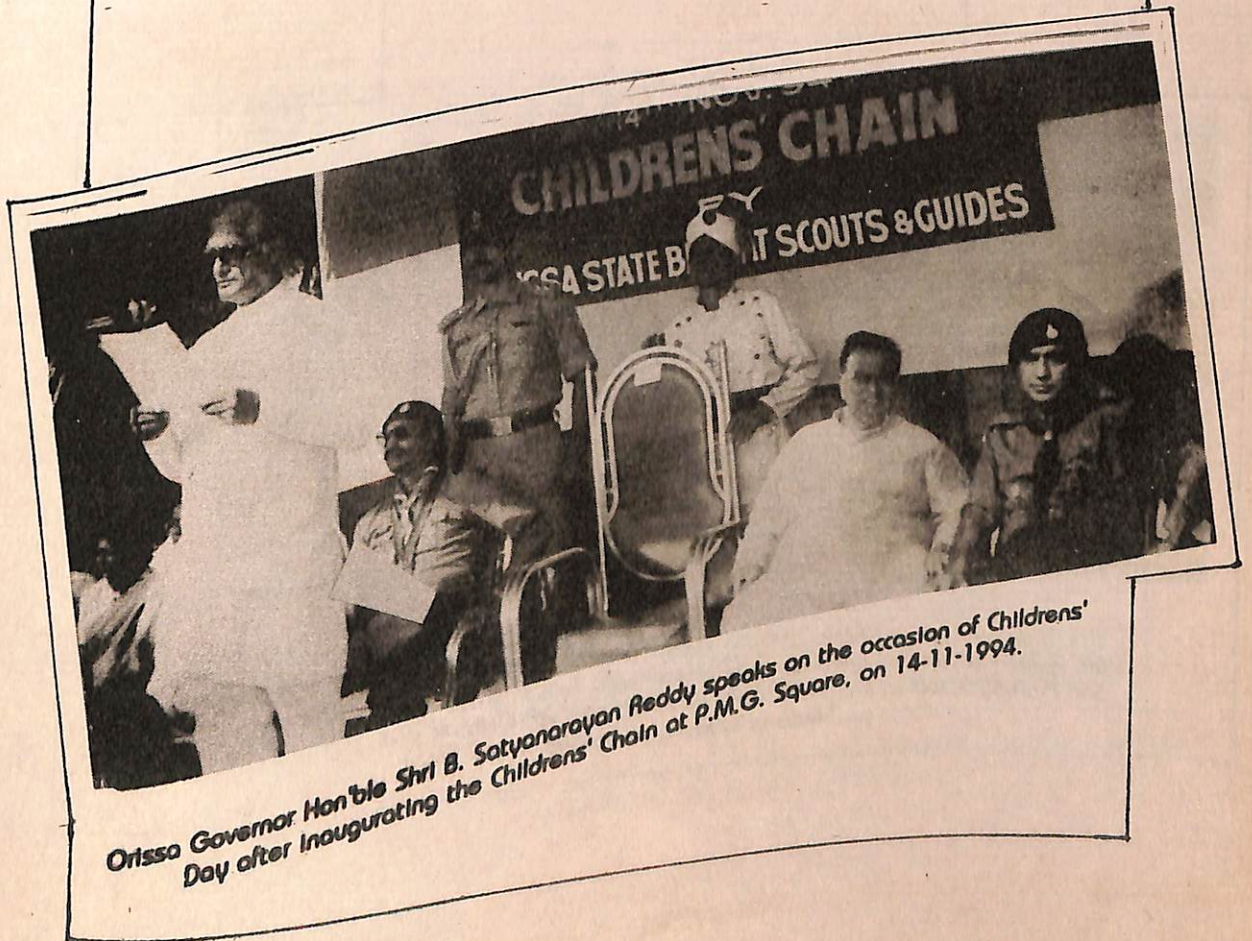


**Dr. (Mrs.) Kamala Das, Minister of State, Health and Family Welfare is addressing the District Level Children's Day at Jagatsingpur as Chief Guest.**





*Hon'ble Governor of Orissa Shri B. Satyanarayan Reddy witnessed the valedictory function of Puri Beach Festival on 11-11-1994 at 6 P. M.*



*Orissa Governor Hon'ble Shri B. Satyanarayan Reddy speaks on the occasion of Childrens' Day after inaugurating the Childrens' Chain at P.M.G. Square, on 14-11-1994.*



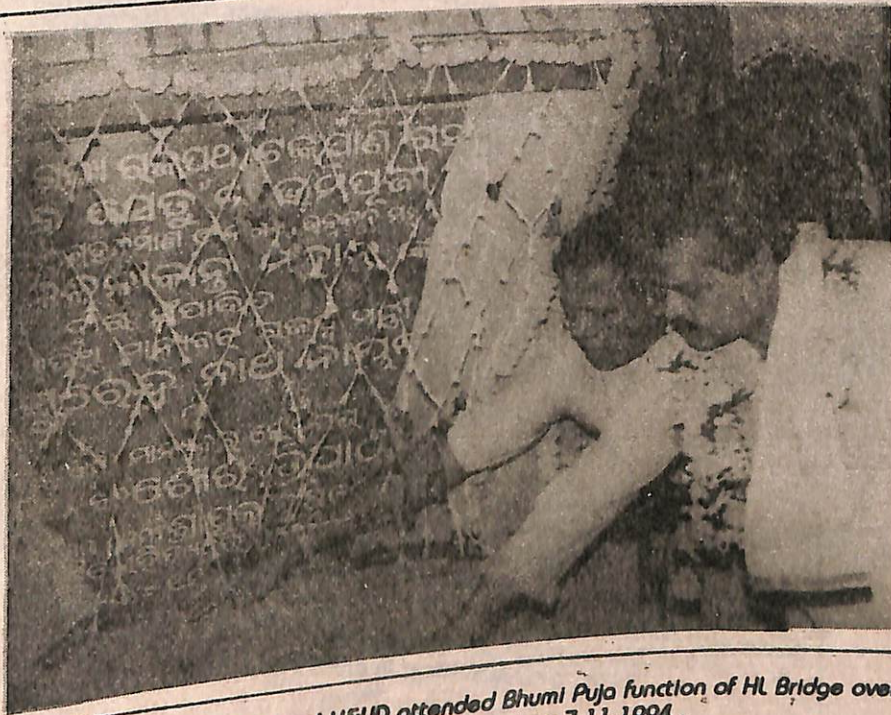
*Chief Minister, Orissa Shri Biju Patnaik Inaugurating Puri Beach Festival '94 on 5-11-1994 at 5.30 P.M. Smt. Sukhbans Kaur, Union Minister of State, Tourism & Civil Aviation is also present with the Chief Minister.*



*A delegation of Orissa Union of Working Journalists consisting of its President Mr. Rama Hari Mishra and General Secretary Mr. Jayashis Ray met the Minister, Labour, Shri Profulla Samal in his Secretariat Chamber on 19th October and discussed with him problems of working journalists in the State.*



*Shri Biju Patnaik, Chief Minister of Orissa laying foundation stone of Regional Museum of Natural History at Bhubaneswar on 5-11-1994 .*



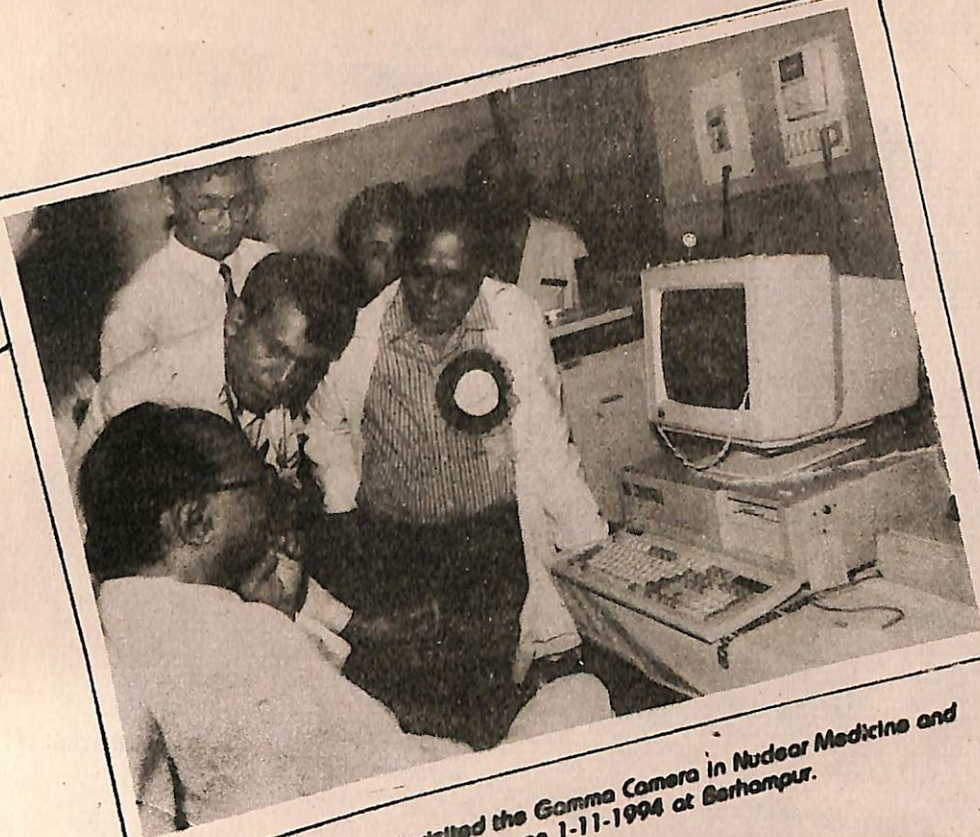
*Hon'ble Minister Works and HSUD attended Bhumi Puja function of HL Bridge over river Kuakhali at Tankapani on 7-11-1994 .*



