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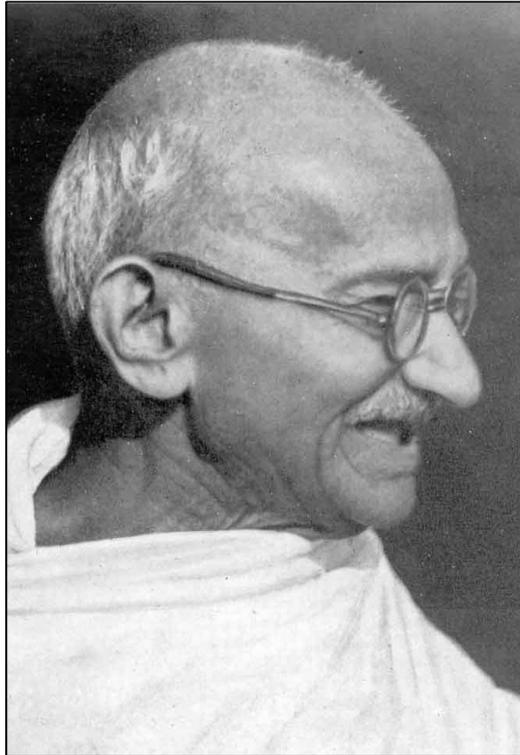
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WE REMEMBER ...

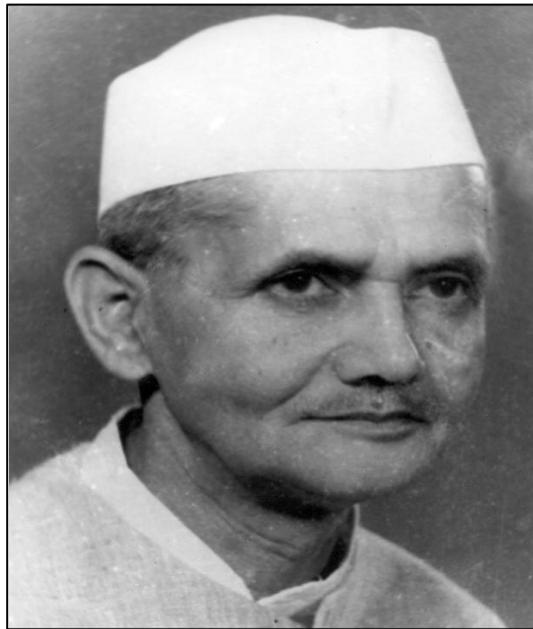


Mahatma Gandhi
2.10.1869 - 30.01.1948

I cannot teach you violence, as I donot myself believe in it. I can only teach you not to bow your heads before any one even at the cost of your life.

- Mahatma Gandhi

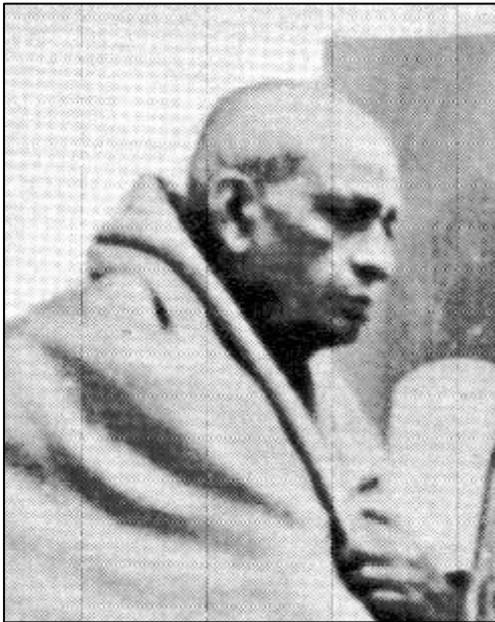
WE REMEMBER ...



Lal Bahadur Shastri
02.10.1904 - 11.01.1966

"Jay Jawan Jay Kishan"

WE REMEMBER ...



Sardar Vallabhbhai Patel
31.10.1875 - 15.12.1950



Jaya Prakash Narayan
11.10.1902 - 08.10.1979

Manpower without Unity is not a strength unless it is harmonised and united properly, then it becomes a spiritual power.

- Sardar Vallabhbhai Patel

We are engaged in a war and we need soldiers prepared to fight. I am not enamoured of fame but am only interested in transforming the country.

- Jaya Prakash Narayan

WE REMEMBER ...



Utkalmani Gopabandhu Das
09.10.1877 - 17.06.1928



Baji Rout
(Shot dead on 11.10.1938)

Manav Jivan Nuhaen Kebal,
Barsa Massa Dina Danda,

Karme Jiye Nara Karma Eka Tara,
Jivanara Mana Danda.

Utkalmani Gopabandhu Das

Editor's Note



Dedicated to the lives lost in the devastating flood across Orissa. As the Government of Orissa puts its best efforts we would like the people of Orissa to play their part to rebuild Orissa ...



Lenin Mohanty



Devi Suktam

(As described in the Xth canto of the Rg Veda)

*Om aham rdrevirvvasuviscara-
myahamadityeirta visvadeveih |
Aham mitravarunobha vibha-
rmyahamindragni ahamasvinobha* ||1||

*Aham Somamahanasam vibha-
rmyaham tvastaramuta pusanam bhagam |
Aham dadhami dravinam havismate
suprave yajamanaya sunvate* ||2||

*Aham ratri sangamani vasunam
chikitusi prathama yajniyanam |
Tam ma deva vyadadhuh purutra
bhuristhatram bhuryavesyantim* ||3||

*Maya so annamatti yo vipasyati
yah praniti ya iim srnotyuktam |
Amantavo mam ta upaksiyanti
srdhi srta sradhivam te vadami* ||4||

*Ahameva svayamidam vadami
justam devebhirta manusevih |
yam kamaye tam tamugram krnomi
tam brahmanam tamrsim tam sumedham* ||5||



*Aham rdraya dhanuratanomi
brahmadvise sarave hantava u |
Aham janaya samadam krnomyaham
dyavaprthivi a vivesa* ||6||

*Aham suve pitaramasya murdhan
mama yonirapsvantah samudre |
Tato vitisthe bhuvananu visvo-
tamum dyam varsmanopasprsami* ||7||

*Ahameva vata iva prava-
myarabhamana bhuvanani visva |
Paro diva para ena prthi-
vyeitavati mahina sam vabhuva* ||8||



GOOD GOVERNANCE





A Brief Note on the Achievements of the State Government

- ♣ An opportunity has been created for huge capital investment lessening thereby dependency on loan as a result of tangible progress in State's economy. While the State's plan outlay was Rs.2553 crore during 1999-2000 it has increased by 6 times at Rs.15,200 crore in the year 2011-12. Likewise the State's Plan expenditure has enhanced by 4 times at Rs.10,105 crore during 2010-11 from Rs.2484 crore in 1999-2000.
- ♣ During the 11th Five Year Plan the estimate for expenditure was fixed at Rs.32,225 crore with 9% average annual growth rate. While the State's Plan estimate was 99.90% during 4 years of its commencement the total plan expenditure is likely to be augmented to more than Rs.46,000 crore.
- ♣ In the backdrop of the financial crisis in 1999 the State Government was being deprived of getting central assistance owing to its inability in providing required fund as State's share for implementation of central sponsored Scheme. The centrally sponsored schemes are now uninterruptedly being implemented as the State Government is now able to provide its full share.
- ♣ The targets in the 11th Plan like the annual average growth rate of State's economy to more than 9%, the growth rate in Agriculture and allied sectors to more than 4%, reduction of poverty by 15% and the target ensuring irrigational facilities to 35% in all the Blocks are going to be achieved.
- ♣ All the villages having more than 1000 population and the villages having more than 500 population in tribal dominated and hilly areas will be connected through District level Connectivity Master Plan.
- ♣ A budgetary estimate of Rs.120 crore has been made under Biju KBK Yojana implemented since 2006-07.
- ♣ Funds sanctioned to Western Orissa Development Council enhanced from Rs.50 crore in 2008-09 to Rs.100 crore.
- ♣ For poverty alleviation and allround development Biju Kandhamal O Gajapati Yojana, a special programme of the State Government is being implemented from 2009-2010 and Rs.28.50 crore provisioned during 2011-12.



- ♣ Gopabandhu Grameen Yojana is being implemented in 11 districts since 2006-07 for those left out of Backward Region Grant Fund Scheme and Rs.165 crore estimated for the current year.
- ♣ Biju Gram Jyoti Yojana is being launched from 2007-2008 for electrification of the villages having less than 100 population and which were deprived of Rajiv Gandhi Rural Electrification Scheme and a budget estimate of Rs.50 crore is made for the current year.
- ♣ Biju Urban Electrification Scheme is being implemented from 2009-10 for the people of urban area where there is no electrification facility and Rs.20 crore have been estimated for the current year.
- ♣ Proposal for investment of Rs.100 crore for construction of cement concrete road under Rural Connectivity Scheme during the current year.
- ♣ 14 lakh persons benefited under Madhu Babu Pension scheme and Rs.120 crore estimated for the current year.
- ♣ Distribution of bi-cycles to Class-X students of all the Government and Aided High Schools to encourage women education.
- ♣ Assistance to Co-operative Banks for provision of loan to the farmers @ 5% of interest and Rs.80 crore estimated for 2011-12.
- ♣ Check Dam constructed this year with an expenditure of about Rs.200 crore for supply of drinking water and agricultural purposes.
- ♣ During the current year Bore-well dug with an expenditure of Rs.150 crore for use of ground-water.
- ♣ 25 kgs of rice at Rs.2/- a kilo supplied to all the B.P.L families of the State and A.P.L. families in KBK region.
- ♣ State Governments initiative for giving stipend of Rs.10,000/- per annum to Engineering, Medical, MBA and MCA students.
- ♣ Establishment of Agriculture and Engineering Colleges at Bhawanipatna and a Engineering College at Berhampur.
- ♣ Establishment of Indian Institute of Technology and Indian Institute of Information Technology as a result of State Government's effort.
- ♣ Total sanitation programme implemented and 'Nirmal Gram' Awards constituted with a view to supplying drinking water and ensuring sanitation in rural areas.
- ♣ A High Power Employment Mission and Orissa State Employment Society formed on the basis of State Employment Policy, 2005.



- ♣ Rs.2400 crore allocated under CAPEX scheme for power distribution and development in distribution system.
- ♣ During the current year, Irrigation Mega Lift, scheme introduced with an investment of Rs.50 crore to provide irrigation facility to the elevated land from the State's own resources.
- ♣ Proposal for budget expenditure of Rs.100 crore to implement PPP mode projects.
- ♣ An innovative scheme launched from 2011-12 for development in power transmission system with an investment of Rs.300 crore.
- ♣ Budget estimate of Rs.155 crore made during 2011-12 for construction of bridges to facilitate construction of all-weather roads.
- ♣ Due to the State Government's consistent efforts the Rural Infrastructure Development Fund has been enhanced to Rs.1000 crore in 2011-12 as compared to Rs.168.80 crore in 1995-96.
- ♣ The NABARD has sanctioned 98,568 nos of projects during the period 2001-02 and 2010-11 and by 2010-11; 86,403 projects have been completed.
- ♣ The funds sanctioned during 1999-2000 under Accelerated Irrigation Benefit Programme was Rs.90 crores which have been enhanced to Rs.1100 crores in 2011-12 owing to the Government's efforts. 16% of the total State's Annual Budget Estimate has been earmarked to irrigation sector during 2011-12.
- ♣ The target of providing 35% irrigation facility to 154 Blocks out of 314 Blocks has been achieved by 2009-10.
- ♣ 1004 hostels have been built to benefit over 1 lakh ST girl students. The construction of another 1040 ST girls' hostels having 100 beds has been taken up since 2011-12.
- ♣ 400 nos of 40 bedded hostels for the Primary School girl students, 88 nos of hostels for girl students of upper primary schools, 125 boys' hostels and 239 girls' hostels for High School students have been constructed in KBK areas.
- ♣ 19 educational institutions including 9 Ekalavya Model Residential Schools for primitive S.T. students have been built and 2 such institutions are under construction.
- ♣ Significant reduction in child and mother mortality rate.
- ♣ 98 mobile health Units in KBK districts and 210 Mobile Health Units in other backward area have been functional.
- ♣ Supply of cooked food to over 2 lakh old, physically disabled and distress people under Emergency Feeding programme in KBK districts.



- ♣ 4.15 lakh women Self-Help Groups with 49.82 lakhs members formed through Mission Shakti launched since 2001. Loans to the tune of 1595.82 cores of rupees sanctioned.
- ♣ Under Pradhanmantri Gram Sadak Yojana, construction of 3736 roads out of sanctioned strength of 7488 roads completed by March, 2010.
- ♣ Water supply to 69,609 villages fully and to 72,319 villages partially out of the total 1,41,928 identified villages. Besides, 45,222 schools and 920 Girls' Hostels have been provided with water supply facility.
- ♣ The per capita income has been increased in the State from Rs.10,622 in 1999-2000 to Rs.24,098 in 2009-10.
- ♣ By March 2010, 19,551 Pani Panchayats constituted covering a total land of 17.89 lakh hectares.
- ♣ By 2009-10 the electrification work has been completed in 36,349 villages out of the identified 47,529 villages.
- ♣ 86 MoUs signed for setting up of steel, energy, cement, oil refinery, auto and ancillary industries by the State Government. Out of these 31 industries have been operational with total investment of Rs.4,11,726 crore providing employment to 77,561 persons.
- ♣ With a view to supplying drinking water facility in rural area, 2.92 lakh tube-wells, 10,036 sanitary well, and 6940 pipe-water supply projects completed during 2010-11.
- ♣ Seed processing centres established in each district.
- ♣ By December 2010, 1.20 lakh hectares of land irrigated through Watershed Development Project with an investment of Rs.117.93 crore.
- ♣ Incentives being accorded for installment of private L.I. points with 50% subsidy under Jalanidhi Yojana.
- ♣ Huge amount of Crop loans sanctioned to the farmers (Kharif Season -2010 Rs.1811.08 crore) and (Rabi Season Rs.1400 crore).
- ♣ National Agriculture Insurance Scheme is being implemented since 1999-2000 Rabi Season.
- ♣ An innovative programme 'Kalyani' launched with a fund of Rs.52.5 crore for development of cattle and other animal resources.
- ♣ Orissa is the first State to accord individual propriety under Forest Rights Act, 2006.
- ♣ Pre-matric scholarship awarded to 11.36 lakh ST and SC students including 3.63 lakh hostel inmates and from the year 2011-2012 stipend to boys increased from Rs.500/- to Rs.600 and from Rs.530/- to Rs.630/- for girl students.



- ♣ 'Mo-Kudia' Scheme implemented to provide home to the homeless.
- ♣ 12,53,534 poor persons benefited with provision of 35 kgs of rice at Rs.2/- a kilo under Antodaya Yojana.
- ♣ 64,800 eligible senior citizens deprived of Old Age Pension are being benefited with provision of 10kgs. of rice free of cost through Annapurna Scheme.
- ♣ 500 nos. of Village Crops Bank constituted in 30 districts of the State.
- ♣ 286 nos of 'Janani Express' deployed to reduce Mother Mortality Rate.
- ♣ Steps taken for the development of Dhamara, Gopalpur, Suvarnarekha and Astarang ports.
- ♣ Decision taken to form a special development fund for the development of mines peripheral area.
- ♣ 45,000 Rural Health and Sanitation Committees constituted in the State with the appointment of 40,526 ASHAs.
- ♣ Bi-cycles provided to ST & SC girl students from Class-VIII to Class-X alongwith uniforms and study materials.
- ♣ 1496 Teachers appointed on contractual basis and steps taken to fill up the 24000 nos of teacher post at primary level.
- ♣ Assistance provided to farmers and agricultural sector under Biju Krushak Yojana.
- ♣ Biju Rural Health Camp scheme launched from the current year in order to provide better health services in rural areas.
- ♣ A programme 'Mamata' introduced this year by the State Government for the welfare of mother and children.



Divine Mother as Described in Devi Mahatmya

Durga Madhab Dash

Salutations to Devi Mother. She exists in all beings as the symbol of intelligence, mercy and beauty. She is Durga. She is Laxmi. She is also Saraswati. But in spiritual expositions, She is manifested as one Supreme Divine Mother although She is expressed through different names. The whole universe is the cosmic play of Her three Gunas namely the Satwa, the Raja and the Tama. She is the generator of illusion i.e. Maya. No one can get success in life without Her divine grace. She is the primal energy. She has two aspects of Her existence namely-the Peaceful and the Terrible.

The worship of Divine Mother dates back to the early days of human civilization. As time passed by, the concept of patriarchal order gained supremacy in the process of human relationship despite matriarchal order of adoration. These two concepts of adoration became simultaneously prevalent in the religious life of people over the period of time. Hence the concepts of both motherhood and fatherhood of god came to be

gradually developed in the society and people began to adore the divine entity in both the female and the male forms like Sita and Rama, Laxmi and Narayan, Radha and Krishna and so on. Thus, in the conscious relationship with the Providence, God was identified as the creator of the universe with the Divine Mother as the supreme energy shorn of which creation of the universe was not possible. This Tatwa is elucidated in Sakta philosophy in greater details. The Divine Mother is thus adored as the creative aspect of the Absolute.



Devi Mata is symbolized as the Cosmic Energy. The five elements of creation namely the space, the air, the fire, the weather, the sky and the earth known as Panchabhuta are Her external manifestations. Factors like intelligence, discrimination, psychic power and will power are Her internal manifestations. Humanity is Her visible form. So service of humanity is deemed as the worship of the Divine Mother. The nine days of Navaratri ritual are considered the most



suitable occasion for doing intensive Sadhana pertaining to Devi Mata as the Supreme Mother. This Tatwic elucidation is nicely contained in the Devi Mahatmya which is also known as Durga Saptasati. The gist of this concept is that the Almighty Brahman is static, being all-pervading in nature. It spreads to all parts of the universe. The Supreme Sakti manifested through the idealizing of Divine Mother is both the internal and the external divine force which make the divination of the Universe possible through the Para-Brahman. This is the general principle of creation.

As per the reading of Devi Mahatmya, also known as Chandi Patha, the Divine Mother is described as Chandi. During Nava Ratri Puja, the reading of the scripture is done in a very scientific manner. As laid down in this scripture, there is a strict procedure for this purpose. In the first part of the scripture, there is a detailed exposition of Devi Tatwa. The scripture contains seven hundred verses relating to Divine Mother. So the scripture is known as Durga Saptasati. The cult of Sakti worship is portrayed here in the form of a story which runs as follows.

In good old days, there was a king named Suratha. He belonged to the Surya Dynasty to which Sri Rama once belonged. In course of his rule, King Suratha was defeated by his foes and overthrown from his kingdom. The king fled from his kingdom leaving his kith and kin behind. He left for the forest and roamed about like a forlorn destitute. One day he came in contact with a sage known as Medha. The king liked the surrounding of his hermitage. He liked its peaceful atmosphere. He lived there with the permission of the sage.