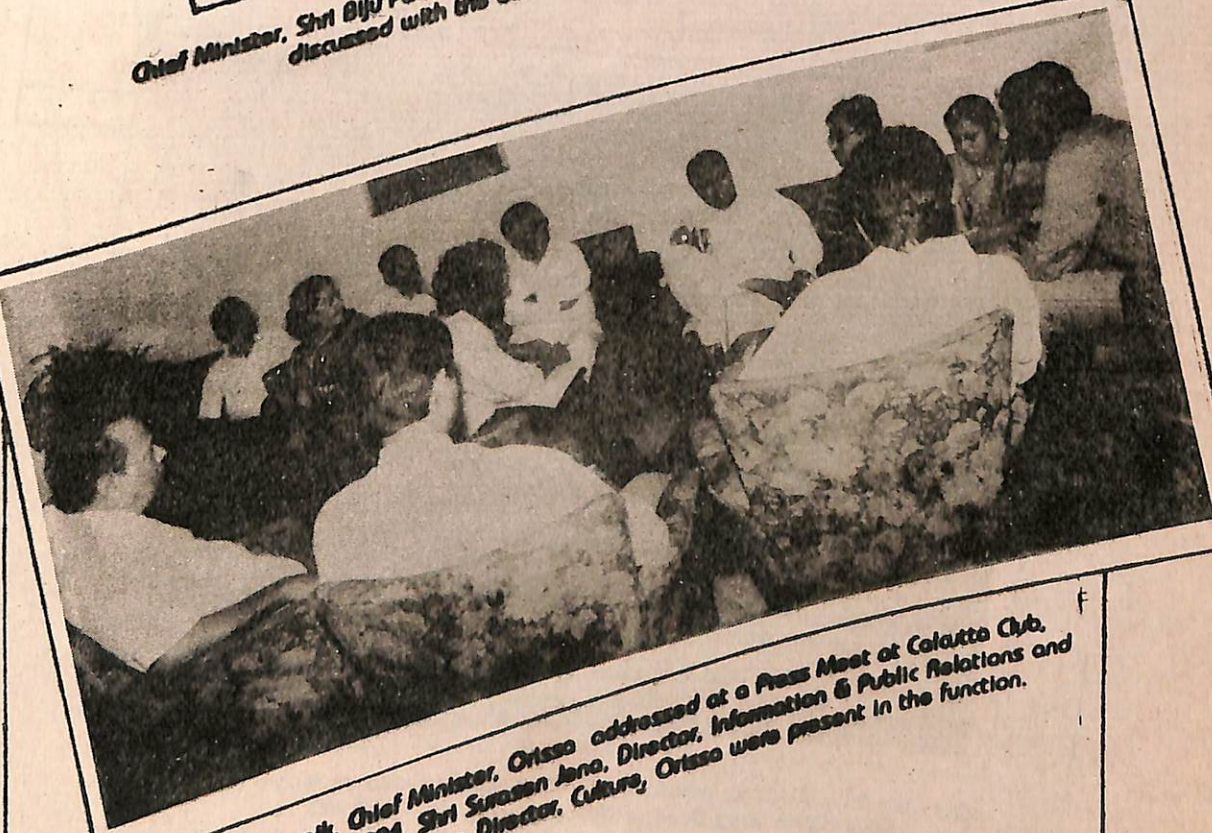
**Shri Ramahari Mishra, President, Orissa Union of Working Journalists and Mr. Jayashis Ray, General Secretary of Orissa Union of Working Journalists are submitting a memorandum to Hon'ble Governor of Orissa on a delegation on 7-10-1994 against entry of foreign media into India.**



**Shri Bijayananda Das, President, Utkal Sikshya Sansad, Calcutta presenting a cheque of Rs. 10,000 to Chief Minister Shri Biju Patnaik in his Secretariat Chamber on 20-10-1994 towards his relief fund in aid of flood victims of the State.**



**Chief Minister, Shri Biju Patnaik visited the Gamma Camera in Nuclear Medicine and discussed with the doctors on 1-11-1994 at Barhampur.**



**Shri Biju Patnaik, Chief Minister, Orissa addressed at a Press Meet at Calcutta Club, Calcutta on 25-10-1994. Shri Surasen Jana, Director, Information & Public Relations and Shri Binayendu Mahanty, Director, Culture, Orissa were present in the function.**





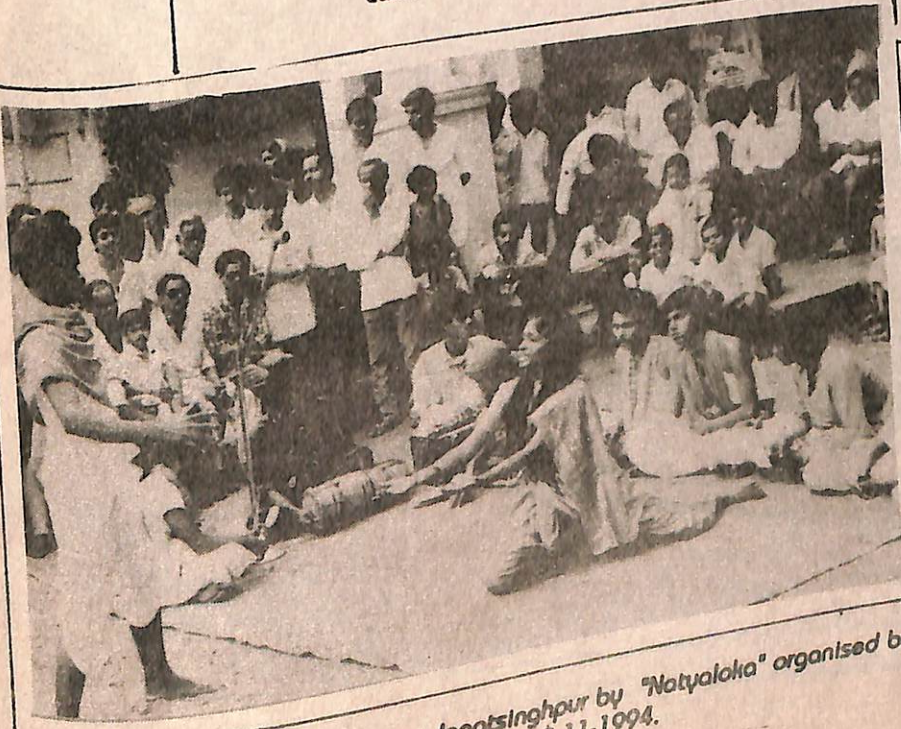
Hon'ble Governor of Orissa Shri B. Satyanarayan Reddy Inaugurated the annual function of SRUJANI by lighting the lamp at Rabindra Mandap, Bhubaneswar on 7-11-1994



Shri Dillip Roy, Minister, Industries is presenting the Ekalavya Award to Miss Gloria Dung Dung at Bhubaneswar on 27-10-1994.



Chief Minister Shri Biju Patnaik Inaugurated the Odissi Music Evening at Rabindra Sadan, Calcutta on 25-10-1994. Shri Jyoti Basu, Chief Minister, West Bengal was the Chief Guest in the function.



A scene from the street play held at Jagatsinghpur by "Natyaloka" organised by K&PP Department on 18-11-1994.



Orissa Governor Hon'ble Shri B. Satyanarayan Reddy presents "Bishu Moharana Samman" to the eminent sculptors and wood carvers of Orissa at the Annual Function of Shri Guru Shila Silpa, Old Town Bhubaneswar on 4-11-1994.



Chief Minister Shri Biju Patnaik is visiting the Puja Mandap of Gajalaxmi Puja at Regional College Square, Bhubaneswar on 20-10-1994.