In the hermitage, the king found another person who was once upon a time a big merchant.

His name was Samadhi. He was also in deep distress like king Suratha. He too had lost all his wealth due to the mischief of his own people. The king and the merchant became good friends in the hermitage but they spent their time in deep distress.

One day both of them met the sage in the hermitage when the latter was alone. They explained to him the causes of their sorrow and wanted to know the way in which they could retrieve their peace of mind. At this, sage Medha gave his wondrous spiritual exposition as follows.

The sage said that human mind is the dwelling place of mysterious delusion. By this, pure reason of man is clouded with delusion which is the cause of all sufferings in life. Delusion is the mysterious veiling power of the Divine Mother. This is called Maya. This power has got to be overwhelmed for peace and glory in life. It is the Divine Mother who is the cause of Maya. She is also the destroyer of Maya. Control over Maya can be achieved through practice of Yoga and Sadhana by worshipping the Divine Mother. Propitiated, She becomes manifest to his devotees and bestows Her Divine grace on them. Thus the desires of the devotees are fulfilled. Rishi Medha advised Suratha and Samadhi accordingly. This Tatwa is explained in the 700-versed scripture of Durga Saptasathi. Thus, the king and the merchant worshipped the Divine Mother and got back their past glory.

It is also explained in Devi Mahatmya that Maya and Brahman are one. In Devi Tatwa, the Divine Mother is the supreme Sakti of Para-Brahman. Apparently, they appear different in outward dispensation but they are actually one like fire and heat, milk and its white colour and so on. Swami Chidananda Saraswati says, the Supreme Brahman is described as perfectly



beyond all movement and motion because, being in the nature of limitless Infinity, the very nature of motion does not occur in His case. The Supreme Divine Power whom we call Devi is described as the dynamic moving aspect of the Para-Brahman. The Devi Mother is the mysterious link between the manifest and the un-manifest. She makes the creation possible through Para-Brahman.

The Devi Mahatmya gives a beautiful description of three aspects of the Mother as Mahakali, Mahalaxmi and Mahasaraswati - the Tamasic, the Rajasik and the Satwik aspects of the Divine Mother. There is a beautiful description in this regard in Durga Saptasati. According to this description when the 'Devas' were oppressed by the Asuras, the former invoked the blessings of the Divine Mother. The Divine Mother appeared in the above three forms and destroyed the Asuras and protected the gods. The Divine Mother thus gave to men as well as the gods Her infallible promise that whenever the gods/men would remember Her in the vortex of danger or in the case of difficulties, She would save them from the evil force.

In the Maheswari Khanda of Skanda Purana, Siva and Sakti being inseparable, they are seen by Narada with one body-half male on the right side and half female on the left side of Lord Siva- in the form of Ardhanariswara. This portrays the manifestation of Para-Brahman in Saguna form with the Devi Mother i.e Maya Sakti intermingled as the Supreme Mother of the universe. This also signifies the fact that without Siva, Sakti has no existence and similarly, without Sakti, Siva has no expression. It is through Sakti that the impersonal Supreme Being i.e. Siva or, for that purpose, the Nirguna Brahman becomes the Personal Being or Saguna Brahman.

In the first three days of Navaratri Puja, Maa Durga is worshipped by the devotees with

great devotion. She is worshipped as the mystic symbol of both delusion and deliverance. Mother is adored in these three days as the great Transcendental Power at the back of all manifestations. She is worshipped as the dissolver of the world.

Devi Mother as Durga is the symbol of delusion through Avidya Maya. She is also the image of deliverance through Vidya Maya in the Sakti cult of Devi worship.

The puzzling form of Durga worship displays to the world the Mother as an all destructive terrible and fearful being. Mother Kali, religiously synonym to Maa Durga, dances on the chest of Lord Siva expressing a terrible form. But she is not really terrible. She is all merciful and gentle. She wears a garland made up of skulls. This means that she wears the heads of her devotees as the lovely and affectionate Mother. She is the dynamic aspect of Lord Siva who lives like a dead corpse. He is absolute, calm, motionless and breathless with His eyes closed in Samadhi. He is not touched by the cosmic plays of the Universe. The Mother who walks on His chest makes Him moving and full of motion with Cosmic Lilas.

Durga Mata is the Divine symbol of destiny and prosperity. She generates the growth of the universe. As the destroyer, She destroys ignorance and darkness to create light. She destroys all pains, all sorrows etc. to bestow on us the divine achievements like bliss, joy and immortality. Thus She is the destroyer of all shackles that bind the Jiva to this terrible Sansara.

We worship Sri Mahalaxmi in the next 3 days of Navaratri Puja. This is the significant phase of adoration of the Divine Mother. She is worshipped during this period as the sustaining force of the Supreme Sakti. She is the one Great



Power who makes life possible and living on earth. Basically life on earth is one of pain and death. It is Mother Laxmi who makes life bearable by balancing pain and destruction with the elements of love, luster, prosperity and happiness. Mother Laxmi is Kalyani. She is Mangalam. Thus Mother Durga and Mother Laxmi maintain the balance in the material life of the world. When Mother Laxmi is propitious, there is peace in the universe. It is therefore said that if a village has no place for worship, there is no religious life in such a place. Laxmi does not dwell where Tama Guna is present. Tamas is the mark of slavery. It persists among drab characters. We should therefore take life with a realistic attitude seeking revival and dynamism in a state of spiritual evolution.

This brings us to the concept of Indian women-hood in our society. In domestic life, our scriptures identify women with the concept of Goddess Laxmi. Indian women are adored as Grihalaxmis which mean mothers who preside over auspiciousness, welfare and progress of home-life. It is said in scriptures that when women are happy and remain in peace, the Gods are ipso facto satisfied. This is a symbolic expression which actually means that happiness of women leads to actual happiness of the human society. This is the concept and meaning of Laxmi worship during Navaratri Puja. Durga Saptasati eulogizes the effulgence of Mother in this order. Wealth remains in position as long as proper care is taken to maintain the same with proper love and adoration. Not only this. Cleanliness is one important way in which the prosperity of a family can be well maintained. Dirt and Dust of the house is displayed as Alaxmi. In Bastu Shastra, there are specific descriptions on this score. Gurudev Chidananda Saraswati says that money comes in plenty through Avidya. But money earned through Avidya is always short-lived. Mother Laxmi

should be worshipped and adored as the symbol of Vidya Maya. Hospitality to guests is another aspect of Laxmi. Hospitality, charity and generosity are the divine qualities of Mother Laxmi. No house in our day-to-day life should ever be without a Tulsi Plant. In good old days, without Cow-worship a devout Hindu woman was not taking her food. These customs are fast vanishing from our day-to-day life. These customs should be revived and restored. They are conducive to welfare and prosperity of human society. Under these circumstances, we need to have a realistic approach to the problems of our national and social life. We should try to give to our society and its people all these aspects of Laxmi through a disciplined learning process by which we can have a life of health, well-being, and all round prosperity. We should remember one thing that poverty stultifies all higher aspirations of human life. When hunger engulfs man's stomach, there can be no aspiration of higher education. We should not speak harsh words. We should not lose our temper. By losing temper, we do not gain anything in the order of a prosperous life. Grihalaxmi is always to be respected. We should not waste or throw away our food. This is the implication of worship of Mother Laxmi in the second three days of Nava Ratri worship.

Next we worship Mother Mahasaraswati. We worship Her in the last three days of Nava Ratri Puja. Mahasaraswati is in the form of Sabdabrahma. She presides over commencement of all manifestations and all projections of names and forms. She has in Her hands the Veena, the Spathik Mala and Veda Grantha. The significance of the Mala is equated to the practice of Yoga in its practical form. Mahasaraswati is spotless and clad in pure white raiment. The Veena is the symbol of vibration



and manifestation. It is Nada articulated in the forms of countless names expressed through relatively countless forms. Mother Saraswati is the annihilator of darkness and ignorance. She is the outflow of the process of creativity. She is also the Goddess of Commencement which is the point, from which all creativity starts. In Hindu religion, Mother Saraswati is worshipped as the Goddess of all Arambha i.e beginning. In that way, Lord Ganesh is also worshipped at the beginning of all religious celebrations. We should remember one thing here that Lord Ganesh is worshipped as the God of avenger of all evils in religious practice. If Lord Ganesh represents wisdom, Maa Saraswati represents the creative aspect of wisdom. Likewise if Ganesh is worshipped for blessings to ward off evils, Maa Saraswati is worshipped for a positive bestowal of grace in the form of success on all things started in spiritual worship.

Mother Saraswati manifests both in Vidhya Maya and in Avidya Maya forms. In both these forms, She places upon the world stage in all human activities. In Her Vidya Maya form, She is all creative-activity shorn of ego etc. In a more general way, She is manifest to the aspirant as the instructions of his or her Spiritual Guru. Mother Saraswati is present to a spiritual aspirant in the form of scripture and we seek Her blessings before Swadhya. Without Her grace, no aspirant

can ever proceed with prosperity and wisdom in life. Mother Saraswati blesses a spiritual aspirant having the holy power of sweet and cogent expression. So an aspirant should never utter vulgar words at any point of time.

With Navaratri worship thus over, we next proceed on to Vijaya Dasami day. This is the 10th day of Dussehra function. The Vijaya Dasami day is observed as the most auspicious day of victory with Maha Maya manifest in Her purest and absolute Vidya aspect. We gaze in Her face, Para Sakti of the Para Brahman. She is worshipped on this day as the transcendent force of infinite consciousness. On Vijaya Dasami day, new shops are opened and new ventures undertaken for a good beginning and enterprising prosperity. Gurudeva Sivananda says that on Vijaya Dasami day the worshipper of Mother, in addition to usual rituals, should also read Devi Mahatmya and Lalita Sahashranama and perform the worship with purity, dignity and absolute devotion. This will bring him prosperity in life.

In brief, this is Divine Mother as described in Devi Mahatmya.

Durga Madhab Dash, House No-138, Ananta Vihar, Phase-II, Pokhariput, Bhubaneswar.

He writes nothing whose writings are not read. – Martial



Goddess Durga, Banei

Durga Worship in Upper Mahanadi Valley

Sasanka S. Panda

We find the traces of the worship of goddess Durga in her Mahisasuramardini aspect as early as the sixth century A.D. This is evident from the discovery of the ruins of a collapsed brick temple containing a two-handed Mahisasuramardini Durga image in the *Alidha* posture in the *Garbhagriha* and having an inscription on the pedestal in the box-headed Brahmi alphabets of the sixth century mentioning goddess Mahesvari. The temple was unearthed by the noted historian, late Prof. N.K. Sahu, in 1983, during excavation in the Maraguda valley of the Nuapada district. A *Sakta Math* (Monastery), said to be the earliest of its kind was also unearthed near this temple during this excavation.¹ The discovery of the two-handed Mahisasuramardini Durga image in the *Garbhagriha* of the Maraguda temple ruins as well as the Sakta monastery testify to the existence of the Mahesvari cult as early as the sixth century A.D.

We find another two-handed Durga image at Dharapgarh village of Balangir district, which can be dated to the same period. The textual references to the goddess with two arms is quite rare, though *Suprabhedagama*, *Purvakarmagama* and *Uttarakarmagama* describe Durga as having two hands.² R. Chanda has suggested that the two-armed figures of the goddess were confined to the pre-Gupta period.³ But as the Brahmanisation process seems to have started in western part of Orissa only after the subjugation of this area by the Gupta monarch Samudragupta during his military expedition to the *Daksinapatha* in the middle of the fourth century A.D., both the two-handed Durga images of Western Orissa



Goddess Durga, Lalei, Sundargarh District

can be taken to be of the post-Gupta period. Another unique image of two-handed Durga, sitting on Her mount lion holding two swords in both Her up-raised hands is found fitted in a niche



Ten-handed Durga,
(Goddess Kusangei)

of the exterior wall of the Bahari Gopalji Temple at Sonapur, situated in front of the destroyed palace of the erstwhile feudal ruler of Sonapur Ex-Princely State. Four-handed Durga images are found at Belkhandi and carved on a monolithic rocky escarpment at Ranipur

Jhari along with figured panel of *Saptamatrka*, Uma-Mahesvara and standing Ganesa. Noted historian Dr. J.K. Sahu takes the four-handed Durga images to be of the seventh century.⁴ Six-handed Durga images are found at Belkhandi, Gandharadi and in the *Parsvadevata* niche of the Ramesvara Siva temple at Sonapur, as central deity in the Durga temple at Bausuni and enshrined as Vindhyaasini Durga at Narsinghnath. The six-handed Durga images can be taken to be of the eighth/ninth century when the Bhanjas and other local dynasties were ruling this region.

The worship of the Mother Goddess or the female principle can be traced in India as in other regions of the world to the most ancient period. In India the worship of Mother Goddess has been traced in the archaeological findings from Indus Valley. An oblong terracotta seal from Harappa depicts a nude female figure upside down with her legs wide apart, and with a plant issuing from her womb.⁵ Marshall has further mentioned that such figurines have been found in various regions situated in a wide belt of the ancient world from the Indus to the Nile. He is of the opinion that they are 'effigies of the great Mother Goddess.' Such depiction of the goddess with the similar position, but with a lotus issuing

from her neck instead of from her womb has been found on a terracotta sealing of the Gupta period (circa 4th-5th century A.D.)⁶ Ringstones and discs found from sites of the Maurya and Sunga periods (300-200 B.C.) were probably associated with the cult of Mother Goddess symbolising the *Yoni*. Ringstones, popularly known as *Pandka Pathar* is found in many places of archaeological importance in the rural area of the upper Mahanadi valley. One carved *Yoni* has been discovered during digging of the spill way of the Jonk Dam at Patora in the Maraguda valley in 1982, which is in the private possession of the noted historian Jitamitra Prasad Singhdeo of Khariar. In the meantime four more stone *Yonis* have been found in places like Dangrital, Chuipain, Soseng and Mundapada village, all in the Nuapada district.⁷

The Mother Earth in the shape of *Yoni*, the female organ of generation, in the opinion of the learned scholar O.A. Wall, still very widely worshipped in the Asiatic religions, and the worshipper of *Yoni* are called *Yonicitas*.⁸

Yoni is worshipped as goddess *Duarseni* at Patalganga in Nuapada district and at Sindhekela in Balangir district in shrines built for the goddess by the local populace.

Even much before the Vedic period or even the time when the Indus Valley civilisation flourished, *Yoni*, the origin of the mankind and other living world, was worshipped in the rock-shelters by the pre-historic cave-dwellers of the upper Mahanadi valley.



Goddess Durga,
Vaidyanath, District Sonapur



Rock-cut figures of Four-handed Durga and Ganesh,
Ranipur Jharial, District Balangir

Learned scholar Dr. Pradeep K. Behera while doing exploration work in the dense mountain ranges of Hemgir belt of Sundargarh district in 1987-88 encountered hundreds of small and large rock shelters, out of which six yielded evidence of pre-historic occupation and artistic activities. In two of those rock shelters out of the six discovered by Prof. Behera, peculiar triangular engravings were found, which have been identified by him as stylised depiction of female genital organs (*Yoni*). Dr Behera is of the opinion that pre-historic people were somehow connected with the process of procreation among the human beings, which has been subsequently referred in the religious literatures as fertility cult.⁹ In Western Europe also we get evidences of the prevalence of the stylised of Mother of Venus¹⁰ in the Upper Palaeolithic and subsequent pre-historic cultures.¹¹

The Fertility Cult or the worship of the Mother in the child-delivering postures has been emphasised in the Lajjagouri or the Aditi Uttanapada images found all over eastern, western, southern and central India. Two such images carved on stone plaques, depicting Lajjagouri has been discovered in the Nuapada district. One was discovered by the learned scholar J.P. Singh Deo in the Kotipadar village, situated at a distance of 10 kms from Khariar

and the other one was found during digging of the plinth of the Panchayat College Building at Komna.

In this images, the goddess is depicted as headless and instead of head, a full-blown lotus is issuing from the neck. This goddess has been identified with Aditi Uttanapada by Stella Kramrisch.¹²

H.D. Sankalia has identified her with Lajjagouri.¹³ The prominent exhibition of vulva in this images emphasize the *Yoni* type of the fertility figurines.¹⁴ The sprouting of vegetation or lotus from her throat, thereby forming her head, allure scholars to identify her with goddess Sakambari.¹⁵

In Parvati legend, her sexual aspect, nourishing nature and headless figure is meet with in her Sakambari aspect. In the *Laksmi Tantra* we find mention of the blue coloured goddess Sakambari who was produced from the body of Parvati during the fourteenth cycle of *Vaivasvata Manvantara*.¹⁶

Learned scholar Dr. Baba Mishra has rightly pointed out that the evolution of Durga-Parvati and Sri Laksmi cults have the same cardinal traits like headlessness, amorous aspect



Two-handed Goddess Durga,
Sarsara, District Sundargarh



Eight-handed Durga,
Rampur (Patnagarh)

and fertility /
n o u r i s h m e n t
features.¹⁷

Therefore in the
Brahmanical culture,
although Durga-
Parvati and Sri
Laksmi appear to be
different, yet, they
are considered as
one. They both as
the manifestation of a
single Universal
Mother Goddess
has been mentioned

in the Durgastotra of Mahabharata¹⁸ at least since
the later Vedic period. In a Gupta coin, Laksmi
has been depicted as seated on a lion, the vehicle
of goddess Durga.¹⁹

In this context the story of Renuka, the
wife of sage Jamadagni can be cited. She is
worshipped as goddess Matangi, Yellama and
Prthvi etc. for procuring offspring by barren
women even today.²⁰

In this context it is important to be noted
that during the *Baliyatra* at Sonepur, religious
rituals of esoteric nature are performed during
Dussehra in the Khaulgad, (most probably
symbolising *Yoni* or vulva), in a place called
Renukapitha, near the Suresvari temple.

The nourishing mother aspect of mother
goddess Parvati is emphasised on an unique image
of mother-son (Parvati and her son Karttikeya),
fitted to the northern *Parsvadevata* niche of
Dhavalesvara temple at Mohangiri in Kalahandi
district. It is the standing figure of a heavy-breasted
female wearing a flat *Mukuta*, *Makara-kundala*
in both ears and a broad neck-lace. This lady is
calm and while her right-hand is in *Abhaya-*

mudra, the left hand is put around the shoulder
of a youth whose mouth is near her left breast.
This youth is holding a Kartri in his left-hand. The
lady-figure is wearing long cloth hanging from
waist below up to her feet while the youth is
wearing cloth from waist upto knee-portion and
Uttariya hanging from their shoulders in both
cases. It seems to be the mother-son figure of
Parvati and Karttikeya.

The association of vegetation with the
goddess has been described in her Sakambari
aspect in the *Markandeya Purana*.²¹ This
concept is given much emphasis even during the
present time, in the *Navapatrika* ceremony of
the autumnal Durga worship, associating nine
plants. 'She is the mother *par excellence*
sustaining her children, the men and animals of
the universe, with food produced from her body.'²²

Although we donot find mention of
goddess Durga in the *Rg Veda*, Her name
occurred for the first time as Ambika in the
Taittiriya Aranyaka as the consort of Rudra.²³
She has been mentioned as Durga Vairocani,
Katyayani and Kanyakumari in the same work
also.²⁴

The names
of the Supreme
Goddess as
Bhadrakali, Bhavani
and Durga etc. are
mentioned in the
later Vedic texts like
the *Sankhyayana*
and *Hiranyakesin*
Grhyasutras, and
also in the
T a i t t i r i y a
Aranyaka. The two
Durgastotras of
the *Mahabharata*²⁵



Saumya Durga, Bausuni,
District Baud



Goddess Durga,
Kumari Temple, Banei

and the *Aryastava* in the Supplement of *Mahabharata* have vividly outlined the constituent elements underlying the development of the Sakti Cult.

The *Devimahatmya* Section of the *Markandeya Purana* is the most authoritative text,

which contains *Devistutis* elaborately presenting various multi-farious strands that contributed to the formation of the concept of the composite Mother Goddess Durga. The last couplet of the *Narayani-stuti*²⁶ describes the glory of the Great Goddess, who will so often incarnate herself to kill the *Danavas*. The *Stuti* express the ideas of the divine power and energy centering around the Supreme Mother Goddess Durga, the central deity of the Sakti cult. In the 82nd Chapter of the *Markandeya Purana* we get vivid description about the Great Goddess, who emerged as the accumulated fury of the Great Gods Brahma, Visnu and Siva (the Creator, the Preserver and the Destroyer of the Universe) and endowed with all the accumulated power of many other major and minor gods of the Hindu Pantheon. Then she set herself in the war path to the kill the demon king Mahisasura and his retinue.²⁷ She is taken as the most powerful Shakta Tantric goddess, revered by all sections of people. 'Durga in her perfect nature represents a consolidated idea of different aspects of truth as divine power. She is described as the most powerful martial goddess, equipped with the sharpest weapons and making terrifying sound and as the omnipresent, omniscient and omnipotent creator, preserver and destroyer of the Universe.'²⁸

In the upper Mahanadi valley, mention about the worship of the Mother Goddess in the form of Stambhesvari is found in the Teresingha copper-plate grant of king Tustikara,²⁹ who was ruling from Tarabhramaraka in the 5th century A.D. He was a devout worshipper at the feet of Stambhesvari (the Goddess of Pillar or Post) - '*Stambhesvari Padabhakta*.' Stambhesvari worship also flourished in the later period and was such a popular cult among the local populace that to appease their subjects, who were predominantly tribals, the later ruling family like that of the Sulkis (circa 700-900 A.D.) of Kodalaka Mandala, corresponding to the present Dhenkanal-Angul-Talcher region, made goddess Stambhesvari their tutelary deity, the *Istadevi*.³⁰

B.C. Majumdar has rightly pointed out that Stambhesvari was an aboriginal goddess worshipped by the non-Aryan tribes of the hinterland of Orissa and in course of time she was like many other tribal deities given a place in the Hindu pantheon.³¹

Devi Stambhesvari, "The Goddess of the Post or Pillar" till the present day is widely worshipped in the hilly tracts of the undivided Sambalpur, Balangir, Phulbani, Kalahandi, Dhenkanal and Ganjam districts of Orissa in the form of a post or pillar of wood or stone. It might have been worshipped either in this form or in the form of a figure carved on pillar in the early days also. Learned scholar J.P. Singh Deo has taken the four-handed Devi figure holding a sword



Two-handed Durga,
Maraguda, District Nuapada



Goddess Durga, Banei

and a club in her right hands and a shield and a severed human head in her left hands, carved out in the top-portion of a ten-feet high cut-rock pillar found at Dumerbahal village of Nuapada district to be the earliest image of goddess Stambhesvari and further put forth his opinion of this deity being Hinduized from Stambhesvari to Samalesvari.³²

This goddess Samalesvari, otherwise known as Samalei became the family deity of Raja Balaram Deva, the first Chauhan king of Sambalpur line, who carved out an independent kingdom out of the Balangir-Patna state sometime in the sixteenth century and even built a temple at Sambalpur where the goddess is enshrined. Most probably Balarama Deva by accepting Samalei, the goddess of tribals of the Sambalpur region as his family deity tried to win over his subjects.³³ The image of Samalei, enshrined in the Samalei temple at Sambalpur is certainly a deity of tribal origin as it does not conform to any of the icons of the Hindu pantheon iconographically. Such icons are enshrined in all three places like Sambalpur, Barpali and Patnagarh in the Samalei temples. The temple of Samalei at Sambalpur, the earliest of these three, is said to have been built by Balaram Deva (Circa 1575 A.D.), while that of Barpali was built by Zamindar Vikram Singh in around 1690 A.D.³⁴

Although the Chauhans of Sambalpur accepted Samalei as their tutelary deity, the early Chauhans of this line continued the worship of

their tutelary deity, Patanesvari at Patnagarh in the Balangir district, the capital of their Balangir-Patna kingdom. For the worship of goddess Patanesvari, which is actually an image of ten-armed Mahisasuramardini Durga, Ramai Deva, the founder ruler of the Chauhan kingdom of Balangir-Patna sometime in the later part of the fourteenth century, built a temple at Patnagarh, the capital of his kingdom.³⁵

In their copper-plate grants, the Bhanja kings of Khinjali Mandala, and the Tungas of Yamagartta Mandala have also mentioned themselves as the devout worshippers of goddess Stambhesvari. The Bhanja king of Khinjali Mandala, Ranabhanja who ruled Baud - Sonapur region for long 58 years some time in between 790-850 A.D. has mentioned in his copper-plate grants that he was blessed by goddess Stambhesvari (*Stambhesvari Lavdha Vara Prasada*). As mentioned above, a Mahisasuramardini Durga image was discovered by late Prof. N.K. Sahu, the then Advisor in Archaeology to Government of Orissa in June 1983 during excavation of a mound in the Maraguda valley of Nuapada district, on the pedestal of which is a stone inscription deciphered as '*M a h e s v a r i Bhaveidam*' (From This Grows Mahesvari) by learned epigraphist late Dr. Satya



Goddess Durga, Somesvar Temple, Sambalpur



Goddess Durga, Belsara Gad

N a r a y a n Rajaguru.³⁶ Dr. Rajaguru has further stated through his correspondence with this researcher that it is the Mahesvari aspect of goddess Durga. He has dated the inscription to the 6th century A.D. palaeographically.

A n o t h e r epigraphical reference to

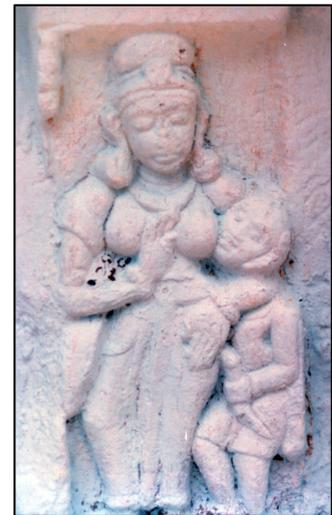
Durga worship is found in the Jatesingha-Dungri plates of the Somavamsi king Mahasivagupta Yayati-II Chandihara, in which it has been mentioned that goddess Bhagavati Sri Panchambari Bhadrabika was enshrined at Pattana Suvarnapura, the present-day Sonapur.³⁷

The temple ruins at Sarsara in the Sundargarh district is of considerable importance, due to the two-handed Durga image found here which can be dated to the 6th-7th century A.D. In this image, the demon Mahisa is depicted in a complete buffalo form, but very peculiarly holding a sword in its proper right foreleg which is designed like a hand. The goddess is standing in *Dvibhanga* posture, putting her proper left hand on the head of the buffalo and pressing its head which is looking up. In the proper right hand Devi is holding a long *Sula* piercing it on the neck of the demon. Her *Vahana* lion is seen in the right side of the pedestal near her proper left foot. It is an unique image of goddess Durga, but unfortunately the head is missing.

A four-handed Durga image in profile is worshipped by the villagers of Ranipur in Balangir

district. This sculpture is kept under a tree near the collapsed pillared *Jagamohana* of a Siva temple to the west of the village. As the bottom portion of this sculpture is buried underneath the earth, Her *Vahana* lion is not visible. The goddess is wearing *Hara*, *Aksamala* on her wrists, arms and waist-portion and anklets on her feet. Both her lower hands are placed on the knee-portion of her left leg, which is raised and placed on the chest of the demon, Mahisasura. A snake (*Sarpa*) is attacking the demon from the back portion of his head. This *Sarpa* is most probably hold by Devi in her upper left hand, which is broken. The upper right hand is raised, but the object in it is not clear. The peculiarity of this sculpture of Mahisamardini Durga is that the *Trisula* (long trident) is not there in the hands of the goddess.

Another four-handed Durga in her Mahisasuramardini aspect is enshrined in a separate shrine to the north of the brick built *Jagamohana* of the Kosalesvara temple at Vaidyanath in Sonapur district. In her up-raised proper right hand is a *Khadga*, while in the lower left hand is a *Dhanu*. She is holding a long trident in her upper left hand which is pierced into the month of the demon. In her lower right hand she is holding the tail of her *Vahana* the lion. The *Jatabhara* adorning her head is specifically suggesting the P a n d u v a m s i feature, i.e. of the 7th-8th century A.D.



In the temple enshrining

Goddess Parvati and Kartikeya, Mohangiri, District Kalahandi



Kevala Narasimha at Podagad in Nawarangpur district, four images; two of Durga, one of Uma Mahesvara and one of four-handed Ganesa are worshipped by people. Among two Durga images, one is four-handed, while the other one is six-handed. In both cases Durga is in the conventional *Alidha* posture of an archer. The four-handed image is of the goddess in her Mahisamardini aspect, as the demon is depicted in the buffalo form. Durga is lifting the entire body of the animal by holding its tail in her lower left hand, and piercing the long *Sula* (trident) by her lower right hand deep into the neck of the buffalo. Objects in her upper left and right hands are *Pasa* (Noose) and *Gada* (Staff) respectively. Her hair is forming a *Jatabhara* on her head. *Patrakundalas* are in her ears and a *Hara* is around her neck. This image is of the breadth of around eight inches and height of fifteen inches. It can be dated to the fifth century A.D. iconographically, because four-handed image of Durga is a quite earlier representation of the goddess in the sculptural art of India. Another image of Durga kept inside this temple is a six-handed one and of the same dimension. In her left upper and middle hands are spear and *Sakti* respectively, while in her lower left hand she is touching the tail of the *Mahisa* (buffalo). In her right lower hand is a *Sula* which she is piercing into the neck of the *Mahisa*. In her upper right hand is a *Sarpa*. A *Karanda Mukuta* is adorning the head of the goddess. She is also wearing *Patrakundalas* in both her ears and a *Hara* around her neck. Garment is flowing between both



Fourteen-handed Saumya Durga,
Khambesvari Temple, Sonapur

her legs. In the top-most corners of the stone-slab in both left and right sides, front-faced *Vidyadharas* (male and female) with garlands in hands are carved, which depiction assign a slightly later date, i.e. Circa 8th century A.D. to this image, because by the 8th century A.D. flying *Vidyadharas* appeared in the sculptural art of the upper Mahanadi valley. A four-handed Durga image, holding *Chakra* and *Trisula*, engaged in fierce battle with the theriomorphic buffalo-demon Mahisa by riding on it is fitted to the southern *Parsvadevata* niche of the Bad Jagannath temple, situated in the Gopalji Math precinct at Sambalpur, which is an excellent piece of early Chauhan art of the 17th century A.D. As the *Trisula* is hold vertically it is the latest form of Durga, associating Vaisnavism in Her Cult.

In another place i.e. Banei in Sundargarh district also, we find a rare four-handed Durga image in the *Alidha* posture amidst loose sculptures found in the Kumari temple precinct, on the right bank of river Brahmani. Here Devi is seen to be putting her uplifted left leg on the back of the beast *Mahisa*, while pressing its head with her lower left hand so that the head is turned to one side by that pressure and simultaneously piercing its neck with the *Trisula*, which is in her lower right hand. In the up-raised upper right hand of goddess Durga is a *Khadga*, while there is a *Sankha* in her upper left hand. Her *Vahana* lion is seen to be seated crouching, while biting the tail of the *Mahisa*. Here the human figure of Mahisasura is absent. This image can be dated to



the 7th-8th century A.D. also. Another Durga image, six-handed but all hands broken except one right hand, is also found amidst this temple ruins. The moustached Mahisasura with sword and shield in hands is lying right on the back of the lion. His head is slightly raised and Devi is seen piercing the *Trisula* on his waist portion rather than on the chest or neck. The body of the goddess is heavily bedecked with ornaments like *Katimekhala*, *Udara-bandha*, *Kankana*, *Keyura*, *Hara*, *Mukuta*, *Kundala* and many others. Her *Mukuta* deserves special attention. It is a *Jatamukuta*, behind which there is an oval-shaped *Sirascakra* formed by the design of lotus-petals. This *Jatamukuta* is adorned with *Kirtimukha* heads on the top. Strings of pearls are coming out of the mouth of the *Kirtimukha* heads from both the left and right sides and swallowed by the central *Kirtimukha*. From the mouth of the central *Kirtimukha* is hanging a rectangular-shaped flower-design pendant in a string of pearls. This image of Mahisasuramardini Durga can be placed in the 10th century A.D.



Goddess Durga,
Banesvara Temple, Deogaon (Banei)

The Mahisamardini Durga image of Bausuni in Baudh district about which noted historian late R.D. Banerji has written is a six-handed figure of Devi, exquisitely carved on red stone. Very peculiarly enough, her *Vahana*, the lion is absent. The cut-head as well as the body of the buffalo is lying below and the kneeling Mahisasura is looking up holding a sword and a shield. Goddess Durga is seen in an archer's pose

(*Alidha*), putting her right raised leg on the Mahisasura and piercing the long trident (*Trisula*) by holding it in her right middle hand into the head of the demon. In her left upper, middle and lower hands Durga is holding a shield (*Khetaka*), bow (*Dhanu*) and snake (*Sarpa*) respectively, while a sword (*Khadga*) and a wheel (*Cakra*) are in her right upper and lower hands. This image is enshrined and worshipped in a separate temple, constructed in the Siva temple complex at Bausuni, on the right bank of river Mahanadi.

An exquisitely carved image of eight-handed and three-eyed Durga image is found amidst loose sculptures in the Chandi temple site at Lalei, situated on the left bank of river Brahmani, just opposite Banei town in Sundargarh district. It is carved on a stone-block measuring around thirty inches both in height and breadth. *Vidyadhara* couple (in the proper left side female and right side male) with garland in hands is carved in both sides in the top-corners of the stone slab.' The theriomorphic composite figure of demon *Mahisa* in the human form with the head of a

buffalo is lying below. Goddess Durga is seen putting her left foot on the body of the demon. In her upper-most left hand she is pressing the horn of the demon, while piercing the *Sula* hold in her lowest right hand on his neck. Here goddess Durga is depicted in a warrior pose, bringing out one arrow from the quiver hanging on her back in her upper-most right hand. The long *Khadga* of her lower-most right hand is also penetrated into



the neck of the buffalo head. In her second upper right hand is a *Sakti*, while in the second, third and lowest left hands are *Khetaka* (Shield), *Ghanta* (Bell) and *Dhanu* (Bow) respectively. Two lions are biting the body of the demon in both left and right sides of the pedestal. There is a lotus-petalled *Prabhavali* behind her head on the back-slab. A beautifully carved *Karanda Mukuta* is on her head. The goddess is heavily bedecked with all ornaments. The iconographic features date this image to the pre-Somavamsi period, i.e. 8th-9th century A.D.

Another exquisitely carved image of the eight-handed Mahisasuramardini Durga is adorning the northern *Parsvadevata* niche of the Banasvara temple at Deogaon, near Banei also. Devi is seen holding *Ankusa*, *Dhanu*, *Sarpa* and *Khetaka* in her four left hands, the *Sarpa* seems to be strangling the Mahisasura by going around his neck and biting the demon on his face. The right leg of the Mahisasura has not come out fully from the cut-neck of the *Mahisa*, while the fully-exposed left leg is bitten by the lion in the knee-portion. Devi is in her usual

Alidha posture, seen putting her left foot on the back of her *Vahana*, the lion, while the slightly raised right foot on the back of the Mahisa, lying below. In her raised upper-most right hand is a *Khadga*, while in her second upper right hand she is pulling out one arrow from the quiver hanging on her back from the right shoulder. The broken top-portion of the long *Trisula* is still in her third right hand and in her fourth right hand is a *Cakra*.

Her body is bedecked with all sorts of ornaments and a peculiar *Jatabhara* is adorning her head. On the pedestal are foliage-designs with a bud in the central portion. This image is having all the iconographic features of the Somavamsi period, i.e. 11th century A.D.

In 1990, a beautiful eight-handed Durga image, of the size of around fourteen inches in height and ten inches in breadth was discovered at Salebhata in Balangir district from underneath the earth in a mound situated to the left of the state highway behind the Dak Bungalow on the

right bank of the river Ang, a major tributary of river Mahanadi. This image is exquisitely carved on red stone, with a thin layer of stucco pasted on it. It displays the beauty of the plastic art that prevailed during the period of the Panduvamsis and their successors, the early Somavamsis. The goddess is in the usual *Alidha* posture with her right leg on the back of the buffalo stumbling below and left leg on the back of a diminutive figure of her *Vahana*, the lion. The lion is seen biting the right foot of the demon Mahisasura who is looking up while trying to give a tough resistance in the



Ten-handed Durga,
Dadpur, District Kalahandi

fight. A long trident held by the goddess in her third right hand is pierced right into the face of the demon. A long sword is held by Durga in her first upper right hand over her head. She is holding an arrow in her second upper right hand over her shoulder, while the object in her fourth right hand (the lowest one) is not clear. In the left hands, from top to below, objects held by the Devi are *Pasa* (noose), *Dhanu* (bow), *Ankusa* and



Khadga. The *Khadga* (sword) held by Devi in her fourth (lowest) hand is very peculiar in shape. It has a long handle which is fixed to her wrist with the help of two rings in it. She is seen piercing this sword in the naval-portion of the Devil. Goddess Durga has a smiling face. She is wearing a *Jatamukuta* on her head. A long garment which goes around her shoulders is hanging upto her knee-level. The cut head of the buffalo is lying below near the right foot of Mahisasura. This image is heavily bejewelled. At present, this image is kept in the Siva temple of Salebhata and can be iconographically dated to the 9th century A.D.