# The present status of Biotechnological Research in Orissa—A Report

Bikram Kishore Das

The field of Biotechnology in the last decade has already made a significant impact on the growth of agricultural, industrial, pharmaceutical and medicinal sectors. The scientific understanding at the cellular and molecular levels of biological systems, process and development of technologies based on these has enabled increases in agricultural productivity, development of vaccines, diagnostics, drugs, improved animal husbandry practices, environmentally friendly technologies and several tools for conservation of biological diversity.

These exciting developments in Biotechnology have resulted in intense R&D activities all over the country in universities, research institutes and industrial research centres. In Orissa, biotechnological research has been initiated a few years back, by some central research institutes (ICAR, OSIR) located in Orissa, and some autonomous research institutes of Government of Orissa, and State Universities.

The institutes that are engaged in Biotechnological research are :—

## (A) Central Research Institutes located in Orissa

1. Central Rice Research Institute, (ICAR), Cuttack.
2. Central Institute of Freshwater Aquaculture (ICAR), Kausalyaganga, Bhubaneswar.
3. Regional Research Laboratory (CSIR), Bhubaneswar.
4. Regional Biofertilizer Development Centre (Government of India), Bhubaneswar.

## (B) State Universities :

1. Orissa University of Agriculture and Technology, Bhubaneswar.
2. Utkal University, Bhubaneswar.

3. Berhampur University, Berhampur.
4. Sambalpur University, Sambalpur.

## (C) State Government Institutes

1. Regional Plant Research Centre, Bhubaneswar.
2. Institute of Life Science, Bhubaneswar.

## 1. AGRICULTURAL/ PLANT BIOTECHNOLOGY RESEARCH IN ORISSA :

Assessment of the potential applications of the biotechnology made in the past decade has clearly brought out that in agriculture the advantages will possibly be the greatest. This has given impetus to the developed countries to focus on strategies for capturing world market and developing countries, a hope for amelioration of their many pressing problems.

In the series of scientific understandings that had been effectively used, the molecular biology and the DNA methods are the latest and potential in exploiting the genetic make-up with a combination of several desired characters in agricultural crops. The exploitation of this new knowledge in agriculture is imperative and urgent as the present day farming systems are characterized by low productivity and instability in the yield. Such vagaries are due to several factors such as pests and diseases, salinity and unpredictable monsoon conditions.

## (1) Orissa University of Agriculture & Technology, Bhubaneswar.

It is the only Agriculture University in the State and second oldest Agriculture University in the country. But biotechnological research has not yet been started so seriously as it should be in comparison to other State Agricultural Universities of India. However, with the financial support from the Rockefeller Foundation (USA), a Tissue Culture Laboratory has been established and a project entitled. "Wide Hybridization for

Rice Improvement" has been started. The main objective is to incorporate BLB and stemborer resistance genes from wild rice to cultivated rice varieties of Orissa. This is done by distant hybridization, followed by embryo rescue to get hybrids, screening against biotic stresses and advanced back crossing. Anther culture, one of the potential tools of Biotechnology has been started. Somaclonal variation to get desired traits is now under progress. This University is one of the four Agricultural Universities of the country.

Another project on use of RELP in heterosis and rice breedings has been approved by the Department of Biotechnology (DBT), Government of India.

Genetic improvement of other field crops, such as pulses, oilseeds, sugarcane, etc. and horticultural, forest and medicinal plants through use of biotechnological means have been realised. Establishment of a Biotechnology Centre for teaching-cum-research purpose is now under consideration.

**(2) Central Rice Research Institute, Cuttack.**

Tissue Culture work on rice is being carried out in the Division of Genetics and Plant Breeding. Wide Hybridization through embryo rescue, somaclonal variation and anther culture are in process. The work was funded by ICAR as well as DBT. But recently with the financial support from the Rockefeller Foundation (USA), molecular mapping for gallmidge resistance genes and molecular biology work for improvement of rice has been initiated. The work is at infant stage and the molecular Biology and Genetic Engineering Laboratory is under construction. A number of scientists of the institute are being sent to different advanced laboratories within and outside the country for biotechnology training. Some of them have already returned after training. Work on protoplast isolation and fusion will be initiated within a few months.

**(3) Regional Research Laboratory, Bhubaneswar.**

This laboratory is mainly entrusted with research work on minerals and metals. But a few years back, a tissue culture laboratory was set up

and work on medicinal and aromatic plants started. Extraction of alkaloids and other secondary metabolites from cell culture of Lemongrass, Citronella has been achieved.

**(4) Regional Plant Resource Centre, Bhubaneswar.**

This is an autonomous institute under the Department of Forest and Environment, Government of Orissa. A tissue culture laboratory with all modern facilities has been established. For the last 7-8 years, the Institute with financial support from DBT, DNES, etc. are running different Biotechnological projects. Micropropagation method of most forest and horticultural plants has been standardized. The micropropagation of elite banana clones obtained through somaclonal variation is one of the significant achievements of the centre.

**(5) Utkal University, Bhubaneswar.**

Tissue culture work on plants is being carried out in the P.G. Department of Botany. Most of the research work is done for students' reasearch/thesis purpose. A number of faculties of the Department are getting training abroad about recent techniques in biotechnology for improvement of plants. An Advanced Centre of Studies to impart biotechnological teaching-cum-research is going to be established.

In addition to Tissue Culture work, research on Biofertilizers and its application in agriculture has been taken up.

**(6) Berhampur University :**

With the financial support from the Department of Biotechnology (DBT), Government of India, research work on mushroom biotechnology has been initiated and the work is at infant stage.

**(7) Sambalpur University :**

In the Department of Life Science, work on plants is being carried out. Mostly the work is done for students' reasearch/thesis purpose.

**(8) Regional Biofertilizer Development Centre, Bhubaneswar.**

This is a centre under Ministry of Agriculture, Government of India. Here work is done on

*Rhizobium*, *Azospirillum*, BGA and Azolla. Mostly the reasearch work is limited to field problems. However, recently a plan for improvement of these biofertilizers through biotechnological tools is being considered.

## 2. ANIMAL BIOTECHNOLOGY :

During the early part of 80's, it was realised that if improvement in animal production was to be obtained, it is necessary that the research should be focussed on the use of biotechnological tools in solving problems of animal production. In this endeavour, the two major areas of thrust have been (i) Embryo Biotechnology, and (ii) Genetic Engineering. In Orissa, no such work has been started vigorously. However in some of the istitutes cell culture and genetic-engineering work have been started recently.

### (1) Institute of Life Science, Bhubaneswar :

This is an autonomous institute under the Department of Science & Technology, Government of Orissa. At present work on molecular understanding of cell-ageing, developmental regulation of gene expression in mouse and genetic engineering of animal cells have been initiated. The institute is fully equipped with all types of sophisticated and modern instruments to carry out biotechnological works.

### (2) Utkal University, Bhubaneswar.

In the Department of Zoology, work on animal cell culture is done. Initiation of Organs from cell culture of animal cells (eg. toad) was reported for the first time.

### (3) Sambalpur University, Sambalpur.

The Department of Life Science is engaged in research work mostly for the students' research/thesis purpose.

## 3. FISHERY BIOTECHNOLOGY :

In the field of fisheries, improved breeding techniques for fresh water and marine fishes, Prawns and crabs have already been taken up at a number of research institutes in India. Forced spawning in cavity for seed production has been achieved in carps, catfishes, milkfish, grey mullets, eels and seabass. Sex reversals by

hormonal treatments for increased production in Indian carps has also been achieved. In the area of genetic engineering, methods have been standardized for producing transgenic fish through the expression of growth-hormone genes microinjected into the eggs of commercially important fishes and a 20% enhanced growth has been achieved. Disease control, health certification in fishes, feed formulation and generation of transgenic fishes are some of the new areas which are being attempted.

In Orissa, the ICAR institute, Central Institute for Freshwater Aquaculture, Bhubaneswar is engaged in biotechnological research.

### (1) Central Institute for Freshwater Aquaculture (CIFA), Berhampur.

Work on nitrogen fixation and biofertilization in fish-pond system is being carried out at this centre.

### Conclusion :

Biotechnological research has assumed tremendous significance in solving the societal problems for meeting the basic minimum requirements in terms of food, shelter, energy, medicines, raw materials for industry, employment generation and economic benefits. It is an inter-disciplinary area and cuts across several important disciplines of science and has direct application in the field of Agriculture, Animal Husbandry, Biomass production, Health, Industry, Energy and Environment.

In our State, research work on Tissue Culture has been done to some extent, but so far the modern biotechnology i.e. Genetic Engineering/Recombinant DNA Technology is concerned, the picture is very much depressing.