An unique image of eight-handed Mahisamardini Durga, of the height of around two feet and a half and breadth of eighteen inches was unearthed a couple of years back on the back of a rivulet named Suvarnarekha (Mayabati) at Rampur, situated on the outskirts of Patnagarh town of Balangir district. Objects hold by the Goddess in her proper right hands from top to bottom are *Khadga*, *Sula*, arrow and the lowest one in *Abhaya mudra*, while objects in proper left hands are *Khetaka*, *Dhanu*, *Kunta* and *Nagapasa*. In the proper right side of the pedestal demon *Mahisa* in the theriomorphic buffalo form is already beheaded, as a result of which trembling down on its fore-legs, and the anthromorphic form of the demon coming out from the cut neck of the buffalo.

The demon is depicted in the kneeling down position and being attacked by the goddess,

who has plunged the long trident deep into the face of the Mahisasura while strangulating his head by putting the serpent-noose around his neck. Her *Vahana*, the lion is seated in the left side of the panel, which seems quite unusual. The heavy ear-rings hanging from her ears and the *Karanda Mukuta* on Devi's head as well as absence of the *Vidyadhara* couple on both the top-most corners of the back-slab suggest an early dating, i.e. 7th-8th century A.D. for this image.

This image was for the first time reported by learned scholar Dr. Jadumani Mahapatra.³⁸

Another eight-handed Mahisamardini Durga image is worshipped as Chandi in a small dilapidated temple of the *Triratha* order at Dekhala near Bijepur village, in the Titilagarh subdivision of Balangir district and also at Durgeikhol near Narsinghnath.

Besides this eight-handed Durga image another image of Durga in the *Alidha* posture is fitted to the proper left of the doorway to the inner sanctum of the Siva temple at Salebhata. It is a six-handed image of Durga. The left leg of the Devi is on the back of the diminutive figure of a buffalo, while the right leg is slightly

raised up and placed on the profiled figure of her *Vahana*, the lion. No weapon is held by Mahisasura, which is in a running posture in between both legs of the Devi, just below. In her upper right hand, which is touching her hair, tied as one *Jata* in a round shape. In her left middle hand, she is holding a *Kapala* with *Agni* in it.



Kusangei Temple, Kusang, District Balangir (Circa 11th Century A.D.)



Both the lower hands of Devi are put in a dancing posture. Durga is seen wearing a *Hara* with a bell hanging from its centre as pendant. It is a peculiar form of Durga iconographically, so far found in this region. This image is of the height of around ten inches and breadth of six inches. This image can be iconographically dated to the 7th century A.D.

Ten-handed Durga is worshipped as goddess Kusangei in a temple of the 11th century, at Kusang in Balangir district, which temple is a proto-type of Lingaraj temple of Bhubaneswar, most probably built by the Somavamsi king Yayati II (circa 1024-1060 A.D.). Patanesvari, enshrined in a temple at Patnagad is none else than ten-handed Durga in her Mahisasuramardini form.

Another ten-handed Durga image in her Mahisasuramardini aspect is found carved on a rectangular stone-block, having an *Asthadalapadma* (eight-petalled lotus) symbol carved on the pedestal, which denotes its relationship with *Tantra*. It is found in the southern side of the Somesvara temple at Balibandha in Sambalpur town.

Goddess Suresvari is worshipped in the Vana Durga *Mantra* in the Suresvari temple at Sonapur. Images of ten-handed dancing Durga and four-handed Devi sitting in *Lalitasana* (Bagala of the *Dasamahavidya* group) on the *Visvapadma* pedestals are fitted to the *Parsvadevata* niches of this temple. In the *Parsvadevata* niches of Khambesvari temple at Sonapur images of fourteen-handed Durga, standing in the Samabhanga and eight-handed Durga dancing in the *Lalita* mode are found. The eight-handed Durga is depicted as dancing with her right heel raised and all hands arranged symmetrically. The goddess is holding *Vajra*, *Sula*, arrow, *Khadga*, small *Khetaka*, *Dhanu*,

Parasu and an unidentified object in her hands. She is wearing *Naramundamala*, a long garland of skulls. *Sarpas* are coiled around her ankles and wrists as *Nupura* and *Kankana*. She is wearing ornate ear rings and her hair is arranged in a *Jatamukuta*. The ends of a scarf is hanging upto her feet-level. A profiled figure of her *Vahana*, the lion is carved on the pedestal just below her feet. It is an unique image of goddess Durga in the pacified form belonging to the Chauhan period, i.e. 18th century A.D.

A four-armed standing figure of pacified Durga is adorning the northern *Parsvadevata* niche of the Siva temple of Bausuni. The goddess is holding a *Sarpa* and an *Ankusa* in her upper left and right hands respectively, while the lower right hand is in *Varada Mudra*. In her lower left hand is a *Padmanada*. She is seen wearing a *Dhoti*-type garment, *Kuchavandha*, *Katibandha*, *Keyura*, *Kankana*, *Hara* and also a big garland of rosary beads hanging upto Her thigh-level. It is a *Saumya* aspect of the Devi with a smiling face seen wearing a *Karanda Mukuta* and beautiful ear rings. Her *Vahana*, a roaring lion is sitting near her right leg.

Another four-handed standing figure of Saumya Durga is of the height of about one feet and a half is found inside the *Jagamohana* of the Nilakanthesvara temple at Dadpur in the Kalahandi district, which can be dated to the Ganga period, i.e. 12th-13th century A.D. wearing a *Karanda Mukuta*, *Patra-kundala*, *Hara* and *Katibandha* etc. She is seen holding an *Ankusa* and a *Nilotpala* flower in her upper right and left hands respectively while keeping lower hands in *Varada* and *Abhaya Mudras*. Her *Vahana*, a roaring lion in profile is seen to be standing behind her figure. A ten-handed Durga image is also found at Dadpur in the Bhawanipatna sub-division of Kalahandi district.



With the rise of the Somavamsis in Western Orissa, the eight-handed and ten-handed Durga images were installed and worshipped in the temples as central deities. An eight-handed Durga image is worshipped as Chandi in the Chandi temple of Saintala, where Visnu images as well as temple pillars depicting scenes from the childhood of Krsna are kept. Both these Durga images can be taken to be of the Somavamsi period, i.e. the ninth-tenth century A.D. The most excellent of all these Durga images is the one having twenty hands, which has been collected from Salebhata and now preserved in the Sambalpur University Museum. The *Visnudharmottara* as quoted in the *Vachaspatya*, describes the twenty-armed Mahisamardini under the name of Chandika.³⁹ This Salebhata image can be taken as a rare one. We get another twenty-armed Durga image at Bheraghat in the Jabbalpur district of Madhya Pradesh. The twenty-armed Durga can be dated to the 11th Century A.D. The ten-armed and twenty-armed images can be taken of the period in between 10th-12th century A.D.

During the time of the Chauhans also, Mahisamardini Durga was worshipped as a principal deity. We get four-handed Mahisamardini image in the *Jagamohana* of the Samlei temple of Sonapur, and another in the Gokarnesvara temple precinct of the same town.

An image of a four-armed Parvati but seated cross-legged in *Padmasana* is kept in the northern *Parsvadevata* niche of the Siva temple at Ramgarh in Baud district situated on the right bank of river Mahanadi. A long garment is around her neck which is hanging from both shoulders upto the feet-level. She is holding *Sakti* and *Dhvaja* in her raised upper left and right hands respectively, while the lower left and right hands

are in *Abhaya* and *Varada Mudras*. The *Vahana* lion in profile is carved in the centre of the pedestal in the running posture.

From the above evidences it can be surmised that from the pre-historic age till the present days the worshipped of the supreme Mother Goddess is prevailing in the upper Mahanadi valley of Orissa.

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Cowards die many times before their deaths; the valiant never taste of death but once. – *Shakespeare*



Goddess Kichakeswari Temple at Khiching

Balabhadra Ghadai

150 Kms away from Baripada, the headquarters of Mayurbhanj District and 25 Kms from Karanjia, the Sub-Divisional headquarters is situated at modern Khiching (Khijinga Kotta), the ancient capital city of the Bhanja Kings from about the middle of the ninth century AD. to the middle of the twelfth century AD. It lies between 21.50 degree north latitude and 85.50 degree east latitude near the confluence of the rivers Khairibhandana and Kantakhairi. This wonderful land of fascinating beauty and a long tradition of art and architecture, exquisite temples and historical monuments speak volumes of its past glory.

The religious history of the Bhanja Kings of Khiching is cosmopolitan, for Buddhism, Jainism and other cults flourished side by side with Hinduism. The worship of the Panchadevata, namely Vishnu, Siva, Surya, Ganapati and Sakti were widely prevalent here.

The Bhanja Kings were devout worshippers of Sakti as borne by the fact that Kichakeswari (Khijingeswari) or Chamunda was the tutelary deity of the Bhanja dynasty. Several images of Durga, Mahisasuramardini and Saptamatruka bear evidence of the popularity of Saktism.



The existing temple of Goddess Kichakeswari is not the original one. It was during the rule of Maharaja Purna Chandra Bhanja Deo that a systematic excavation of the Thakurani compound was first started by Raibahadur Rama Prasad Chand, who had been deputed for the purpose by Sir John Marsal at the request of the Maharaja. Mr. Chand during excavation of the Thakurani compound in 1922-24 came across the foundation of a great temple which measured 35' square at the base.

This foundation represented an old temple's vestiges which had long since



disappeared in the limbo of history. The installation of Goddess Kichakeswari on the ruins on an earthen platform was an impromptu affair accomplished at a time when the circumstances were quite unfavorable. Chanda observed two things: (i) the old temple had enshrined a life-size image of Hara with many other life-size images as Parsadevatas / Parivaradevatas and Dwarapals (now preserved in the site Museum) and (ii) the temple had collapsed due to weak foundation. It was quite unbearable for the Bhanja ruler, Maharaja Purna Chandra that the family deity was being worshipped in a provisional structure. There was no dearth of material. Standing on the ruins of the Thakurani's compound it was quite natural for the king to search for and think of the possible ways and means to restore the monuments besides providing a temple for the family deity. The Report on the Administration of Mayurbhanj 1923-24, p.81 para 5 clearly records.

“Foundations of the original temple in which the God Siva was enshrined have been traced. Over the shrine of the original temple stands small brick-built temple wherein the Goddess Kichakeswari is at present enshrined. At the request of the people of the locality, the Maharaja (Purna Chandra Bhanj Deo) with his brother, the Chhotrai Saheb (Pratap Chandra Bhanj Deo) visited the shrine on the 24th January 1924 and promised to restore the original temple.”

In his conservation note J.A. Page, Assistant Superintendent of the Archaeological Survey of India, Central Circle, suggested that the brick-built shrine of the Thakurani be removed from the compound as its ugliness did not conform to the surroundings. The demolition of the shrine would make construction of a new shrine imperative, he wrote. At the request of the Maharaja the Director General of Archaeology

asked Mr. Page to make a plan for a simple structure of Indo-Aryan style. Since it was decided to use the doorjamb, door lintel and three images on the three niches of the old temple in the proposed new temple, the Khandiya deula (ruined temple) was demolished. Therefore, the idea to arrange a plan / design was mooted. The weak foundation of the old temple was considered unsuitable for erecting the proposed new structure. The Administrative report of 1933-34 informs that the Maharaja was in favour of building a temple of Khiching style.

In 1924-25 the construction of a new temple for Goddess Kichakeswari was proposed and accordingly J.A. Page gave a plan of Indo-Aryan style of temple design. As the style of the Khiching temples were different from that of temples of Bhubaneswar, it was decided by the Maharaja to have a design of a temple of Khiching style. The first thing the Maharaja did was to build a site museum for the better preservation of sculptures for which a large plot of land was acquired to extend the temple compound and to fence it with wire. The non-descript brick temple of the Goddess was demolished and removed from the compound. The Goddess was put in a newly constructed shed till a proper temple was built.

Due to tragic death of Maharaja Purna Chandra Bhanj Deo in 1928 the progress in the matter was delayed for a few years and ultimately Babu Sailendra Prasad Bose, the Archaeological Supervisor of the department made the design on the data obtainable from the existing temple and his design finally received the approval of the Maharaja. This challenge of Mr. Bose was formidable one demanding hard work, dedication, perfect skill, integrity and leadership. The work for the temple began before the close of the 1933-34 financial years and completed by the end of



1941. The deity was installed on 14th March 1942 amidst pomp and ceremony. The height of the temple measured 68' above the ground level and a sum of Rs.80,000/- was spent in its reconstruction and conservation.

The temple in its restored form also adheres to the Orissan Rekha type of architecture with a peculiarity of its own i.e. absence of a porch. It is otherwise a Pancharatha temple consisting of five pages (Pilasters). The sanctuary is square in the ground plan, rectangular parallelo-piped from above the base, and surrounded by a curvilinear tower. The original temple was built in the tenth century A.D. and as such it is almost a contemporary of the Brahmesvar and Lingaraj temples at Bhubaneswar.

The image of Kichakeswari, now being worshipped at the main temple at Khiching is the grim figure of the Goddess Chamunda. This figure, although broken in three parts has been joined together and inspires awe and fear among the devotees. According to N.N Vasu this image is one of the forms of Bhima, the emaciated body disclosing a hideous skeleton with the bones and ribs all laid bare.

The Goddess is seated on a lotus issuing from the naval of Purusa. Over the head and back of the Goddess rises the figure of Airavata. On other side of her crown there is a serpent with uplifted hood. Of the eight hands the left ones are in Abhaya and Varada poses and hold rosaries and a head where as two right hands hold a dambaru and a cup, the other two being completely damaged.

Thus the temple of Goddess Kichakeswari is a priceless embodiment of superb charm and inimitable grace, and occupies a significant place among the famous monuments of Orissa like Konark, Puri and Bhubaneswar as a sacred sanctuary of religious activities and the Goddess Kichakeswari in the form of eight-armed Chamunda of Sakta pantheon stands gloriously betokening the heyday of royal dignity and aristocracy.

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Genius does not argue, it creates. – *Rabindranath Tagore*



Sakta Tantric Pithas of Ganjam and Goddess Bhairabi

Dr. Prafulla Ch. Mohanty

Saktism is the worshipping of “sakti”, the centre and source for all energies in the world represented through the Mother Goddess. Sakti, the mother is the primary factor, in the creation and reproduction of the universe. The ‘Sakti Cult’ assumed importance since Vedic and post-Vedic times. As described in the Vajra Tantra, Sadhanamala and Rudra Yamala ‘Odiyan’ (Odisha) was a reputed centre for Saktism. The Kalika Puran further corroborates the view that Odra Desh (Odisha) was one of the celebrated Sakta Pithas of India. Sakti cult is so popular in Odisha that every village, even individual house-hold worships Devi (Sakti) as the presiding deity. The prevalence of Sakti cult in Odisha in some form or other indicates its predominance in the State. Ganjam, one of the biggest districts in the State of Odisha has a very rich cultural heritage from the time immemorial. As evidence, the district has number of temples, shrines, Mathas, Ashramas and spiritual centres of different religious practices and philosophies. They are Saktas, Saivas,



Vaishnabas, Ganapatyas etc. Throughout the year, the religious communities are performing their rituals, Poojas on the festive occasions as per the scheduled dates, Tithies, Lagnas created out of the movement of Naskhatras. Each and every calendar month is having its’ specific celebrations, starting from Baisakha to Chaitra. The Poojas and Parbans are strictly guided by the astrologically counted Panjikas (calendars) with Tithi, Bara and Naskhatra. Out of these calendar months, the month of Aswina which starts with Aswini Naskhatra falls during the month of September or October of the Christian year is having its importance for Sakti Aradhana (worshipping the Mother Goddess- Devi Durga). Ganjam has a lot of such ancient deities. The shrines have different names of Goddesses scattered throughout the district.

The prominent Sakti Pithas of the area are Narayani temple at Valeri mountains of Khallikote, Devi Taratarini situated at the bank of Rushikulya near Purusottampur, Sree Sidha Bhairabi at the ancient coastal port town Mantridi



near the legend old Bahuda river, Singhasini in the dense forest area near Polasora, Bagdevi (Byaghra Devi) of Kulad near Bhanjanagar, Barahi in the river bank of Bahuda and Maa Balakumari in the Chikiti Jamindari, Pataleswari, Banadevi and Kuthari at Dharakote, Kandhuni Devi of Sorada and Chatrapur, Kureisuni and Bankeswari the tribal Goddesses of Surangi Mala, Ramachandi, BaliHarachandi, Ganga Devi, GangaChandi near Ganjam town. Ellamma Moti-Ellamma, Parvati Amma, Gouri Amma and Harachandi of Telugu inhabited coastal belt of Kalinga Sagar, Khambeswari of Aska, Paschimeswari, Ranaghanta Tarsing and similar other sea Goddesses like Maa Mangala are also present and worshipped by the devotees. Apart from these, there are also Goddesses of Forts, kingly states, ports etc., worshipped separately by the specific tribes, kingly priests. Gada Rakhyakas, Byaghra Devi, Mahuri Kalua, Manikeswari are such deities.

Ganjam is a district of villages, it is seen that each and every village has a Gram Devati (village Goddess) temple who are worshipped and responsible for all round security and prosperity of the villagers. Some other Sakta temples are Fulakesuni, Karanjai, Shyamalai, Stambeswari, Kali, Dandakali, Dakhinakali, SataBhauni (seven Godly sisters) Saptamatruka, Devi Poojas are also found in rural and semi urban areas of Aska, Hinjili, Bhanjanagar, Belaguntha, Patrapur, Mantridi, Jagannathprasad, Chikiti and in Mahuri areas. The Goddesses are mostly manifested as Ista Devies (Goddesses of last will and wish) in the locality and their Poojas and Marjana (worshipping the deity with Chua, Chandan, Sindoor, Dhoopa, Deepa and Naibedya) are done in a great devotion, emotion under strict strictures. The district has also some Baudha Tantra Matruka spots worshipped since the Budhistera 500 B.C. and gradually now accepted as Hindu deities in

many places like Mantridi, Budhakholo, Taratarini, etc., of the district.

With this rich Saktatantric outline, the paper tries to highlight the unique Sidha Bhairabi Pitha of Mantridi (Ganjam). The meaning of Pitha is a Godly seat as noted in Sabda Kalpa Drumah. These Pithas of mother Goddesses are originated from the corpus of Sati (Devi Parvati) who sacrificed herself in the Dakhya Jagyan and cut into pieces by Sudarsan Chakra. There are fifty one such Pithas and twentysix Upa-Pithas in India. A Bhairabi Pitha is at Haridwar and another at in Orissa, Mantridi in the district of Ganjam created out of falling of Satee's Jathara (stomach). The Siddha Bhairabi Pitha of Mantridi is a Siddha Pitha as many sages got their salvation (siddhi) on worshipping the Goddess Bhairabi. Siddha Bhairabi temple is situated at a distance of 18 kms towards the south east corner of Brahmapur, the business city of South Orissa on the side of Howrah-Madras N.H.-5 . The shrine remains at a distance of three kms east to the Bay of Bengal which was called as the Kalinga Sagar in the early days. Maa Bhairabi was said to be worshipped as a port deity in most of the south Indian ports like Palura, Mansurkota, Gopalpur, Sunapur, Baruva and Machhlipatnam. The 35 feet high temple of Goddess Bhairabi stands at a lonely place surrounded by three funeral grounds at the outskirts of villages Mantridi, Bayali and Haradanga. Mantridi is an ancient portal trade centre linking India, Indonesia, China, Burma, Afghanistan etc., and brought the glory in maritime trade for Kalinga. Anyone who wants to travel this spot is to avail rail, bus or air route to Bramhapur and from there regular buses, taxies are available to visit the place. The scenic beauty of the area is very attractive. In the west fence there is the sky high Kerandimala Mountains which shelters the age old Panchamma Ganesh Pitha and many other kingdoms like Mahuri, Chikiti,



Jalantara, Surungi, Jarada, Tekali, etc. The southern side carries the legend-old Bahuda river of Ichapur town in A.P. covering palm, coconut, sal, saguan gardens. East invites the Golden sun rise with the roaring sound of the Bay of Bengal, silvered sand sites, stupas, kewada and casew forests. Tampara Lake is the natural link between Bahuda- Rusikulya and Chilika. The geography of north spells about the cities of Bramhapur, Chatrapur, Gopalpur Port, the Bramhapur University, the air communicating helipad station, Chilika the largest lake of Asia etc. All these spots are very attractive from the tourist point of view and are within a radius 20-30 kms arranged not in the form of a golden triangle but like a pearled necklace.

Bhairabi is worshipped by a distinct kind of professional worshippers known as Malees. They are very expert in playing the conch and Mahuri, the musical instruments mostly used in Kalingan warfields. The deity is situated 4 feet down to the ground level. The deity has four hands with a single leg and so perhaps named as Ek Pada Bhairabi.

Goddess Bhairabi was the Goddess of sea and famous as the presiding deity (Ista Devi) of Sadhabas who were on sea voyages from the nearby ports to different island countries like Java, Sumatra, Bali, Indonesia, etc. Still to-day the Sadhabas of the area are called as Sahukaras (wealthy trader) of Sahubrahmins are doing business of Patta (silk), Matha (Resam) and textiles in name of Siddha Bhairabi. The unmarried daughters before their puberty of these Sadhaba Sahu Brahmins dressed up with variety of flowers, garlands, gold and silver ornaments, brand new sarees are worshipping and performing "Nata Puja" from the day of Nata Panchami which falls after 4 days of Aswina Amabasya. The Puja continue still Maha-Astami. The girls before their

puberty dress up like Parvati and pray the Lord Siva at the river bank, sea coast or at the bank of the tank establishing a Baluka Linga for the safe return of the voyagers and to get a very handsome husband like Lord Siva. The speciality of Nata Panchami is that Bhairabi who moves on Navaratra Puja Yatra to the nearby villages particularly to Mantridi Mali Sahi from Aswina Amabasya will bear the Mahisa Mardini Rupa from the Nata Panchami. The worshipping of Bhairabi in the form of Nata Puja is nothing but the Koumari puja. On this Nata Panchami Goddess Durga bears Notho and Guna, the nasal ornaments. It is to kill the demon Mahisasura on the deep night of Maha Astami. After completion of Sandhi Puja Devi Bhairabi returns to the temple. Maha-Navami is the day of rest for the Goddess and it is denied to take a Darsan but, now a days the rituals have been changed a little. In the temple there is no human or animal sacrifice but instead Panchamruta is given as Bali.

It is said that Bhairabi Devi was worshipped by the Panchu-Pandavas, the Devi also incarnated as Baudha Tantra Devi, again the legend says the Gajapati King Purusottam Dev also worshipped the Devi during Kanchi expedition in 15th century. A lot of true stories are running in the locality, which reminds the living existence of mother goddess Maa Bhairabi. The image looks towards west with a slight corner view to south, where the Paluru Mountains stands. It is known from the locality at the top of Palur hill a water filled pond and the imprints of the footsteps of Bhairabi are seen there. Since 1982 the Akhanda Naama Sankirtan is continuing after inaugurate by the Gajapati King of Puri 'Divya Singh Dev'. The place increases its spiritual beauties by encircling the goddess Bhairabi with an 84 feet high Jagannath temple along with other 106 important Gods and Goddesses of Hindu pantheon. It is remarkable to visit the Usha-Kothi



Yatras of Haradanga and Bayali and most important to witness the 'Nian Yatra' (walking on bare foot on the fire bed performed during Dasahara - Kumar Purnima) in the nearby village Bayali. The historians have a say that goddess Bhairabi is the primary deity of Khudurukuni Osha as Maa Mangala who was worshipped by the daughter of Dhaneswar Sadhaba, Taapoi for the safe return of her seven brothers from the voyages.

It is seemed that lakhs of people are coming to take a Darsan of goddess Bhairabi in each and every Samkranti, Tuesday and in the time of Navaratra Puja. Now the importance and

fragrance of the grace of Mother Bhairabi has crossed not only the boundaries of the State but also the country. This is time to receive the grace of Dasha Mahavidya of Saptasati Chandi along with our fifth Vidya of the goddess Bhairabi. The mercies of Goddess Bhairavi are beyond expression who is the Goddess of the whole universe.

Dr. Prafulla Ch. Mohanty, Senior Reader and Principal (Retired), now residing at village; Bayali, P.O.- Mantridi, Dist. Ganjam-761008



His Excellency the Governor of Orissa Shri Murlidhar Chandrakant Bhandare offering floral tributes at the "AMAR JAWAN JYOTI" on 15.08.2011.

God is one, but He has innumerable forms - *Guru Nanak*



Worship of Goddess Durga in Cuttack

Parikhit Mishra

Once Balu Bazar was a part of the Kathajodi river and full of golden sands. Things changed after Raja Markat Keshari built stone embankment in 1006. It became part of the Cuttack city and the embankment saved it from inundation of flood waters during rains.

Hera Vinod Vihari Dev's sacred idol was installed in a small house. Thereafter the place became known as Vinod Vihari which consisted of Balu Bazar, Bakharabad, Alamchand Bazar, Sahebazada Bazar and Nayasadak. Daily worship of the deity was performed in conformity with Vaishnav tradition.

In 1510 AD Srichaitanya Dev reached Puri with a drove, his devoted followers. They had covered the whole distance from Bengal to Puri believably by foot haltingly in the way singing the holy names of Srikrishna and Sriram. Sri Chaitanya Dev stayed at Puri. Others who couldn't return to Bengal preferred to settle in different parts of Odisha.

Researchers said that Sri Chaitanya Dev was the pioneer of the Durga Puja when he camped in Cuttack, in the premises of the Godgadia Shiva Temple enroute Puri. Another opinion, in absence of authentic record, said



that Sri Chaitanya Dev visited Cuttack in 1518 AD. He stayed at Vinod Vihari Temple. In the mean time autumn Durga Puja period arrived. He worshipped a brass Durga idol there. Thus it was the origin of Durga Puja in Cuttack. Later the Thakur family began worshipping of the clay idol. The tradition continued till date. It would continue as long as the Odia civilisation lasts. Akshaya Kumar



Banerjee's ancestors were true Baishnavites. They had also visited Puri. But while returning they settled along the Kathajodi river in the same place which was named as Vinod Vihari. In this place the first Durga Puja was conducted, but in different manner. The genesis of mother or Shakti worship was a Ghata, that at the beginning the object of worship was a Kalash or pot. However, the foundation of the Shakti worship was laid. It is now recognised as the Adi Pitha or primal Shrine.

In 1517 AD the clay idol making evolved from the second day of the birth day of Lord Krishna emulating the Bengal Methodology. The whole responsibility lied on the Banerjee family from this day till immersion of the idols. The tradition remains in tact even now and generation after generation the Banerjee family rules the roost. Goddess Durga of Vinod Vihari was thus addressed as the 'Big Sister'. Long years later five Puja Pendants were erected, clay idols installed and worshipped. Netaji Subhas Chandra Bose had introduced community Durga Puja in Odia Bazar. The Durga Puja has gone through many a transformation over the centuries and the zeal remains undiminished, rather more visible. A welcome change has taken place in this shrine. The customary horrendous animal sacrifice was discontinued from 1982 at the behest of Dr Harekrushna Mahatab. It received massive unstinting moral support of the intelligentsia and lay elders as well. Now the autumn Durga Puja stands expanded into nook and cranny of the Cuttack City and the number of the Puja Pendants has surpassed the 150 mark.

Legends said Goddess Durga, the cosmic mother, descended from the flames emanated from the multitude of severely

annoyed gods including Lords Brahma, Vishnu and Mahesh for a noble cause of eliminating the much dreaded demon Mahisasur. He had defeated Lord Indra, occupied his seat of power, oppressed other gods and chased them away from the heaven. Gods obtained respite only after Mahisasur was killed by Goddess Durga, the dispenser of evils, obstacles, sorrows and the saviour of her beloved devotees. Her divine power is invincible, unconquerable. The faithful surrenders before her and prays.

*O Mother! Grant me good health and luck,
Grant me happiness limitless
Good appearance, victory and fame
And destroy the enemies like anger and lust.*

Cuttack is a historic place. Somavamsi or Soma dynasty raja Nrupa Keshari had established the city of Cuttack in 989 AD. It was corroborated by Madalapanji, an authentic document. The millennium year was celebrated in 1989 with much fanfare. The denizens are proud of the city and the Durga Puja. The Cuttack Municipality was formed in 1876 with an area of only 30 sq Km. It has expanded far beyond since. In 1930-31 total population was 65000, which has crossed a million now, cuddling people of all faiths, hues and languages. Cuttack, as a matter of fact, is the centre of Odia culture, literature, tradition.

The Cuttack City as every mouth says is a place of 52 Bazars and 53 Lanes. The ruins of the Barabati Fort and its unfashionable moat are witness to the political and historical metamorphosis in Odisha. But the religious tradition remains unaffected. Durga Puja is a main occurrence and autumn is a festive time when the spirit of the people, from children to old and sick, is high. Almost every Sahi (village) or lane has its own way of



celebration. This is the time when you witness harmony, goodwill, love and brotherhood in full flow among the inhabitants. The Sahi chieftains take leading roles in maintaining peace, their decrees prevail, youths relent.

In the city and urban agglomerate as many as 150 or more clay idols made by crafty artisans are worshipped. The Puja pandals are embellished with dazzling gold and silver crowns and ornaments worn by the deities. It could be Shiva-Parvati or Goddess Durga with her entourage. The Puja pandals are extremely beautifully decorated, a real treat to the eyes. The goddess is in warring mood with deadly weapons, striking at the kneeling Mahisasur. On the 10th waxing moon day the worship concludes. The priests return the spirit of the statues to their heavenly abodes intoning sacred Mantras. During the Pujas the zealous visitors enjoy the sight of spectacular arches called gates erected in bamboo and cloths imitating great monuments like the Konark Sun Temple, Eiffel Tower, Pyramid, Gateway of India, Lalkilla etc. For about five days Cuttack City is agog with musical, cultural and

melodious extravaganza. The eleventh waxing moon evening all roads lead to Devigada along the Kathjodi river near Puri Ghat. All idols are taken on a colourful procession amid frenzied dance, boistrous music and competitive display of fireworks one by one to this place. Huge crowd partake. It continues the whole night. People bid emotional and reverential farewell to the deities with bowed head. As the immersion ends by mid-day they solemnly wish, "O gracious mother, we shall wait, wait for this time the next year to your return. Be gracious to us."

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To fulfil God in life is man's manhood. – *Sri Aurobindo*



Shakti Cult and Devi Biraja of Jajpur

Tarakanta Mohanty

Devi Mother Goddess is known as Durga and Kali in West Bengal, Ambika and Bhadrakali in Gujarat, Baishno Devi in Jammu & Kashmir, Chamba in Karnatak, Santoshi Maa and Bhavani in Maharastra and Kamaksha in Assam.

According to Markandey mythology, Raja Suratha of Chedi dynasty of Kalinga in 300 B.C had begun the heritage of Durga Puja. In the 11th century A.D King Chodaganga Deva of Ganga Banshi dynasty the earthly idol of Devi Durga had started at Puri which is in vogue.

Subramaniam Bharati invokes Mahashakti in the following words: “Mind and words are powerless to encompass your glory ! whose extent is as immeasurable as that of cosmic space”. Devi is bountiful benefit, beneficent and terrifying compassionate and ruthlessly righteous.

In Mangala mythology, there is mention of 8 major Chandis prevalent across the length

and breadth of Orissa. Those are Goddesses Bhagabati of Banpur in Khurda district, Bimala in Puri district, Mangala in Kakatpur of Puri district, Sarala at Jhankad in Jagatsinghpur district, Birajai in Jajpur district, Charchika in Banki of Cuttack district, Samalai in Sambalpur district and Hingula at Talcher in Angul district.



The presiding deity of Jajpur is Mahishamardhini, the two armed Birajai. Not only in Orissa but also in India this is rare look and first glimpse in entire India. The Pundits and historians opine that the Devi had come into prominence in 2nd and 3rd century A.D. Even according to Kubujika Tantra, out of 42 Siddha Pithas, Biraja Pitha is a rare one.

According to Gnyasiddha Tantra, out of 50 Tantra Pithas this is one of Tantra Pithas. According to Bruhannila Pitha text, so far as identification of Pitha, Biraja Pitha is one of the peaceful Pithas. Out of 51 Shakti Pithas, as the naval portion of Sati had fallen in Jajpur known



as Navigaya Pitha and Biraja Devi is being worshiped since 4th century A.D. and Devi Biraja is two-armed Mahisha killer Durga. This image is the oldest image as historians opine. Some Pundits say it is of 2nd century A.D.

The image of Goddess Biraja is unique and rare in entire India. From the two arms of Biraja the two-armed has hold trident (Trishul) in right hand and trident pierced in the back portion and has caught the bottom page Mahisha. There are some exception that in Her crown there remain 5 images. These are Lord Ganesh, Shakti Moon, Chandra along with Shiva Linga, Chandra and Snake. Token of 5 Gods and Goddesses holding Mahisha slaughter image is no where seen in India.

From the historic fact, it is revealed that Pruthwi emperor and Bhanudatta and Bhaumakar Kings in 575 A.D and 700 A.D there is mention that Biraja Kshetra has been the capital of above emperors. In the 7th century A.D history reveals that Unmatt Keshari has his capital at Biraja Kshetra.

From the mythology it is revealed that down the earth or bottom portion of the soil, Goddess Biraja remain hidden because She was deprived of menstruation regularity. She was ashamed and insulted. Brahma the creator of the universe had performed five sacrifice and utterance of Mantras. Hearing the chantings of

Brahma the raja trouble of Mother was removed and She was suo motto appeared there and Goddess Durga was named as Biraja.

So far as Dussehra festival is concerned, Birajai traveling car which is known as Car Festival of Birajai. This is like Buddhist Car Festival and Lord Jagannath Car Festival. Thousands of devotees throng on that day to get the blessings of Maa Birajai. Even barren ladies throng their with prayer and afterwards get the results. That is called the origin of Goddess Birajai.

Mother Biraja is a vegetarian Goddess. On the eighth day of Shola Puja, the Vairabas those who remain side by side with Mother Biraja in front of them sheeps and goats are slaughtered but not in front of Devi Biraja.

Just like Devi Birajai Car Festival another important festival of Goddess Biraja performed on the day of Triveni Amavasya (January/February). The crowd just like Car Festival of Mother Biraja also surrounds Mother Biraja on the day of Triveni Amavasya which is the actual birth day of Mother Biraja.

Tarakanta Mohnaty, D-35, Star City, Patia, P.O- KIIT, Bhubaneswar-24.

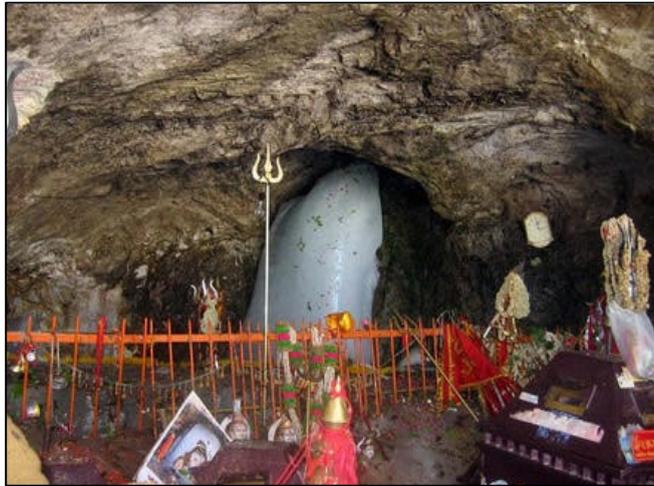
Life represents ideology. Life should be sacrificed for Ideology. - *P.R. Sarkar*



The Holy Place Amarnath

Dasharathi Patra

The renowned Amarnath Caves are situated on Mount Amarnath at a height of around 4000 meters. It is one of the oldest holiest places of India and located in Jammu and Kashmir. Dedicated to Lord Shiva, the shrine is said to be over 5000 years old. The shrine is an important part of Indian mythology. The Holy "Amarnath Caves", surrounded by the breathtaking Himalayas, invites tourists to experience the beauty, a part from offering worship. Tourists will get an opportunity to visit nearby Kerdarnath and other holy places. They will get divine satisfaction as nature unfolds mysteries of legends here. On entering the main cave in the temple, you will come across an ice-Lingams, resembling a naturally formed Shiva Lingam. By its side are two more fascinating ice-Lingams that resemble Parvati and son Ganesh. The trek to Amarnath, in the month of Shravan (July - August), has the devour flock to this incredible



shrine, where the image of Shiva waxes and wanes with the moon.

Whatever the legend and the history of Amarnath's discovery, it is today an extremely crucial centre of pilgrimage. The route though difficult, exciting and every year, millions of devotees from the subcontinent come to pay homage before Shiva in one of the Himalayan abodes.

The trek from Pahalgaoon to Amarnath Cave can be covered in four days with night halts at Chandanwari, Sheshnag, Panchtarni. The distance from Pahalgaoon to Chandanwari can be covered in about five to six hours, and the trail runs along the Lidder River. Pilgrims can camp the first night. A major attraction is a bridge covered with ice all year round.