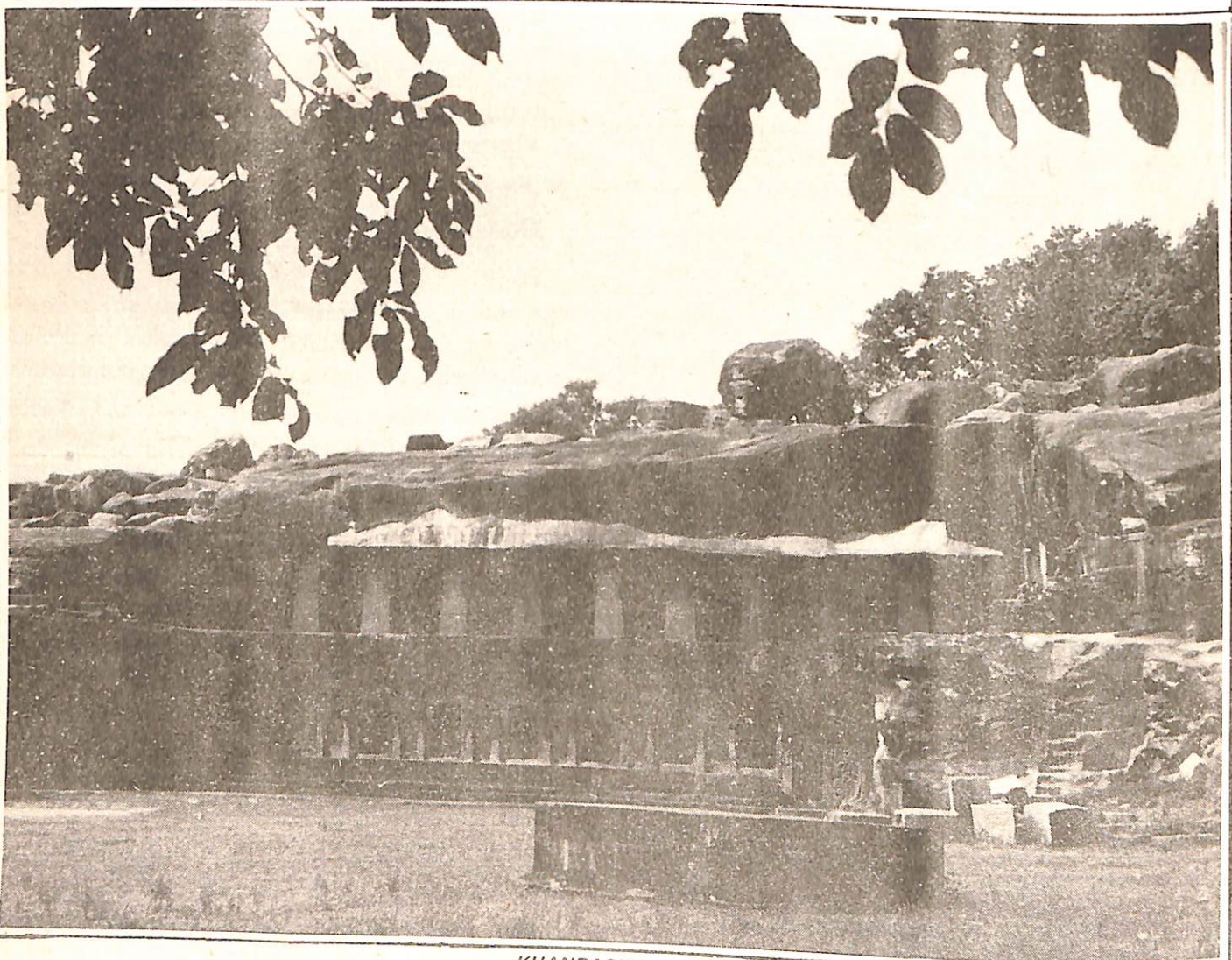
Agriculture is the backbone of all developments and is one of the oldest vocations of the people of the State that has been pursued from time immemorial. The empirical methods of selection and improvement had sustained the growth of Agro-production upto a level but that need to be replaced by more scientific methods, for enhanced productivity to meet the demand. In this context, Orissa University of Agriculture and Technology, entrusted with for all round

development of Agriculture in the State through modern scientific research, should undertake biotechnological research vigorously. Production of hybrid seeds and Transgenic plants against various biotic and abiotic stresses is quite significant in the post GATT scenario.

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KHANDAGIRI CAVES

# Perception of *Bhutas* (five elements) among the Bhuiyans of Keonjhar District, Orissa

Pradeep Mohanty

The presence of key words for four or five natural elements forms an intrinsic part of the linguistic repertoire of any cultural group. This is essentially a means to cull together the fundamental holistic articulation of that group with the multifarious expressions of nature. It is the culling together of these expressions for communication that we call language. One may therefore conclude that expressions for the four or five elements must be found in all the languages of the world.

The presence of five elements as part of the world view is known from times immemorial in Indian traditions, more particularly in text-based traditions. In Indian tradition, the order of the five elements is as follows : *Prithvi*, *Apah*, *Tejas*, *Vayuh* and *Akashah*. These came from the Vedas and Upanisadas. According to the *Taittiriya Upanisada* (2.1), the evolution of the world takes place in a serial order. The first element to emerge is *akashah* or sky. The sky principle gives rise to the *vayuh* or air. From the air principle evolves fire. Fire leads to water and finally, earth evolves from water. These five elements have their respective dominating attributes, viz., *gandha* which dominates earth, *rasa* dominating water, *rupa* dominating fire, *sparsa* dominating air and *sabda* dominating sky. The entire process of cosmic creation rests on the evolution of these basic elements and their communion. However, the occurrence of five elements in non-textual traditions those concerning tribal populations is less known. This paper discusses the presence of five elements which form an integral part of the social, economic and magico-religious lives of the Pauri or Hill Bhuiyans of Keonjhar district of Orissa.

## The Bhuiyans :

Of the various aboriginal tribes inhabiting the state of Orissa, the Bhuyans of Keonjhar are anthropologically most interesting. They are one of the few tribes whose different branches represent

various stages of cultural evolution from the more or less primitive culture of Pauri Bhuyans to the thoroughly Hinduised Bhuiyans of the plains. This tribe has an extensive distribution of varying numerical strength, spread over a number of states like Orissa, Bihar, West Bengal and Assam (Dalton 1960, Mohanty 1991, Mahapatra 1959; Patnaik *et al* 1979-80; Roy 1920).

In Orissa, they are found chiefly in two different stages of cultural development, i.e. the most primitive Pauri Bhuiyans of Keonjhar, Sundergarh and Dhenkanal on the one hand, and the more advanced plains Bhuiyans of Bamara and Gangapur, on the other. The present paper is based on the fieldwork the author carried out in a number of Pauri Bhuiyan villages of Bansapal taluka in Keonjhar district in the year 1991. The principal informants for this paper were : Shri Siddheswar Thakur of Suakati, Kanhei Dehuri of Jatra and Bhagaban Behera of Bansapal. All these persons belong to the older generation of the Bhuiyan population and could be considered the treasure-house of ancient Bhuiyan traditions.

## Earth or *Bhumi*

The word 'Bhuiyan' seems to have been derived from the Sanskrit term '*Bhumi*', meaning land. Hence the Bhuiyans designate themselves either as the autochthones of the land or as the owners of the land. They have a legend to support their association with the land. It recounts how the Bhuiyans took one of the jars presented to them by 'Dharam Devata' (Sun god) at the time of the creation of Earth and opening the jar they found that it was full of earth. So they treated earth to be their wealth and called themselves Bhuiyans. They thus developed strong ties with the land so that it was considered to be more sacred. The oath taken at serious trials by the Bhuiyans is by touching the earth only. It is believed that one who utters falsehood with soil in his hand soon dies. Earth is associated in almost all the Bhuiyan rites, rituals and festivals.



'Basumata', one of their chief goddesses is believed to live under the earth. She is worshipped first in all festivals. Many of the Bhuiyan gods and goddesses are made of terracotta. Every year before the start of shifting cultivation which is one of the main components of their economy, the earth goddess is worshipped with the performance of a sacrifice to ensure good crops. In all the festivals, earth is worshipped with the offerings of rice, jaggery, turmeric, milk, ghee and incense sticks.

After a Bhuiyan marriage is fixed, at the time of betrothal ceremony, the bridegroom's close relatives visit the bride's house for a celebration. After the celebration is over, the bride's parents present a terracotta figurine of the bride to the bridegroom's parents which symbolizes that they are taking the bride with them. This also means that their relationship will never break as the bride's figurine is made of earth—one of the most revered elements of the Bhuiyan culture.

### Fire or Agni

The Bhuiyans' attitude to fire is one of great reverence. The sacred fire in the village dormitory should never be extinguished. To allow the fire to go out may bring disaster on a village. It is from the dormitory fire that in many villages the fire which is to light the felled trees for the forests clearings is taken. Fire is a feature of worship in all festivals. It plays a vital role in the Bhuiyan lifecycle such as birth, marriage and death.

In the Bhuiyan household there is sacred fire, kindled at the time of establishment of the household. This is no ordinary fire; it must be fuelled with certain kinds of wood; it must not be used for cooking and other mundane purposes; it must be kindled in a special manner, by rubbing the sticks and it must not be allowed to burn out. In this fire the householder must make offerings to the gods and ancestors.

Sometimes fire is used in the treatment of certain diseases. A red hot iron is used to lessen body pain or discomfort. As already mentioned, fire is associated with all the festivals of the Bhuiyans. One such festival is 'Magha-Parva' (Magha festival in the month of December). In this month on Thursdays, Bhuiyan men whose

desires are fulfilled offer themselves to the Bisri goddess. In a state of trance, these men walk on fire bare-footed. Fire also epitomises the principles of cosmic order. It is considered fundamental to the whole universe; all that lives burns with fire. Hence fire is viewed as the epitome of the fundamental principle of life which implies an ordered relation of things in the universe with one another and to the ultimate source of life.

### Water or Pani

Water plays a very important role in the magico-religious life of the Bhuiyans. In all the major festivals, the ancestors are worshipped with the help of water near the river bank. After a child is born, he is given a ceremonial bath and after a person dies he too is given a ceremonial bath. A pregnant woman is not supposed to cross a river as it might harm her pregnancy. Guests and visitors are seen off up to the bank of the river. A person possessed of ghosts or any evil beings is taken to the river bank to be rid of the evil spirits by the sorcerer. This indicates the power of water to eradicate and destroy the evil beings and the cause of this attribution of power to water lies in the belief that the water has close affinity to those evil beings. Some evil beings are said to reside in water. It is believed that some real and mythical creatures dwell in water of which some are good and the others bad. Water is believed to possess the power to counter the evil beings. This power of water could be utilized by the Bhuiyan sorcerers against the evil beings. It is also considered to be one of the vehicles for transference of sin or impurity to the enemies and accordingly used for such purposes.

### Sky or Dharam Devata or Akasah

The Bhuiyans esteem Dharam Devata (Sun god) as one of their supreme deities. For the Bhuiyans the sky and the sun are synonymous. It is regarded as a genial creative power which fosters the growth of plants and the development of all that makes for happiness. It is also seen as a fierce destructive power which blasts and consumes all the noxious elements, spiritual or material, that menace the life of men, animals and plants.

Many Bhuiyans believe that *Dharam Devata* and *Basumata*, two among the most important of their deities, are husband and wife. Almost in every religious ceremony *Dharam Devata* is compulsorily saluted, without which no religious act is regarded as complete. Whenever liquor is taken a few drops are first poured on the ground with the prayer "*Upere Dharam Devata Tale Basumata*" as a common incantation expressing reverence to the supreme deities. While taking a vow either the name of Sun god is uttered or a fistful of earth is held. It is believed that nothing can be kept hidden from the Sun god who keeps watch over the activities of human beings and any lie or falsehood in his name is certain to bring trouble to the offender. The Sun god and the earth goddess are always viewed as benevolent deities.

### Air or Vayuh

The use of the term for air in Bhuiyan culture is confined to the healing practices. The Bhuiyans have their own indigenous ways of curing diseases. Whenever a person falls sick, he is taken to the religious head of the village called *Dehuri*, whom the Bhuiyans consider the ritual intermediary between the village and the supernatural world. The *Dehuri* by the act of blowing (air) heals the person from the disease.

From the above discussion, it is clear that the five elements of earth, water, fire, sky and air form an integral part of the socio-economic and magico-religious lives of the Pauri Bhuiyans of Keonjhar district in Orissa.

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### HOMESTEAD LAND

4,292 people living below the poverty line have been allotted homestead land and 3,771 people have been allocated financial aid to build houses till August-end of the current financial year.

### HIKE IN ENTRY OF VEHICLES

Visitors to Nandan Kanan who use motor vehicles will have to pay Rs.5.00 for car, jeep and bus while scooterists and motor cyclists Rs.2.00 each with effect from November 1, 1994. The cyclists will have to pay 50 paise each at the gate.

### FAMILY WELFARE PROGRAMME

35,350 people have been operated upon to adopt birth control measure during the last six months.

### SURPLUS LAND DISTRIBUTED

172,256 acres of ceiling surplus land was allotted to the landless people in Orissa till September-end of the current financial year.

## A House of Their Own

*Sarojini Nayak*

'Gyan Nagar' is written on the arch at the entrance. The plaque close-by states that the houses are built under the Kalinga Kutir Yojana. A neat row of houses, a few lamp-posts, and a paved road leads to the colony. There is a satisfied look on the faces of many—after all, they are now proud owners of a house.

Ask any resident and he will enthusiastically explain as to how they brought this transformation. Hudabhoi Sahi as the colony is still called, is one of the oldest slums of Bhubaneswar. This settlement grew when several Bhoi families built their huts on the embankment of the holy tank Bindusagar near the Lingaraj temple. (The Bhois are labourers who worked for the landlords and priests. It is said that they also helped in the digging of Bindusagar).

Housing a population of about 350, the slum was not free from squalour and disease. An out-break of gastroenteritis left a trail of deaths behind. In an effort to re-develop the slum, the Government decided to build houses and provide some basic amenities. Taking the cooperation of the municipality and Urban Development Department, a novel low-coat housing scheme was launched.

The Kalinga Kutir Yojana advocates the self-help and community management approach. Here, the Government plays the role of a facilitator, instead of being a builder or supplier of houses. The thrust is on low-cost housing with locally available materials and industrial wastes. Initially proposed for rural housing, it has found favourable acceptance for urban housing as well.

Gyan Nagar has 92 houses and each dwelling has an area of 186 square feet, comprising a room and little verandah. The Government provided a loan of Rs. 14,500 out of which Rs. 2,400 was given as subsidy. The community participated in supervising the construction and each family provided the labour. Prior to the commencement of construction, some persons from the colony were trained in masonry and carpentry at the Building Centre set up and run by the National Institute of Habitat Management. (NIHM is an autonomous body under the Housing and Urban Development Department, Government of Orissa).

The Building Centre is expected to promote cost-effective building technologies and impart training to artisans in innovative techniques, with local resources. Consequently, this will help in saving the scarce resources, reduce pollution, and make use of industrial wastes. For instance, the roofs of the houses in Gyan Nagar have special mud tiles made at the building centre; the doors and windows are made of ferro-cement. Low cost sanitation has been provided by Sulabh International, and this has considerably reduced pollution of the holy tank.

A package of Urban Basic Services, including healthcare, education, electricity, drinking water, and income generating schemes has brought about a change in the lives of the residents. Baikunth Behera, 45, recalled the troublesome monsoons when he had to repeatedly repair his house. Now he is relieved that the houses are almost maintenance free. Children do not have to wade through mud and slush, and the paved street gives the colony a clean look. Similarly, the sanitary latrines have brought relief to the women folk of the colony. Now, they no longer have to walk long distances, and can have some privacy.

Smokeless chullahs have been in some houses with 25 per cent contribution by the beneficiaries. The Orissa Scheduled Caste and Scheduled Tribe Finance Department has advanced margin money to some for small businesses, and has also provided them a few kiosks at the main market area. The municipality has started sewing training and other projects are soon to follow. Other voluntary agencies are also contributing their service for slum development.

Gyan Nagar has become a model for slum development programmes, and in fact work has already begun in two other slums in the Old Town area of Bhubaneswar. Masons, carpenters and workmen who were trained to build Gyan Nagar are working there and have thus found employment. Indeed, this is a success story that can be emulated in thousands of slums in our towns and cities.

*1-Satyanagar,  
Bhubaneswar-751007*

## Eco-Development Plan for Similipal Sanctuary in Mayurbhanj

Janaki Ballav Dash

The implementation of Rs. 9 crore Eco-Development Project for Similipal Sanctuary in Mayurbhanj has been cleared by the Ministry of Forest & Environment. The Similipal sanctuary has, of late caught the attention of Environmentalists all over the country and a few environmental organisations of the district have played a significant role in shaping up the programme. The Ministry of Environment, Government of India has decided to extend financial assistance for its all round development.

Similipal sanctuary, spread over 2850 Sq. Km. is a contiguous forest zone, having about 300 buffer villages around it. The life styles of the tribals living in and around it are largely dependant on the forest produces of the jungle. In order to give a streamlined development of the flora-fauna alongwith the tribal lives, the Government has decided to execute the Eco-development plan in the sanctuary. The main characteristic of the scheme is, overall management of vast forest resources of Similipal in co-ordination with the tribals. Previously the tribals were treated as the destroyer of forest wealth, but as is envisioned in Eco-development plan, the tribals will be moulded as its main protector.

The State Government, meanwhile, under the initiative of Forest Ministers, Shri Adwait Prasad Singh and Shri Mangala Kishan has spelt out the objectives of the project. The State Government circle mention that in order to implement the project, it is necessary that, the three Government departments of Baripada DFO, Karanjia DFO and

Similipal Tiger Reserve, should merge in one authority and a mutual note to this effect would serve the purpose for getting the World Bank assistance. It is known that, with the initiative of District Collector Mr Vipin Saxena, these three departments have submitted a mutual note to this effect.