The trek from Chandanwari to Sheshnag will give a spectacular and primeval countryside view. Sheshnag is a mountain that derived the



name from the seven peaks, resembling the heads of mythical snake. The journey follows steep inclines along the bank of a cascading stream and wild scenery untouched by civilization. The second night's camp will overlook the deep blue waters of Sheshnag Lake, and glaciers beyond it. The stillness of a pine-scented Himalayan night will be etched in your memory for long.

The third day's 13 km trek will wind up across Mahagunas Pass at 4,600 meters and then descend to the meadow-lands of Panchtarni, the last camp on route to the holy cave. Panchtarni to Amarnath is only 6 km, but an early morning's start is recommended as a long queue will wait near the entrance to the cave. Devotees can return after darshan to Panchtarni the same day in time for lunch, returning to Pahalgam on the fifth day.

This visit to the abode of the Lord who is both destroyer and healer will be an enlightening and enriching experience.

The route for Amarnath Yatra:-

One is the Jammu-Pahalgam route and another is Jammu, Baltal,

- (i) Jammu to Pahalgam can be covered by taxi or bus.
- (ii) The second is Baltal, covering about 400 kms from Jammu. The important destinations

covered under the route are Udhampur, Patnitop, Ramban, Kazi Gund, Anantnag, and Sonmarg.

Some Useful Tips for Pilgrims:-

Because of unpredictable weather conditions, pilgrims and tourists are advised to carry Rain coat, Woolen clothing's, Small Umbrella (with head-elastic-band-and strap around chin), Walking stick, Dry fruits, Torch and medical kits, among others.

Important Information for Pilgrims:

For undertaking the Yatra, one is required to register at Jammu and Kashmir Govt. Tourist Offices located at Delhi, Mumbai, Kolkata, Ahmedabad, Hyderabad, Jammu and Kashmir. Tourists of Odisha may contact Govt of India Tourist Office at 2nd Floor, Paryatan Bhawan, Bhubaneswar Phone 0674-2432203, 2435487 for obtaining detailed information and assistance for their trip to Amarnath.

Dasharathi Patra, Statistical Investigator, Department of Tourism, Odisha, Paryatan Bhawan, Bhubaneswar-14.

One touch of nature makes the whole world kin. – *Shakespeare*

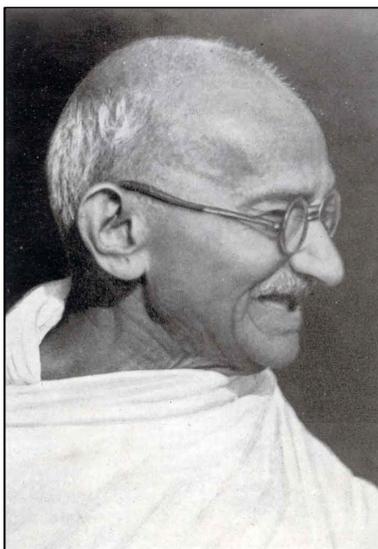


Gandhi Seva Sangha and Berboi

Prabodha Kumar Rath

The fourth Conference of *Gandhi Seva Sangha* held at Berboi, Delang between 25th March to 31st March, 1938 was a historical event. It was like a trial show for the freedom struggle of Orissa. People called the Conference as *Gandhi Sabha*.

After his return from South Africa Gandhiji started extensive tour by train all over India to gain knowledge about the social and economic condition of the Indians. Eighty percent of Indians lived in villages, they were overloaded with poverty and various types of superstitions. In his view if the simple villagers were not through about the theme of Independence and capable of carrying the pledge of Independence then independence will be meaningless. Another mission of Gandhiji was to develop village and cottage industries and in that way make the villagers economically self sufficient. He was of the view that without self sufficiency of villages India will never be a self sufficient country and in that scenario it will always depend on the mercy of other countries. This type of freedom may only be branded as political freedom so he put stress



on '*Gram Swaraj*' and prepared a programme for the Congress workers to work in villages known as "*Gaon Chalo*". But the top level Congress leaders showed no interest in this regard for the future of seven lakh villages. Gandhiji formed a '*Seva Sangha*' with 86 dedicated *Karsevakas*, later on it was known as '*Gandhi Seva Sangha*'.

In 1927-28 this *Sangha* was registered under Charitable Society Act 1860, Jamunalal Bajaj, C. Rajgopalchari, Gangadhar Rao Despande, Babu Rajendra Prasad, Sardar Patel, Sri Krushna Das Kaju and Binoba Bhave were the trustees of this organization.

By 1938 there were eleven centres of Gandhi Seva Sangha in Orissa and one of them was Seva Kutir at Berboi (Delang) in Puri district coined and promulgated by Krupasindhu Hota in 1934. Buddhist literature described Delang in the district of Puri as a Buddhist Centre. Delang is a flood prone area due to Daya, Luna and Ratnacheera rivers. Puri district was severally affected by flood in 1919, 1922, 1925 and in



1932. Krupasindhu Hota and Satyabadi Tripathy were very famous due to co-operative movements in Satyabadi and Delang area. Pandit Krupasindhu Hota was a Popular figure in Delang, Kanas and Satyabadi areas as the President of Puri District Congress Committee. He was a part of anti-intoxicant campaign, Khaddar Movement and meetings against British Raj.

Gandhi Seva Sangha was an organization of staunch Gandhian followers who followed Gandhian principles in political, economic and social levels of life which had been initiated under the leadership of Jamunalal Bajaj.¹ The Gandhian *Ashram* called *Sevakutir* at Berboi was an active centre of constructive work. Its chief architect Krupasindhu Hota transformed Gandhian ideals into action. The three-roomed *Ashram* housed inmates like Sunamani Devi, Binodini Devi and others.² The activities of this *Ashram* revolved round spinning of cotton, women's education and social service. The occasional visits of Acharya Harihar and Gopabandhu Choudhury used to help the implementation of constructive programme in the locality.³

In the third annual conference of *Gandhi Seva Sangha* at Huduli (Karnataka), it was decided to organize the 4th Annual conference of the *Sangha* in Orissa. The delegates of Orissa in the Huduli conference decided to hold the 4th conference at Berboi. Year long programme launched for the Berboi conference, Biswanath Parida was given the charge to conduct an survey about availability of milk in that area. Surendra Patnaik started the collection of food grains and persuaded the nearby villagers to produce vegetables in order to meet the requirements of the conference. Satyabadi Nanda toured all over Orissa to collect various items of Orissan

handicrafts for the proposed exhibition and demonstrators to display that. Upendra Kishore Das, Manmohan Choudhury and Nipendra Narayan Sengupta were given the charge of exhibition and decoration. Rama Devi was in charge of supply of typical Orissan foods to the guests. Krupasindhu Hota personally supervised the construction of temporary houses by bamboos, coconut leaves and palm leaves to house the participants of the session. Gokulananda Mohanty worked as treasurer. Chatubabu and Vinod Kanungo remained in charge of sanitation. Before seven days of the conference many volunteers, both male and female helped a lot for all round success of the conference. Workers were sent to Bombay to gain the knowledge of condensed milk preparation. As the local people have no knowledge about Hindi language, so a group of educated youths guided by Kanduri Charan Nayak, Nilamani Puspalka, Raghunath Barik provided Hindi language teaching to the local people.

For meeting agricultural lands between Delang station platform and Bramheswar Dev pond were leveled. The land owners never protested rather they were very happy, parking places also fixed for bullock carts, cycles and motor cars. "Delang Directory" was also printed and supplied to the delegates. The hotel of Jagannath Mohanty of Puri (Kala Bhavan) also opened in the field of Berboi *Hat* to provide food. Small children while moving inside the premises of the conference picked up small particles and put that in dustbins. These groups were called as "Pickup Party".⁴

The Congress leader concentrated their activities at Berboi, Delang where the fourth annual session of the '*Gandhi Seva Sangha*' was held from 25th to 31st March 1938.⁵



Gandhiji arrived at Berboi on 25th March 1938 about 7.30 A.M. with Kasturba, Manilal, Susila Devi and Arun and stayed there till evening of 31st March 1938. This was the longest stay of Gandhiji in Orissa. Many top ranked Congress leaders also participated in this conference including President of *Gandhi Seva Sangha* Kishorelal Masruwala, Dr. Prafulla Ch. Ghosh, Dr. Rajendra Prasad, Sardar Ballav Bhai Patel, Acharya Kripalini, Gangadhar Rao Despande, Abul Kalam Azad, Govind Ballav Bhai, Pyarelal Kaka Saheb Kasled Kar, Khitish Ray Chaudhury, Hrudaya Nath Kunjuru, Doda Dharmandhikari, Sankar Rao Deo, Jamunalal Bajaj, R.R. Dibakar, Gopal Rao, Gajanan Nayak, Ram Ratan Sharma, Prabhu Das, Jethlal Bhai, Raghunath Sridhar Dhotetri, Achyutta Rao Despande, Prabhudas Gandhi, Ram Dev Thakur, Ram Ratan Sharma, Anna Saheb, Sahasra Buddhe. Apart from these number of dedicated Gandhian constructive workers also participated in the conference includes Dastaneji, Pundalikaji, Atul Bose, Appa Saheb Pattavardhan, Gokul Bhai Bhatt, Manglal Desai, Mathura Prasad, Laxmi Prasad and Mallikarjuna.⁶

Railway Department also made special arrangements for the conference. Prime Minister of Orissa Biswanath Das, Buddharam Dube and Nityananda Kanungo along with other ministers worked here as simple Congress workers.

In his inaugural speech Gandhiji dwelt upon his love for Orissa and his concern for the distress faced by the people who were among the poorest in the country. The 4th conference of *Gandhi Seva Sangha* adopted the following resolution.

1. Those who failed to produce 1000 Gaj of thread in a month they should leave its membership.

2. Members should work for construction of wells, ponds, roads and at the same time should prepare a plan for development of garden play ground in villages.

3. They should promote libraries.

4. They should work for the removal of untouchability.

5. The workers should promote cattle rearing, preparation of manure etc.

An exhibition of Orissan handicrafts also arranged along with 4th annual conference of *Gandhi Seva Sangha* at Berboi. It was arranged over one lakh sixty thousand square feet area. In this exhibition all types of Orissan handicrafts were presented. This exhibition was also supported by Agriculture Department, Industries Department, Animal Husbandry Department, Puri District Board and Co-operative Society. Bengal – Nagpur Railway Company also relaxed transportation charges on items presented in the exhibition.

The Orissa Branch of *Gandhi Seva Sangha* also collected donation from all over Orissa in this regard. Government also sanctioned Rupees one thousand only for this exhibition. A committee was formed under Chairmanship of Acharya Harihar Das for the management of the exhibition.

Items displayed in that exhibition were divided under five heads :

- Khadi Department
- Village Industries
- Agriculture Department
- Education and Health Department
- Art & architecture ⁷



In that exhibition articles over rupees Two thousand two hundred were sold. Rupees Two thousand three hundred twenty eight 6 Aana and 9 Pahula were collected from ticket selling. The exhibition produced a surplus of Rupees One thousand one hundred twenty six Eleven Ana and Six Pahi.

The fabrics prepared by *Gandhi Seva Sangha*, *Charakha Sangha* and *Gopabandhu Daridra Narayan Seva Sangha* presented their products in the Exhibition. Knitting and weaving also displayed.

In the village industries Branch various horn products, gold and silver work, brass and bell metal, iron works, wood works, cane works, bomboos works, stone and cement works were displayed. Apart from this various methods of book binding, tanning, bee-keeping, dairy farming also displayed.

The Agriculture Department displayed various methods of manure implementation, irrigation, safe storage of paddy and other agricultural produces, Jagannath De and Biswanath Sahoo supervised these works.

The education and health branch worked under Dr. Nrupendra Narayan Sen. They arranged a photo exhibition of about 300 photos regarding eradication of untouchability, health, impact of intoxicants, village panchayat practice, superstitions.

The Art Branch was entrusted with Bipin Bihari Chaudhury, Upendra Kishore Das and Nrupendra Narayan Sen. Among various arts displayed the Abhigyana Sakuntala art was very attractive and eye catching. This branch displayed finger rings made of betelnuts which attracts the eyes of the visitors. Khadi works of Gandhi Ashram, *Tiruchinegoi*, Match Box Covers

prepared by *Bangala Khadi Ashram*, Biscuits and Ink prepared by *Vinaya Ashram*, Guntur also displayed in this exhibition. Various games, physical exercises and magic lantern also displayed as a part of entertainment programme.

After the suspension of the Non Co-operation Movement the Congress was basically divided into two groups such as Pro-changers and no-changers. The no changers formed *Gandhi Seva Sangha*. At one time it was believed that *Gandhi Seva Sangha* was a rival organization of the Congress, but Gandhiji cleared that ambiguity. In the 4th conference of *Gandhi Seva Sangha* at Berboi Gandhi emphasized on truth, Non-violence and Communal harmony. Two important events occurred during the course of this conference will be remembered for ever. One was the visit of Lord Jagannath at Puri by Kasturba, Durgaben and others against the will of Gandhiji, another was the presentation of a Bamboo stick by Acharya Harihar to Gandhiji.

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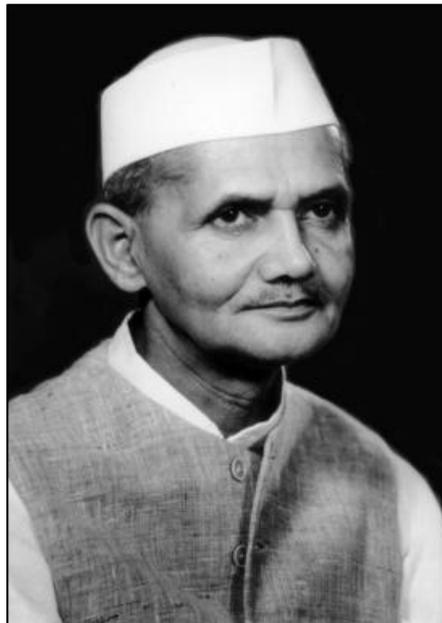


Homage to Bharat Ratna Lal Bahadur Shastri

Siddhartha Dash

Forty-five years ago, the second Prime Minister of India Lal Bahadur Shastri passed away. He held the office of the biggest democracy of the world for a brief period of exactly 582 days i.e. from June 9, 1964 to January 11, 1966. Even though he assumed power immediately after the demise of Pandit Jawaharlal Nehru who governed the country for long 17 years, Lal Bahadur's tenure as Prime Minister continues to interest millions and millions of people of this country even today. And the reason for this was not due to the fact that he was the Prime Minister, but because he lived a life of absolute honesty who, when he died, left no house, no land and no cash. In fact, his honesty has no parallel in world history. A Gandhian in the true sense of the term, Lal Bahadur was one of India's most astute and non-offending post-independence leaders, who still rules the hearts of his country men.

Lal Bahadur Shastri was born on Mahatma Gandhi's birth anniversary – 2nd October in 1904 in a small town of Mughal Sarai,



Uttar Pradesh. He was born into a lower middle class Kayastha family. His father Sharda Prasad Srivastav was a poor teacher who breathed his last when Lal Bahadur was an infant. His uneducated mother Ram Dulari Devi took him to her father's home where this unfortunate baby was brought up by his maternal grandfather. Like the mother of almost all great men in history, it was this pious widow Ram Dulari who played a great role in shaping the character of Lal Bahadur and imbibed in him the strength of determination and honesty which India and the world came to admire later.

At first Lal Bahadur was given primary education at Mirzapur. Then he was sent to Banaras, the holy city of antiquity, the city of the holy Ganga, where he was admitted in the famous Harischandra High School. During his high school career (1917-21) Lal Bahadur was not at all a brilliant student. On the contrary, he was an average student weak in arithmetic but good in algebra and geometry. Because of his pleasing manners Lal Bahadur soon



became a favourite among his teachers. While at school he took keen interest in the study of the biographies of prominent personalities. In this connection it may be mentioned that Lal Bahadur by no means a scholar, but he had read the book of life thoroughly well. It was here at Banaras that Lal Bahadur for the first time saw Mahatma Gandhi. The great nationalist leader Lokamanya Bal Gangadhar Tilak once visited Harischandra High School. He left an indelible impact on young Lal Bahadur's mind. He was so much inspired by the speech of Tilak that he left the school although he was required to sit through just another month to complete high school career.

Lal Bahadur was then admitted in the famous Kashi Vidyapitha (now Mahatma Gandhi Kashi Vidyapith) which was established by Pandit Madan Mohan Malavya in a rented building. It was inaugurated by no less than Mahatma Gandhi who declared it to be a national institution. Lal Bahadur was fortunate enough to have illustrious scholars like Dr. Bhagaban Das (Bharat Ratna, Posthumous) Dr. Sampurnananda and Dr. Gopal Shastri as his teachers. He graduated from Kashi Vidyapith in 1925, securing the first rank, and thus acquired the suffix – Shastri. The youth of the present day generation will be curious to know that when Shastri was studying in Kashi Vidyapeeth, he used to work part time in a Khadi shop. Besides working in the shop itself, he used to sell Khadi from door to door and that to barefooted. By doing this he not only promoted Khadi, but also saved Rs. 300/- a big amount then, which was sufficient enough to meet the expenses of his sister's marriage.

After completing his education, Shastri searched for a job for livelihood. That was the time when Lala Lajpat Rai, the Lion of Punjab, had just established the Lok Sevak Mandal. Young Shastri was an admirer of Lala Lajpat. He became

a permanent member of the institution and thereby dedicated himself to the service of the people. In the meantime, he married to Lalita Devi, got a spinning wheel, that was the only dowry that he received from the bride's party. It was because of the wholehearted cooperation of Lalita Devi that it became easier for Lal Bahadur to jump into the fray of the freedom struggle. As a part of work of Lok Sevak Mandala, he very often visited Allahabad and thereby came in close contact with Pandit Nehru. Shastri became a great devotee of Pandit Nehru. Nehru was so much impressed by Shastri's honesty and integrity that he appointed him as the General Secretary of Allahabad Congress. It was here in Allahabad that Shastri began his long public life. At first as a strong supporter of Jawaharlal Nehru Shastri opposed the moderate course in Congress politics. But in course of time he played the role of a link within the Congress between venerable Congress leaders like Purusottamdas Tondon and Jawaharlal Nehru.

Lal Bahadur participated in all the mass movements that characterized India's freedom struggle. On one occasion during the non-cooperation movement he participated in a protest rally. Though he was around 16 years at that time, he seemed a young boy of around 11-12 because of his short stature and frail frame. The police arrested him alongwith other protestors, but let him go because they mistook him to be a boy. When Gandhi launched the Civil Disobedience Movement in 1930, Shastri plunged into it.