NGOs like Jatiya Seba Pratisthana (JSP), Sevakutir, SRDC, Lokshakti working in this region have requested the State environment department to process the matter for getting adequate aid. These organisations have played a vital role in drawing the attention of Environment departments of Centre and State, with regard to this project. Many media campaigns and awareness campaigns in Similipal region have ultimately delivered the desired results according to the spokespersons of these organisations.

Massive flora-fauna and tribal lifestyles have atleast found to be on the wane, in absence of the project. The project envisages a complete development of all these three components in Similipal. These environment-based organisations have further requested the State environment department to clear the project for the best interest of the people of Mayurbhanj, as it is the only district in Orissa, which is adding major forest revenue to the coffers of the State Government.

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### RICE SUPPLY

Out of 47,500 metric tonnes of rice allotted to Orissa from the Centre for the month of November 45,730 m. tonnes of rice have been despatched to different districts for the consumers.

### VOTERS' IDENTITY CARDS

Arrangements have been made to issue identity cards to the voters of Deogarh district. 229 booths have been decided for the purpose. The IDCO is in charge of taking photographs of the voters.

# Orissa Tribal Development Project, Kashipur (Rayagada)—An Overview

## INTRODUCTION

The Orissa Tribal Development Project at Kashipur came into operation as per the Loan agreement signed on February 4, 1988 between India and the International Fund for Agricultural Development (IFAD). The implementation of the project is spread over 14 years in a phased development over the 13 action areas (into which the project area has been divided on watershed basis).

The total project cost was estimated at about Rs.317 million (U.S. \$24.4 million) at the time of signing the loan agreement. With the devaluation of the rupee the total project cost stand at Rs.450 million (Approximate due to devaluation of Rupee).

### Kashipur Profile :

(i) Total Geographical area sq. Km.	..	1,505.9
(ii) No. of Grampanchayats	..	17
(iii) Total number of Revenue villages	..	412
(iv) Total population	..	1,02,912
(v) Total number of families	..	22,886
(vi) Scheduled Tribe population	..	62%
(vii) Scheduled caste population	..	23%
(viii) Other caste population	..	15%
(ix) Land in Hectares—		
(a) High land	..	23,000
(b) Medium land	..	6,000
(c) Low land	..	3,000
(x) Annual rainfall	..	1500mm

## 2. BRIEF OUTLINE :

### A. Tribal Economy :

Tribals are basically dependant upon agriculture. They are doing *podu* cultivation on the hill slopes since long time. It has been set in their mind that the *podu* cultivation is only the way of cultivation. For this purpose, they will cut small trees and small bushes during the month of February-March and leave it dry during summer

and then they will burn it and they will do the cultivation on the land for that year. Then they will leave this land fallow for another 2 years minimum and they will shift for *podu* cultivation to other *dongers*.

Tribals are heavily dependant upon forests for various purposes. They bring fuel wood from forest. With the passage of time, there has been a wide-spread denudation of forests which has caused loss of soil, resulting into the low fertility of land. Presently the tribals are facing serious ecological problems. The Orissa Tribal Development Project was started in 1988 with the assistance of IFAD for a period of 7 years to reasonably arrest the growing denudation and raise tribal economy.

### B. Watershed Approach :

Development in Kashipur requires watershed approach in which the resources will be planned and the necessary treatment measurement will be taken to achieve ecological balance together with economic development of the tribals. Accordingly the project has taken up development activities in different action areas as per the Macrowatersheds. In each action area each village is treated as individual unit of development and Micro watershed.

For this purpose the following resources inventory is made.

- (i) Soil
- (ii) Availability of streams
- (iii) Land—Hills, High land, Medium land, Low land, Forest cover, Gully formations
- (iv) Existing cropping pattern
- (v) Land holding pattern—Big farmers, Medium farmers, Small farmers, Landless farmers

For this purpose the project is making consolidated approach for treatment of area under watershed.

## OTDP PROGRAMMES :

OTDP has taken up a number of schemes to improve the economic condition of the tribals. It will help in rejuvenation of environment, improvement in land optimality and agricultural practices.

### I. Agroforestry :

Agroforestry work has been taken up by the project to divert the tribals from *podu* cultivation. This scheme is based on SALT Technology, individual plots are divided into four parts. In the FIRST Zone Agriculture crop is taken, in the SECOND Zone Fruit Trees namely : Mango, Guava, Jack fruit and pomogranate are taken. In the THIRD Zone cashew plantation and in the FOURTH Zone fuel wood plantation is taken. Vetiver grass and stone bunding is taken to check soil erosion. The significant feature of this scheme is that, Orissa Government is giving *pattas* to the beneficiaries who will have usufructory rights. This scheme is acceptable by the agricultural tribals. For agriculture tribals have been given Niger, Arhar, Cow-pea, Ginger, Turmeric etc., which have come up very well. This scheme is ensuring ecological balance due to forest growth, check soil erosion and economic benefit through agriculture returns. Sisal lining is made to demarcate the plots.

### II. Dry-land Farming :

Kashipur is having 90 per cent rainfed area and the soil is very porous and has lost its productivity due to soil erosion. Presently the tribals have been guided to take up suitable scientific cropping pattern.

Firstly under medium land, they have been trained to take up inter-cropping of Cor-pea and Arhar with Maize; Secondly Mustard is taken up after the Maize cultivation. The Project is providing seeds to farmers. With the inter-cropping and improvement in cropping pattern it has resulted in improvement into soil productivity, better utilisation of land and better output.

Under high land, firstly, inter-cropping of Arhar and Ragi is being taken-up. As Arhar is a leguminous crop it is helping in improvement of

productivity of land and thus ensuring better cultivation and more output. Secondly, sun-lamp as green manure is used to improve the productivity of land followed by Niger. This scheme has been introduced during 1993-94 and it is acceptable by the tribals.

### III. Green Manure & Alley Cropping :

(a) Green Manuring : The Tribals are not accustomed to chemical fertilisers. Hence as a substitute manure and to improve the humous content of the land, green manuring crops like Dhanicha and Sun-hemp have been introduced. Dhanicha is being tried in low land followed by paddy transplantation and Sun hemp is being tried in high-land followed by Niger.

(b) Alley Cropping : To improve the fertility status alley cropping has been taken up by introducing Glarycidea and Subabul. Under this scheme plants are planted on the bunds which will be useful for green manure, fodder and fuel wood. As these plants are copious so, even after the cutting the plant will come up further.

### IV. Waste-land Development :

Most of the tribal beneficiaries are leaving their plain land fallow as the land is not very much suitable for cultivation due to low productivity of land. They are leaving the land fallow for 2 years and then doing cultivation for one year. Project has introduced fruit plantation with the inter-cropping. Under inter-cropping; Ginger, Turmeric, Cow-pea, Sweet-potato, Niger, Arhar, etc. is being taken up.

Vetiver grass has been planted across the slope to ensure check in soil erosion. Under this scheme even the very degraded plain land has been reclaimed over a period of 2 to 3 years.

### V. Fodder Development :

Grazing has been a major problem due to non-availability of fodder. For the grazing purpose, one village is utilising 3 to 4 hills having the area of 100 hectares. But as per the study made, for a village, requirement of fodder can be met if the fodder can be met if the fodder development is taken up only in 10 hectares of land. Project has taken up fodder development schemes in some villages and it has been found

acceptable among them as it will help in checking grazing and in turn will ensure natural regeneration of forests on the hills and more availability of manure, reduction in damage to crop.

#### **VI. Irrigation Structures :**

Project has taken up a number of irrigation structures in various villages. For this purpose the project is imparting training to the local youths in the same village who are giving technical guidance. Local tribal youths have taken up construction of irrigation structures which have been successfully achieved. So far project has constructed water harvesting structures in 72 villages. After completion of irrigation structures beneficiaries have taken up land development and now taken up double-cropping in Kharif as well as in Rabi seasons. Vegetable seeds have been given to the tribal beneficiaries to take up crops in Rabi season.

#### **VII. Model Village Planning :**

Project is looking into various aspects of village level planning. Under this, a village has been chosen as Micro-Water shed where the resource planning has been made and how best the resources can be managed is taken up. As a model, project has taken up 10 villages where such planning has been taken up which will be a model for other villages. Under this, forest development, agroforestry, inter-cropping and fodder development, construction of irrigation structures have been taken up. Besides this, Night Schools, Health awareness camps, Sanitation and drinking water supply has also been taken up.

### **3. EXTENSION MECHANISM :**

#### **(a) Audio-visual Shows :**

Film shows have been organised in different villages where films on : (i) Agroforestry (ii) Fruit & Agricultural Development (iii) Waste land Development have been shown to the beneficiaries in different villages. During the meetings HRD staff and the Agriculture, Horticulture and soil conservation staff are accompanying to explain the beneficiaries about different schemes.