During 1942, when Gandhi gave the call for "Quit India" and "Do or Die" Lal Bahadur came forward to join the movement. He was arrested along with other prominent leaders in Bombay. Of his life, nine long years were spent in jail. During imprisonment he studied books of several famous personalities such as Harold Laski,



Bertrand Russel, Marx, Lenin etc. He had started writing Hindi translation of Madam Curie and the history of "Quit India Movement." It once so happened that during imprisonment in the Quit India Movement he was released on parole to see his ailing daughter stricken with typhoid. He voluntarily returned to jail the day after the death of his daughter. In 1937 and 1946, Shastri was elected to the Legislature of the United Provinces. The second phase of his career from freedom fighter to minister started after independence. Shastriji handled a number of important offices in the Union Cabinet like Home, Railways and Transport. But it was as Home Minister that this five feet small, frail little man showed his mettle as an administrator and ruthless destroyer of corruption. He wanted clean administration and honesty among ministers. On 15th September 1964 he adopted a comprehensive code of conduct for the ministers. A Central Vigilance Commission was appointed to deal with the allegations of corruption in the administrative machinery. In order to streamline the administrative makeup of the country, he established an Administrative Reforms Commission. The sympathy which Shastriji intuitively entertained from India's ordinary people was evident in his handling of the Railway Ministry. As the Union Minister of Railways in 1956, he took several beneficial measures. For the first time third class compartments saw electric fans installed, and provision for supplying *thali* meals to the passengers travelling in the third class was made. Similarly dining car facilities, Class II air conditioning and adequate passenger – safety arrangements were the other innovations made. He set a rare example by resigning as Railways Minister owning moral responsibility for a railway accident near Ariyalur due to the fault of a signalman. Our present day politicians lack such

moral courage. Pandit Nehru while accepting the resignation of Shastri paid glowing tributes to him in Parliament by saying "I should like to say that it has been not only in Government but in the Congress, my good fortune and privilege to have him as a comrade and colleague, and no man can wish for a better comrade and better colleague in undertaking – a man of the highest integrity, loyalty, devoted to ideals, a man of conscience and a man of the hard work. . . . I have the highest regard for him and I am quite sure that in one capacity or another we shall be comrades in the future and work together."

On June 9, 1964 Lal Bahadur succeeded Nehru as the Prime Minister of India. Although his tenure as Prime Minister lasted only nineteen months, it was a critical period of high excitement and drama. At home he delicately handled the strained centre – state relations accommodating the demands of State Chief Ministers. He demonstrated remarkable flexibility in agreeing to the indefinite continuation of English along with Hindi as the official language of the country, as demanded by southern states. He resolved the linguistic problems in Assam and Punjab through the famous "Shastri Formula". Shastri was instrumental in formulating the Green Revolution strategy with the purpose of increasing agricultural output and achieving self sufficiency in food in the long run. It was though only later, in Indira Gandhi's regime, that this strategy was pursued vigorously. Shastri also set up his own Prime Minister's Secretariat, as a source of information and advice to the Prime Minister on policy matters. The Secretariat, which came to be known as PMO (Prime Minister's Office) started acquiring great deal of influence and power in the making and execution of government policies.

But it was in our conflict with Pakistan in 1965 that Shastriji showed how a committed



Gandhian could also refuse to knuckle under bullying by a war mongering neighbour. He was chiefly responsible for countering Pakistani inroads into Jammu and Kashmir by opening a front in the Punjab, which took our armies to the suburbs of Lahore and compelled them to a settlement at Tashkent. India's victory over Pakistan came as a tremendous boost to India after the China debacle three years earlier. During the 1965 war, when Shastri went to see soldiers in the Army Hospital, he came across a severely wounded Major Bhupinder Singh. As he patted his head, he was surprised to find the soldier in tears. "Major you belong to one of the finest armies in the world. This doesn't behove you," the Prime Minister told him. The Major replied: "I'm pained not because of any injury. I'm anguished that a soldier is not being able to salute his Prime Minister".

Though India emerged victorious in the war, he resolved the issue of contention between the two countries amicably. This, he felt, was necessary if both countries were to live in peace and as good neighbours. The war, however, took a huge toll on the state exchequer. Ties with the US, which had taken a hit, meant that wheat was in short supply. Shastri hated the idea of going around with a begging bowl. So he hit upon a novel idea. He went on air to appeal to his countrymen to skip a meal a week. The response was overwhelming. Even restaurants and eateries downed the shutters on Monday evenings. Many

parts of the country observe the "Shastri Vrat" even today. On October 19, 1965, Shastri gave the seminal 'Jai Jawan Jai Kishan' slogan at Urwa in Allahabad that became a national religion.

On 11th January 1966, this great son of India suddenly passed away at Tashkent. The entire nation, Parliament, State Legislatures, the press, leaders of all walks of life and dignitaries from abroad, mourned the sad demise of this outstanding leader who laid down his life at the altar of peace.

Shastriji translated into real crass political life the biblical phrase "the meek shall inherit the earth". He combined a child's heart that was easily moved to tears by human suffering. On the other hand, he had a granite will in a liliputian frame that once ordered the Indian Army to march across the Indian borders into West Pakistan to punish the later's perfidious activities. Lal Bahadur Shastri was not born in a silver spoon in his mouth. He rose to great eminence by dint of sheer merit, hard work and integrity. After Nehru's death he tackled many baffling problems ably and firmly. "The career of many statesmen in history ended in failure for one reason or other. It was not so with Shastri. His life drama ended in a blaze of glory."

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Almost anything you do will be insignificant, but it is very important that you do it. – *Mahatma Gandhi*



Higher Education and Nation Building in India

(On the Occasion of Birth Day of Dr. S.Radhakrishnan)

Prof. Surya Narayan Misra

The basic purpose of education is to create skill and knowledge and awareness of our glorious national heritage and the important achievements of human civilization, possessing a basic scientific outlook and commitment to the ideals of democracy, nationalism, pluralism, secularism and peace along as the cherished goals enshrined in the preamble to the Indian Constitution.

The above ideals need social spokespersons, economic analyst and political leaders to amplify and use it for the betterment of a society. These people are produced by higher education. The University is the epicentre of higher educational activities in our country.

In 1947 while addressing the convocation of the Allahabad University, Late Jawaharlal Neheru, the first Prime Minister of India said-A University stands for humanism, for tolerance, for reason, for the adventure of ideas and for the

search for truth. It stands for the onward march of the human race towards higher objectives. Universities are places of ideals and idealism. If the Universities discharge their duties adequately, then, it is well with the nation and the people.



The above observation by our First Prime Minister initiated the formulation of the essential purpose of University education in independent India.

After Independence, the first Education Minister Maulana Abul Kalam Azad took steps to appoint a commission on university education under the chairmanship of Dr. S.Radhakrishnan to report on the Indian University education. In the report, the commission said- "Democracy depends for its very life on a high standard

of general, vocational and professional education. Dissemination of learning incessant search for new knowledge, unceasing effort to plumb the meaning of life, provision for professional education to



satisfy the occupational needs of our society are the vital tasks of higher education”.

The Radhakrishnan Commission set out the aims of university education as – (a) Higher education policies and programmes should be in line with the social purposes which we profess to serve, (b) There should be a sufficient unity of purpose in the diversity to produce a community of values and ideas among educated men and women (c) Institutional forms may vary as time and circumstances require, but there should be a steadfast loyalty to the abiding elements of respect for human personality freedom of belief and expression for all citizens, a deep obligation to promote human well being, faith in reason and humanity, (d) mere vocational and technical education, important though they are, do not necessarily serve the spirit. We might have a number of scientists without conscience and technicians without taste who would find a void a moral vacuum, within themselves; (e) we should preserve the values of democracy, justice and liberty, equality and fraternity. Universities must stand for these ideals, which can never be lost so long as men seek wisdom and follow righteousness; and (f) the Indian Constitution lays down the general purposes of the state. The Universities should educate people on the right lines to make the understanding and vision of the framers of the constitution, the common possession of all the Indian people.

In 1964 the Ministry of Education of the Government of India appointed a Commission under the Chairmanship of Dr. D.S.Kothari to advise the Government on the national pattern of education and on the general principles and policies for the development of education at all stages and in all aspects. In the Comprehensive Report the Commission proposed that education should-(a) address the problems of national

development, particularly the issues concerning self-reliance economic growth, employment and social and nation integration; (b) relate to the life, need and aspirations of the people; (c) help improve productivity by emphasizing work experience, vocationalisation, improvements in scientific and technological education and research; (d) be perceived as the main instrument of change through human development; (e) contribute to social and national integration; (f) modernize the society through knowledge and application, and (g) inculcate social, moral and spiritual values in the people.

The Commission set out the following functions of the Universities in the modern world -

(a) To seek and cultivate new knowledge, to engage vigorously and fearlessly in the pursuit of truth and to interpret old knowledge and beliefs in the light of new needs and discoveries; (b) To provide the right kind of leadership in all walks of life by helping the individuals develop their potential; (c) To provide society with competent men and women trained in all professions who as cultivated individuals are inclined with a sense of social purpose; (d) To strive to promote equality and social justice and to reduce social and cultural differences through diffusion of education; (e) to foster in the teachers and students and through them in the society generally, the attitudes and values needed for developing the good life in individuals and society; and (f) to bring the Universities closer to the community through extension of knowledge and its application for problem-solving.

Thus, higher education could set its tone in our country through Radhakrishnan Commission and Kothari Commission recommendations in post-colonial India. Infact, higher education system in our country could strive



to build Universities as places of culture and of learning open to all and above all, reinforcing the theme of learning throughout life. The University could participate in national development process through joining the debates with other stakeholders because of the laudable effort of both the Commissions.

The post-Indira era found a young Prime Minister in Rajiv Gandhi who was exposed to the western education and two decades after Kothari effort, the National Policy on Education was pronounced in 1986. It was done after a thorough review of our existing education policy. The policy statement which emerged following the review affirmed: "Education is a unique investment in the present and the future. this cardinal principle is the key to the National Policy on Education".

Higher education, according to 1986 policy, provided people with an opportunity to reflect on critical social, economic, cultural, moral and spiritual issues facing humanity. It contributed to the national development through dissemination of specialized knowledge and skills. It was, therefore, a crucial factor for survival. Being at the apex of the educational pyramid, it had also a key role in producing teachers for the education system.

The 1986 policy urged that in the context of the unprecedented explosion of knowledge, higher education had to become dynamic as never before, constantly entering uncharted areas and it proposed that the large number of universities and colleges in the country needed all-round improvement and that the main emphasis in the immediate future should be on their consolidation and expansion.

The National Policy on Education (1986) created a nationwide awareness relating to positive contribution of education. It will not be

out of the way to mention about the educational objectives that were emphasized in early 1990s. Some of them were – (a) Education aims at liberation, (b) Education, being an evolutionary force that enables both individual and collectivity to evolve various faculties and to integrate them by the superior intellectual, ethical, aesthetical and spiritual powers, should aim at developing a new type of humanity, highly humane, cultured and integrated, (c) Education should be developed as a harmonizing force, which tries to relate the individual environment and cosmos in a total harmony by the purification and cultivation of various domains of outer space and inner space and (d) education should be so designed as to become a powerful carrier of the best of the heritage and it should therefore aim at transmitting to the new generations the lessons of the accumulated experiences of the past for further progress in the present and future.

During this phase of development in India the international scene was also changing. The end of cold war and beginning of a new world order where peace, security, cooperation and understanding emerged as the new international goals, the importance of education was realized. Further, the arrival of Information and Communication Technology also influenced the policy making and goal setting.

In India, the specific objectives of higher education in 1990s as evolved were – (a) To seek and cultivate new knowledge, to engage vigorously and fearlessly in the pursuit of truth and to interpret all knowledge and beliefs in the light of new things and discoveries, (b) to provide the right kind of work ethos, professional expertise and leadership in all walks of life, (c) to strive and promote quality and social justice, (d) to foster among teachers and students and through them in society generally integrated development of values, inherent in



physical, emotional, rational, aesthetic, ethical and spiritual education and (e) to promote synthesis of knowledge with special emphasis on unity of scientific and spiritual pursuits that would reutilize our country's heritage and promote the ideal of the whole world as one united family.

Thus before the end of the Second Millennium India in her nation building process used education as one of the most prominent instruments. The end of cold war and the new world order enhanced India's role in the international arena. Even US President Bill Clinton praised India's role in the establishment of international peace and understanding. India also strengthened its relational with neighbours including Pakistan during late 1990s. Its support to the United Nations was also recognized at the world level.

India is a civilisational nation. It has rich cultural heritage. Nalanda was world's oldest University and India has rich educational tradition. The modern higher education system owes its origin to the Company era. The policy guidelines of Macaulay and 'Wood's Despatch' of 1854 initiated the modern university system in India in 1857. The existing colleges started affiliating them to the new Universities. But up to independence the growth of higher education was slow. Only after independence there could be planned development of the country. The approaches for development during the first three five year plans necessitated development of education in order to meet the challenges of development and needs of agriculture, industry and society.

During the first fifty years of our freedom there was phenomenal growth in higher education. Its expansion was mostly public in character. In 1997 there were 6755000 students and 321000 teachers. The student enrolment in 1990s was at

the rate of 7%. In 1947 the number of students for 1 lakh population was 48 and in 1997 it rose to 613.

Table - Growth of Higher Education (1947-97)

Institutions	1950-51	1990-91	1996-97
University	30	177	214
Colleges	750	7366	9703
Enrolment (000s)	4263	4925	6755
Teachers (000s)	24.0	272.7	321.0

Source : MHRD, GOI (1997)

The present scenario is well ahead of the situation of India at Fifty. Today we are in knowledge world. The post-globalisation world has created some new challenges while retaining the old ones. There is upward mobility in the learners population. Along with that there is also growth in the institution population as well. As on date we have 42 Central Universities, 275 State Universities, 130 Deemed Universities and 47 Agriculture Universities. There is also growth in the cadre of private Universities whose number on 1st of August, 2011 is 90. All these institutions exclude IIT, NIT, IIM and IISER also. Taken together the total number of institutions imparting higher education including technical, agricultural etc. are 649. The number is expected to rise also.

The Universities in India have been a primary conduit for the advancement and transmission of knowledge through traditional functions such as research, innovation, teaching, human resources development and continuing education.

According to a senior educationist, "Education is a critical investment in shaping the present and future of India. It is inseparably linked



to our progress in every aspect of human development and is a major contributory factor in enhancing quality of life. Viewed in a broadest global context, education is one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression, and war." This he quoted from the Delors Commission, 1996.

The Indian Constitution is a unique Constitution in the world. The directive principles of State Policy in Article 45 recognised the fundamental role of education and what it stipulated was granted by 86th Constitution Amendment Act, 2002.

In India higher educational institutions are diversified and they promote their functions and duties as centres of knowledge, as places of professional training; as the crossroads for learning throughout life and as partners in international cooperation.

However, all is not well in higher education. The addition to the number of institutions may not be the sole criterion for accepting meaningful role of higher education in the nation building process. The poor infrastructure, politicisation of the campus, lack of participatory attitude among teaching faculties

and sense of alienation of the guardians and civil society members cause more harm to the higher education. The management of higher education at the state level should come out of its 19th century mentality. There should be evaluation, assessment and action at each stage. A thorough reform in higher educational system and its operation is the urgent need of the day.

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Everything in nature acts in conformity with law. - *Immanuel Kant*



Wildlife Conservation with Peoples' Participation

(A discussion on the occasion of 57th Wildlife Week, 2011)

Harsha Bardhan Udgata

The Right to Live

Nature has created several ecosystems and millions of animal and plant species including micro-organisms within each ecosystem on mother earth and every life form has specific roles to play for auto-run of the ecosystem. All life forms are interdependent either to render services to one another or become food for the higher trophic level animals through a food chain or food web. If one species gets eliminated due to some reason or other, the food chain breaks consequently affecting the ecosystem automation process.

Man (*Homo sapiens*) is one of the species among millions of species created by nature and every animal or plant species has equal rights to live on earth as man has. We should also understand that they are not created to render services to the mankind alone, but to the nature as a whole. Man should not be a cause of extinction of other species, if not helpful for their existence.

The Services Rendered

Animals cannot prepare food for themselves. They get food directly or indirectly from plants (autotrophs), which make food by photosynthesis. Man and other animals get

medicines from plants to cure their ailments. Wild animals, by sheer instinct know herbal therapy as we know many medicinal plants. Our study in this regard has not yet discovered many other useful and medicinal plants on earth. Besides, Homoeopathic medicines like Apis, Vespa, Bufo, Tarantula, Moschus, Naja are prepared from living animal's body of Honey bee, Wasp, Frog, Spider, Musk of Musk deer, Venom of Cobra respectively to cure numerous human diseases. Cubans and Afghans now claim that cancer and vitiligo (white patches on skin) can be cured by medicine prepared from scorpions. Our knowledge has not yet explored the quality available within the wild animals. It can be safely stated that very little is known in this context and much more is yet to be explored.

Soil microorganisms help in decomposition of animal carcasses and dead plants into organic manure for the sustenance of plant kingdom. Scavengers like Hyena, Vulture, Crow, Wild pig, consume the dead animal bodies rapidly to make environment clean. Snakes control rodent population in our crop fields, thus in turn they prevent food grain loss. Frogs control insect and mosquito population by devouring their larvae and protect us from parasitic diseases (Insects act as vectors of the parasites) and our crops as well. These are just a few visible



examples to establish the role of wild animals in our ecosystem. Think for a while, if they are not there who will perform their role? And surely there is enough reason to protect and conserve wildlife and their habitat and to live in harmony with wildlife on this planet.

The Conservation Strategy

Wildlife is meant by all biotic elements on the Earth including all species of plants and animals excluding human beings, domestic animals and cultivated plants. Since time immemorial, our wildlife has been closely associated with our beliefs and folk lores. References on this can be drawn aplenty from our great epics and our rich history. Wildlife with their varied forms build up the balance of nature aside from making our lives more beautiful and meaningful on the planet. With a view to preserve the wildlife of India, particularly to take urgent steps to prevent extinction of any species, Government of India established the Indian Board of Wildlife (IBWL) in 1952, the highest body in the country established for laying down policy and issuing directives for proper management of Protected Areas. The Board has since been doing pioneering work to create public consciousness in favour of wildlife preservation. Therefore, in order to create a mass movement for protection of wildlife, the IBWL decided to observe the **Wildlife Week from October 2 – 8 every year**. During 2011 we are observing the 57th Wildlife week across the country.

The World Bank estimates that forest provides habitats to about two-third of all species on the earth, and that deforestation of closed tropical rain forests could account for biodiversity loss of as many as 100 species a day. The destruction deplorably continues at an alarming rate due to encroachment, urbanization and industrialization resulting in reduction of forest

density and extent. The depletion of wildlife can be attributed largely to deforestation and inroads of human civilization into the forest. Fragmentation of habitat and corridors isolate wild animals to small patches inviting inbreeding which starts of the process of extinction of the species from the earth. Wild animals are being poached ruthlessly to satisfy the greed of few rich persons for their luxury. International smuggling of wild animal trophies is next to narcotics smuggling and at par with arms smuggling.