#### **(b) Training and Orientation Programme :**

Training and orientation programmes in SCDC and Chingudijhore farm, where

beneficiaries are given practical demonstration about different Agriculture, Horticulture and soil conservation practices, charts, film shows are also the part of motivation to make the beneficiaries understand better. Besides this, a small write up in Oriya language has been prepared with diagrams. This Training Programme is organised for the first time by the project management unit in Demonstration farms during 1993-94.

#### **(c) Adaptive Research and Trials :**

In SCDC and Chingudijhore Farm, crops have been taken on the trial basis which are suitable for the local condition. These trials are taken up in Agroforestry, different cropping pattern, fodder development, etc.

#### **(d) Decentralised Demonstration Farms :**

Project has taken up Decentralised Demonstration Farms in different villages where Agroforestry, Fruit Tree plantation with inter-cropping and Dry-land farming demonstration have been taken up. The nearby villages have been attached to these farms, who are given demonstrations in these farms about better agricultural practices.

#### **4. I. Youth Club :**

Project is making effort to organise youth clubs who can very well be utilised for motivating the beneficiaries and undertake night schools, Rural sports, Bal mela, health awareness, etc. Project has taken up 20 youth clubs who have been entrusted with the following works.

- (i) Plantation in 15 villages
- (ii) Night Schools in 20 villages
- (iii) Bal mela in 25 villages

Members of these youth clubs have been given adequate training about how to raise the seedlings and how to do the plantation. They are being trained in SCDC farm.

#### **II. Village Committees :**

Project is organising village committees. So far project has organised 35 village committees who have undertaken the work of construction of WHS project is forming 30 women committees

who have already taken up some works like village link roads, water harvesting structures, etc. Members of these village committees are being trained by the project and necessary technical guidance are provided to them from time to time. For the first time three women village committees have been given work like repair of WHS, village link roads which have been completed by them successfully and many more Women Committees are coming forward. So far village committees have constructed 18 nos. of WHS in the current financial year 1993-94 and they will be entrusted with another 20 nos. of WHS in the coming season after giving technical guidance to them.

### III. Contact Farmers :

Project is engaging contact farmers in 100 villages where the project is taking up different programmes who will keep liaison with the project and the beneficiaries about different programmes. The contact farmers have been given training under different schemes taken up by the project, whose task is to motivate the beneficiaries and guide them properly about different schemes.

### 5. SATELLITE NURSERIES :

The project is working in about 100 villages. The project is making efforts to make the satellite

nurseries in different villages with the involvement of local tribals. The tribals have been given training in out demonstration farms so far in the year 1993-94, 199 satellite nurseries have been prepared where about 25 lakhs of seedlings were raised. Under the satellite nursery the following species were raised.

- (i) Cashew (ii) Chakunda (iii) Neem (iv) Subabul (v) Gliricidia (vi) Eucalyptus (vii) Papaya (viii) Kagjee lime.

### 6. COMMUNICATION :

When the project was started in 1988 there were about 250 villages cut off out of 412 villages which had caused a lot of hardship to tribals due to lack of transport and lack of inputs for development available to them. Project has taken up construction of roads and bridges which has been taken up by Rural Works and Public Works Departments. It has helped in connecting another 150 villages by roads. It has helped in supply of inputs for development as well as marketing of agricultural produce. By now road from Tikiri to Kucheipodar and Kucheipodar to Kashipur via Dangasil has been completed. Also main bridges namely Maikanch, Nuagam, Bantaji, Sunger and Kodipari bridges have been completed.

#### Annexure-A

#### YEAR-WISE PHYSICAL ACHIEVEMENT

No.	Name of the Scheme	PHYSICAL ACHIEVEMENT (Area in Ha)					
		88-89	89-90	90-91	91-92	92-93	93-94
1.	Agroforestry	100	161	321	15	38	400
2.	Community patch plantation	206	568	1,209	832	811	1,532
3.	Dry-land farming	..	4	..	8	16	112
4.	Waste-land development	..	..	..	9	10	400
5.	Green manuring	..	..	..	32	20	100
6.	Alley cropping	..	..	..	..	..	200
7.	Paddy transplantation	50	1 lakh	5 lakh	8 lakh	10 lakh	25 lakh
8.	Satellite Nurseries (Nos. of seedlings)	(Thousands)					



## Annexure-B

## TRAINING PROGRAMMES ORGANISED BY HRD (PMU) SINCE JANUARY 1993

Sl. No.	Name of the programme	No. of programmes organised	No. of villages covered	No. of beneficiaries covered
1.	Training and orientation programmes organised in progeny nurseries	100	78	1,140
2.	Film shows in different villages	201	144	2,880
3.	Group village meetings	89	89	1,780
4.	Balmela in different Gram-panchayats	16	89	780

This training programme is organised for the first time by the Project Management Unit in Demonstration Farms.

Source : District Information  
& Public Relations Office,  
Rayagada

### MINIMUM WAGE FOR JOURNALISTS

The State Government are considering measures to ensure minimum wage for the journalists. State Minister for Labour and Employment, Shri Prafulla Samal during his discussion with the President of Utkal Journalists Association Ramahari Misra on 28-10-1994 said, the State needed the Centre's approval for formulation of rules for the purpose. Labour Commissioner, Shri Binaybhusan Mishra was present during the talks.

### CALL FOR AWARENESS CAMPAIGN

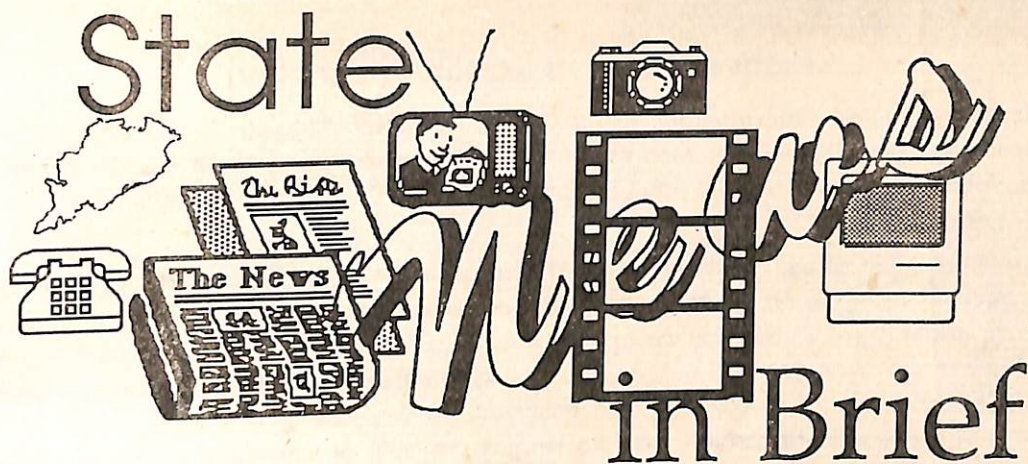
Minister of State, Fisheries and Animal Resources Development Shri Suryanarayan Patra advised the participants in a seminar held at Bhubaneswar Agriculture and Co-operation Staff Training Institute on October 2 last to launch total awareness campaign with a view to taking adequate care of cattle and saving them from contagious diseases.

### ACCENT ON ERADICATION OF TB

Orissa Governor Shri B. Satyanarayan Reddy called upon all citizens of the State to purchase TB seals to help eradicate tuberculosis on the auspicious occasion of Gandhi Jayanti.

Inaugurating the 45th TB Sale Campaign launched by the Tuberculosis Association of Orissa in the Abhishek Hall of Raj Bhavan recently he exhorted the gathering to follow the path shown by the father of our nation Mahatma Gandhi.

Describing tuberculosis as a major health hazard in a developing country like India, where poverty is widely prevalent and health and sanitation facilities are inadequate, the Governor stressed on educating people about the disease and mobilising funds to assist the patients.



### VIJOY RATNA FOR GOVERNOR

Orissa Governor, Shri B. Satyanarayan Reddy was conferred upon the Vijoy Ratna Award by International Friendship Society of India for his remarkable political and social services. He received the award at Ashoka Hotel, New Delhi on October 20 last. A seminar was organised on the occasion.

### ZILLA SANSKRUTI PARISHAD

With a view to bringing about renaissance and to boost Orissa's cultural heritage, extensive measures have been adopted at the district level. Directives have been issued to the Collectors to form Cultural Parishad and involve local voluntary organisations where necessary.

### TEACHERS' GPF AND PENSION

All matters relating to the GPF and pension of primary school teachers will be looked after by the Controller of Accounts, Bhubaneswar-751 001 with immediate effect, says a Finance Department communique.

### STREET PLAYS

The "Pathaprantar Natak" movement launched by I&PR Department made a headway in highlighting people's responsibility so far as women welfare, women education, abolition of dowry and prohibition are concerned. Playlets on selected 20-point programme were staged at Balkati, Balipatna, Tankapani and Bhingarapur areas on October 22 last. The DIPRO, Bhubaneswar gave the introductory remarks.

### TRIBUTE TO GODAVARISH

Glowing tributes were paid to late Pandit Godavarish Misra at a meeting held at Soochana Bhawan, Bhubaneswar on 26-10-1994 to celebrate his birthday. Speakers including Gangadhar Paikray, Balaram Mohanty and Lingaraj Misra, recalled Pandit Misra's role in fighting superstitions, enriching literature

and amalgamation of outlying Oriya speaking tracts respectively.

Shri Pranakrushna Behera gave the introductory remarks while Shri Raj Kishore Mishra gave a vote of thanks.

### KALYAN DEPARTMENT

The State Government in a directive issued recently have renamed Adivasi Kalyan Vibhag and Harijan Kalyan Vibhag as 'Kalyan Vibhag' or Welfare Department.

### KALINGA KUTEER

The development of the poor living in urban areas, was discussed at a meeting held in New Delhi on October 19-20, '94. Sponsored by Central Government's Urban Development Department the meeting lauded the measures taken by Orissa Government in providing fire-proof houses to the rural poor under Kalinga Kuteer Yojana.

### 14,095 MAN-DAYS CREATED

14,095 man-days were created during the last six months under Jawahar Rojgar Yojana to provide employment facilities to the poor.

### 1,395 BIO-GAS PLANTS INSTALLED

1,395 bio-gas plants have been installed till September end of the current financial year.

### SPECIAL REBATE

The State Government have decided to grant 50 per cent special rebate on supply of rabi seeds to the farmers who suffered enormous loss during the recent floods.

### DRINKING WATER FACILITIES

Drinking water facilities have been extended to 1,795 villages till August-end of the current financial year. 2.65 lakh people, including 41,000 Harijans and 79 Adivasis have been benefited.

## Festive Orissa in Karttika (Oct-Nov)

People in Orissa are never unmindful to the chartered days in the Oriya Calendar. For observance of their religious rites they depend on the lunar calendar where months are reckoned from the following day of each *purnima* to the next *purnima*. The *purnima* day marks the end of the month concerned.

The **Kumara Purnima** (October 19, 1994) witnessed the grand finale of the festive Dasahara month. People worship Laxmi, goddess of wealth and opulence, celebrate the birthday of Karttikeya and a few also observe on this day the birth anniversary of Maharshi Valmiki. But most important is the celebration of **Gaja Laxmi** (i.e. Laxmi flanked by elephants) in most of the urban pockets of Orissa. Among all places, Dhenkanal town observes the Gajalaxmi festival with much pomp and grandeur. In the **Dasahara** fashion, earthen images are built at the strategic places which draw larger crowds. Probably, the concept of Gajalaxmi worship is unique in Orissa and most of the temples built during the Ganga dynasty in Orissa display this motif.

On the Karttik *amavasya*, '**Payasradha**' is observed. It is believed that departed ancestors who on a ritual annual visit come to their old hearths on the Mahalaya, stage their return journey in the dusk hours of the Paya Amavasya. Their kiths and kins assemble together in the evening hours, lit candles, show them the light and wish them an unfettered journey.

On the second lunar day, the **Bhratru Dwitiya** (Nov. 5, 1994) is observed. This is a joyous day where sisters exhibit love and respect to their brothers.

November sets apart a day for honouring the cows and this particular day is known as **Gosthastami**. It is believed that honouring the cows on this day by way of feeding, circumambulating etc. confers merits.

Thousands of brahmin widows observe austerity during this month. A meal a day in the afternoon, listening to the *Karttika Mahatmya*, the *Bhagavat* both in the morning and evening and living a covenant life and clustering around important shrines in Orissa make the month more eventful for them. On the **Amla Navami** (Nov. 11, 1994) they worship the Amla Tree, honour it with lamps and move round it in great reverence.

A day or two before the **Rasa Purnima**, it is said, Lord Shiva wakes up from his slumber. This day is known as Shiva Utthapana or **Bada Osa** (a day of profound austerity). This is observed in most of the Shiva temples in Orissa, the famous being Dhavaleswar on the bank of the river Mahanadi near Cuttack.

The month of Karttika ends on the Rasa Purnima Day. Lord Krishna commences his Rasa or nocturnal sport. This day is most popularly known as **BALI JATRA**. Traders of Kalinga (Orissa) were most daring in the past. They were engaged in overseas trade in the far off South East Asia. An attempt was made during 1992-93 to retrace the old sea routes to Bali in Indonesia under the patronage of Shri Biju Patnaik, Chief Minister of Orissa. A young collegiate, Miss Nivedita Acharya, probably the second Indian woman crew member to brave such a hazardous voyage landed in Bali along with six other crew members to celebrate the Kalinga Bali Jatra festival. Every year, this Bali Jatra festival is observed in Orissa. In the early morning of the Purnima Day young and old repair to a nearby watershed and float tiny boats made of banana peels/paper/solapith as a token of remembrance. At Cuttack, in the Kathajori river near the historic Barabati Fort, it is celebrated by a huge crowd. In western Orissa too, this is celebrated with equal fervour.

Thus, like the preceding month, the month Karttik is also resonant with jubilant festivity and calm serenity.

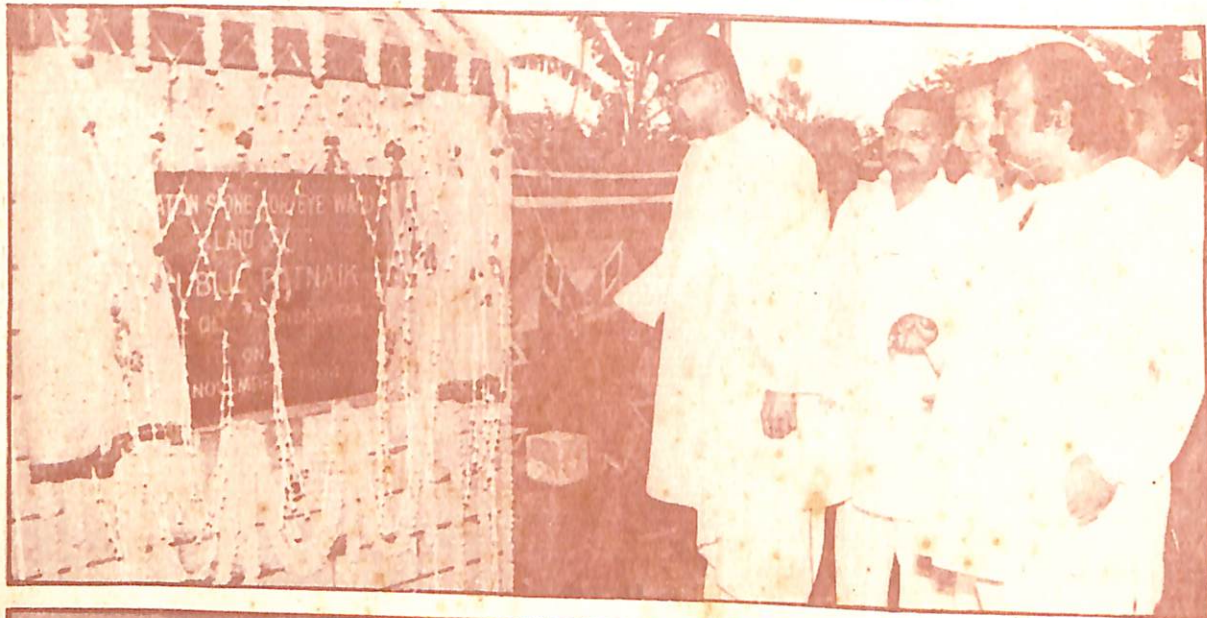
Raj Kishore Mishra

*Chief Minister Shri Biju Patnaik is addressing at the inaugural function of women's jail at Sambalpur on 30-10-94.*



*Hon'ble Chief Minister Shri Biju Patnaik inaugurating the Sundaranala Bridge or Sribantapur under Astarang Block and addressing the public meeting on 4-11-94. Revenue Minister Shri Surendra Nath Naik was present on the occasion.*

Commencement of construction of Eye Ward and Operation Theatre under World Bank was inaugurated by Chief Minister of Orissa, Shri Biju Patnaik on 7-11-94 in the Capital Hospital premises. Works Minister Shri Nalinikanta Mohanty and Health Minister Sayed Mustafiz Ahmed were with Chief Minister.



Chief Minister Shri Biju Patnaik inaugurated the Bridge on River Kapali on Bhadrak-Kothar Aradi Road on 2-11-94. Minister, Works and Urban Development Shri Nalinikanta Mohanty was with Chief Minister.