The Protected Area Network in Orissa

National Parks and Sanctuaries have been notified to protect the habitats and corridors of wild animals. **Orissa has 18 wildlife sanctuaries, one National Park (Bhitarkanika), one proposed National Park (Similipal)** covering an area of 8226.69 Sq.Km which comes to 5.28% of the total geographical area of the State (155707 Sq.Km). All the sanctuaries were notified between 1975 and 1997 after the enactment of the Wildlife (Protection) Act, 1972. These are Bhitarkanika (April, 1975), Satkosia Gorge (May, 1976), Hadgarh (December, 1978), Similipal and Nandankanan (1979), Baisipalli and Kotagarh (1981), Chandaka, Karlapat and Khalasuni (1982), Kuldiha and Balukhanda (1984), Lakhari and Debrigarh (1985), Badrama and Chilika-Nalabana (1987), Sunabeda (1988) and Gahirmatha Marine Sanctuary (1997).

Besides the above National Parks and Sanctuaries, Orissa has 2 Tiger Reserves (Similipal and Satkosia), 3 Elephant Reserves (Mayurbhanj, Sambalpur and Mahanadi), 1 Biosphere Reserve (Similipal) and 2 RAMSAR sites at Chilika and Bhitarkanika for protection of wetlands, the habitat of aquatic and avian fauna. There are 7 mini zoos/deer parks besides



one large zoo at Nandankanan in our State for educating the people, ex-situ conservation and captive breeding of endangered species like gharial, vulture, and pangolin etc.

The Flagship Animals in Protected Areas (Towards Focused Conservation)

The common wild animals seen in most of the protected areas are Tiger, Leopard, Sloth bear, Elephant, Jackal, Hyena, Wild pig, Spotted deer, Sambar, Barking deer, Peacock, Hornbill, Snakes and Reptiles. But there are specific sanctuaries notified for conservation of particular wild animals. Gahirmatha is the only marine sanctuary notified for protection of breeding site of Olive Ridley sea turtles. Satkosia Gorge sanctuary was notified for conservation of Gharial and Mugger crocodile. Chandaka was notified for conservation of elephant population. Estuarine Crocodile (*Baula Kumbhira*) and Bottle nose Dolphin are seen only in Bhitarkanika. Black bucks are largely seen in Balukhanda-Konark (100 nos.) and at Balipadar-Bhetanai (Ganjam district) (above 1100 in number). One has to visit Debrigarh and Karlapat to see Gaur (Indian Bison), Satpada (Chilika) to see Irawadi Dolphin (300 nos.) and over 95 species of migrating birds during winter. Tiger with more and wider black stripes on body, called **Melanistic tiger**, are now camera trapped in Similipal Tiger Reserve. Wild



Melanistic Tiger in Similipal Tiger Reserve
(Camera Trap Photo)



Similipal is the only place in the world that has reported "black tigers". This is one of a number of reasons why it is imperative that Similipal Tiger Reserve receives the highest degree of protection and support, and that it is managed professionally, with dedication and diligence.

Photo courtesy of Wildlife Institute of India

buffalos (*Arana mainsi*) are only sighted in Sunabeda sanctuary bordering Sita and Udanti sanctuaries of Chhatisgarh State.

The Eco-tourism Destinations: A Human Interface

Sighting of wild animals and birds gives us immense pleasure. Wilderness of forest gives us peace and serenity. People often search for such places to get away from the madding crowd and mounting mental tensions of urban life. In order to provide tranquil avenues to the nature lovers, several eco-tourism destinations have been developed at Chilika, Bhitarkanika, Satkosia, Similipal, Debrigarh, Kuldiha and in several other sanctuaries. Ideal season for most of these eco-tourism destinations is winter and spring (October-March). Infrastructures have been developed to provide accommodation to eco-tourists during night time, catering facility, travelling and boating facilities. Local communities have been involved to render services to the visitors for cooking and serving food, supplying utensils, fuel wood etc. for day picnickers. Trained eco-guides are locally available to provide interpretive services to the visitors. The interested



eco-tourists may contact the concerned Divisional Forest Officers well in advance to reserve these facilities in these eco-tourism destinations.

The Wildlife Management Principles

Wildlife conservation aims at active and planned wildlife management under which all forms of life would progress side by side with human progress, each in its own sphere of influence and utility and without any loss of human interests. In fact, it is with this end in view that wildlife sanctuaries and national parks have been established and developed in suitable localities all over the country.

Protection of wild animals and their habitats is being achieved through deployment of anti-smuggling squads, anti-poaching squads at vulnerable points within the protected areas. They conduct foot patrolling as well as vehicular patrolling being equipped with vehicle, boat, arms and ammunitions, VHF sets, mobile phones, search lights, uniform, GPS and binoculars etc. to render services. Preventive measures are taken to protect forest from fire and grazing. Habitat condition is improved by eradication of invasive weeds, creation of meadows and maintenance of grass lands. Water requirement of wild animals are met by digging large water bodies inside forest. Mineral supplements are provided through salt licks. Vaccination to domestic cattle living in fringe villages, in and around the PAs (Protected Areas) is done to check spread of infectious diseases like Foot and Mouth Diseases, Rinderpest, and Anthrax to the wild animals. Anti depredation measures are taken to prevent wild animals from straying into human habitation and their crop fields and also to drive them back to forest. Compassionate amount is paid to the victims of wild animal attack to make up for the loss sustained and to pacify the antagonistic attitude

of people towards wild animals. Eco-development activities are undertaken in the adjoining villages to aid livelihood opportunities of people living inside sanctuaries and to build up local support for existence of protected areas. Local youths are provided employment in sanctuary activities to avoid nexus with poachers and to divert them from doing illegal activities within the protected areas.

The Funding

In order to carry out above activities in protected areas, there is an annual budget of around Rs.70 crore in Orissa. Funds are sourced through several schemes operated under State Plan, Central Plan, Centrally Sponsored Plan and CAMPA. Important schemes include 13th Finance Commission Grant and Elephant Management under State Plan, Integrated Development of Wildlife Habitat, Project Elephant, Project Tiger and Conservation and Management of Mangrove under Central Plan and Centrally Sponsored Plan Scheme.

The People in Wildlife Conservation

Conservation of wild animals and their habitats is not possible without strong political will and unless the people of the nation desire to conserve them. A fit case in site in our state is conservation of **Black buck in Balipadar-Bhetanai** of Ganjam district. About 1100 Black bucks (*Baliharina/Krushnasar mruga*), an endangered species of antelope group have preferred the human inhabited areas of 100 Sq. Km spreading over about 70 villages to live in harmony with people, who have been protecting them from several generations. The habitat is dotted with cultivated crop fields and rocky elevation interspersed with little forest cover and mango groves. This area is being notified as a



'Community Reserve' u/s 36 C of the Wildlife (Protection) Act to provide better protection. The Black buck Management Committee of the area has been awarded with Biju Pattnaik Award during 2005 (Highest Award of the State for Conservation of Wildlife).



Villagers protecting Black buck in Balipadar-Bhetanoi area

To encourage people's participation in conservation of forest and wildlife, Govt. of Orissa, Forest and Environment Department have issued a Joint Forest Management Resolution in 2008. As per the resolution, the Protected Areas (National Parks and Sanctuaries) excluding their core area and mangrove wetlands, have been brought under Joint Forest Management. The villages located within the PAs as well as adjacent to the same are being involved in protection and management of wildlife and their habitat, through formation of Eco-Development Committee (EDC) at the village level.

The Wildlife Week

The objective of observing the Wildlife week is to generate awareness among school students and general public. Senior and junior school students participate in sit and draw competition on wildlife issues and best 3 students of the state in each category are awarded with

cash prize Rs.2000 to Rs.4000 at a State level function. Best wildlife photographers are awarded Rs.3000 to Rs.5000 cash award for talking photographs. Best essay on wildlife topic is given away a cash prize of Rs.4000 at the State level. Biju Pattnaik award of Rs.2.00 lakh in cash, is given by the Honourable Chief Minister of Orissa on the occasion of Wildlife week celebration to a person or to an organization for making significant contribution to the cause of awareness, study, research and protection of wildlife in Orissa. On 4th October during the week, Elephant Day is observed. In Nandankanan zoo the day is observed by decorating all the captive elephants with colours and clothes for display to generate love for elephants, the national heritage animal. Wildlife week is also observed at Division level where students participate in 'pada yatra' reciting slogans for wildlife conservation. Quiz, essay and debate competitions on wildlife subjects are held and thereafter the winners are felicitated on stage.

Conclusion

The precious wild animals and plants of our nation can be protected, their habitats can be restored, man-animal conflicts can be resolved if people of all sections/ classes/ age groups and organizations whether in public sector or in private sector wholeheartedly support conservation of forests and wildlife and have passion and compassion for wildlife and wilderness.

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Role of Social Workers for Cardiac Care

Santosh Kumar Raju

The unprecedented industrialization and urbanization of our society, with consequent changes in the life style of our people leading to enhanced stress and strain, have resulted in a dramatic increase in the number of heart attacks. It affects bodily organs through several psycho physical mechanisms. The progress of medical science has helped us to conquer number of communicable diseases but not able to control the several psychosomatic diseases. Among the several psychosomatic diseases cardiovascular disorder is one of them.

Now a days cardiovascular disease (CVD) is the leading cause of death and disability in many developing countries. The important factors that accelerate coronary artery narrowing are due to excess of fats and cholesterol in the blood, high blood pressure, overweight, diabetes and smoking. It is also known that depression, anxiety, anger, emotional stress and physical inactivity increase the risk for cardiac disorders in patients with coronary heart disease.

Alfred Grotjahn of Berlin in 1915 developed many ideas of investigations of medical problems in the light of social science issues. He stressed the importance of social factors in the aetiology of disease which he called Social Pathology. Rene Sand who founded the Belgian

School Medicine Association had rediscovered that man is not only a biological animal but also a social animal and disease has social cause, social consequences. It indicates the social concern to the all round development of the human being, as the aetiology of ill health lies in the malfunctioning of the social system in terms of poverty, ignorance, population explosion, unemployment, old age, unhygienic living conditions, bad housing, poor nutrition and incompatible dietary habits, poor quality of drinking water and sanitary facilities, etc.

The need to understand social factors in health was recognized in 1905 when Richard Cabot established the Department of Medical Social Work at Massachusetts General Hospital in Boston. Dr. Cabot recognized that a patient's social situation affects the results of treatment. At that time social work and social communication was confined primarily to inpatient and outpatients attended the hospitals. As the practice of medicine has grown to be more psychosocial, the role of social workers, with their social functioning orientation has increased in importance.

The time has gone when the doctor used to deal patients personally and was responsible for their total care. Due to development of various diagnostic tools, techniques, to detected the



cardiovascular problems, it is resulted in loss of personal touch on the part of the doctors. The present situation of medical care includes coordination among the various team members of different specializations and paramedical and nursing staff, and on the other, a warm and personal humanitarian feel to the patient. Social workers with proper communication can fulfill this need. Also they make patients and their family members relieved from the stress involved in the heart problem and its care.

Scientific researches by World Health Organization have also shown that life style and behaviour are important catalysts in causing and preventing heart diseases. There are many factors considered responsible for cardiovascular diseases. These factors are stress and strain of life, tobacco, high cholesterol diet, high blood pressure, diabetes, heredity and lack of exercise. Medicine has acquired a vast body of knowledge and become highly technical. It has acquired new capabilities to modify and perhaps control the capabilities and activities of man by direct intervention into and manipulation of their bodies and mind, viz; counseling.

The last few decades have shown that social and economic factors have as much influence on health as medical interventions. So the social scientists and the medical scientists have to understand a disease very significantly. Social scientists generalize the phenomenon of disease and try to find its cause in poverty, malnutrition, poor sanitation, lack of education, inadequate housing, unemployment, and poor working conditions, cultural and behavioural factors which are the cause of ill health. All these factors have an important effect on the provision of health care to all strata of society.

Soon however, it was realized that the cardiac problems that we are facing today are so

complex that the traditional motivation approach i.e. through books, journals, newspapers, posters, booklets are insufficient to achieve the behavioural change of the people. Due to illiteracy it is found that people will not readily accept and try something new or novel idea until it has been promoted by interpersonal communication because print media is still not reachable near the mass.

The revolutionary changes in communication and information technology made media the most potent means of mass education and mass mobilization in the world. Still social media now influence all works of our life i.e. social and personal. Health development is need of the hour for our society. So the quest for health development must lead us in the direction of empowering those sections of society who are in the need of or to be informed.

Today's print media is itself class oriented, tending to increase division between social groups. It creates a gap between literacy and illiteracy. Information rich and information poor has widened the Indian Media therefore, living in a situation where it does not know where to go. To survive, it has to follow the lead being given by the social media. To live up to its tradition it has to show commitment for those sections of society who are becoming information starved.

To prevent the occurrence of heart disease, preventive message stating how does cholesterol get deposited in the wall of the arteries, from where does cholesterol come, why are high levels of cholesterol produced in the blood, which arteries are the most affected and what are the risk factors involved in the production of atheroma should be communicated to the society. So it can create awareness among the people with information. The message should reach near the



patients to put efforts of secondary prevention to prevent further deterioration of the situation.

So social workers participation in health care as medical social worker, addressing various psychosocial dimensions of patients to the society is the major requirement of today. The function of the social worker is to treat the social complications of disease by establishing a close relationship between the hospitals and patients by relieving their tension or the stress and strain of life. How the patient will change his life style to get relief from the heart attack should be the main thrust area of the social workers. The recommendations of doctors which can be made from present knowledge of the causation of heart disease, especially heart attacks and hypertension which are the biggest killers in the society should be communicated to the patients along with the psychological aspects of diseases. Social work is now a major discipline contributing to these programmes through appropriate interventive measures. Moreover, the role of the social workers, because of involvement with front line community activities, is particularly suited to make a substantial contribution to this trend. Social worker, Ida Cannon believed that medical practice could not be effective without examining the link between illness and social conditions of the patients. So better social communication is highly necessary for social workers. Because, social communication is a planned activity, based on the one hand on participatory process, and on the other hand on media and interpersonal communication, which facilitates a dialogue among different community members, around a common problem or goal, with the objective of developing and implementing a set of activities to contribute

to its solution. If cardiac care is to be our goal, this close link should be emphasized and operationalized between communication and the people who are suffering from cardiac problems or people taking cardiac care.

In this regard, The Indian Council of Medical Research (ICMR) also recognized the importance of the environment and peripheral surroundings of the people on their health and considered health as a function not only of medical care but of the overall integrated development of society- cultural, economic, educational, social and political.

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The childhood shows the man, as morning shows the day. – *Milton*



Flood and Risk Management Strategy in Orissa

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Abstract

Orissa on the East Coast has the location disadvantage of being in the path of depression of severe flood that occurs before the onset of south-west monsoon or after it recedes. The severe flood during August 2011 devastated 14 prosperous coastal districts throwing the lives of more than a lakh of people out of gear. The unprecedented cyclonic gale, torrential precipitation, high flood, tidal ingress and stagnation are the main factors for trauma and tragedy there. Improvements of saline and other embankments, de-silting (dredging) of the mouths of channels and rivers and additional vantage to the roads and cross drainage structures have been advocated. Proper forecasting and other curative measures with proper disaster management programme can mitigate the flood to a great extent.

Introduction

A flood is an overflow of water that submerges land. The EU floods directive defines a flood as a temporary covering of land by water. Floods occur when flow exceeds the capacity of the river, lake and channel, particularly at bends or meanders. Floods often cause damage to homes and businesses if they are placed in natural flood plains of rivers. While flood damage can be



virtually eliminated by moving away from rivers and other bodies of water, since time out of mind, people have lived and worked by the water to seek sustenance and capitalize on the gains of cheap and easy travel and commerce by being near water. That humans continue to inhabit areas threatened by flood damage is evidence that the perceived value of living near the water exceeds the cost of repeated periodic flooding.



The word “flood” comes from the Old English *flod*, a word common to Germanic languages (compare German *Flut*, Dutch *vloed* from the same root as is seen in *flow*, *float*; also compare with Latin *fluctus*, *flumen*). Flooding remains the most significant natural hazard worldwide. There is a general belief that such events will occur more frequently in the future due to climate change and changes in land use. Flooding can be viewed as an environmental risk. Here, a flood event has a *source* such as an extreme rainfall event; waters with potential to cause flooding are conveyed through a *pathway*, the land surface and hydrological system; to a *receptor*, where flooding occurs. The risk of flooding to people and communities depends on the likelihood (probability) of a flood occurring and the consequences of the event when it does occur. The risk may be reduced by a combination of mitigation and adaptation. Mitigation refers to actions that seek to modify the source or pathway in order to reduce the probability of a flood occurring. Adaptation refers to actions taken to reduce the impact of flooding in receptor areas. Although the largest share of economic flooding costs is borne by urban communities, agriculture occupies a large proportion of the landscape and has an important role to play in both flood mitigation and adaptation.

Flood in Odisha-2011

The state of Orissa is having irrigation potential of 24 lakh ha during *kharif* and 11 lakh ha during *rabi* out of total 156 lakh ha of geographical area. Rice is the principal crop (53%

of gross cropped area) followed by pulses (19%) and oil seed (10%). The State has tropical climate characterised by medium to high temperature, high humidity, short and mild winter. The mean annual rainfall is 1503 mm. The coastal part of the State is frequented by natural disaster like flood and cyclone every year.

August 2011, opening of 59 gates of Hirakud dam to discharge excess rain water, due to unabated rains in Chhattisgarh caused devastating effect in coastal districts Cuttack,



Kendrapara, Jagatsinghpur and Jajpur. Also districts like Nayagarh, Puri, Sambalpur, Sonapur and Boudh would also be affected due to the flood in the Mahanadi river system. Heavy downpour triggered by a low pressure in Orissa raised water levels in the Brahmani, Kathajodi, Baitarani, Subarnarekha, Budhabalanga, Bansadhara and Jalaka. Flood waters of the Baitarani river submerged over 40 villages in Jajpur and Dasarathpur

Blocks of Jajpur district affecting around 22,000 people. Water level in the Baitarani rose to 18.16 ft as against the danger mark of 17.83 ft at Akhuapada village. In Balasore district, around 135 villages were submerged by flood waters of the Subarnarekha, Budhabalanga and Jalaka Rivers affecting about one lakh people. In Bhadrak district, several villages were inundated as flood waters of the Baitarani submerged vast areas including 528 ha of agriculture land in Dhamnagar and Bhandari Pokhari areas. A total of 877 villages completely cut off from rest of the State due to high flood in the Mahanadi and other river systems.



Agricultural land as a pathway

It is generally thought that the intensification of agriculture in the past five decades has resulted in greater and more rapid floods following extreme rainfall. Changing land management practices have reduced the infiltration capacity of the soil and drainage systems have been “improved” to evacuate water from agricultural land more quickly. Although there is little hydrological evidence to verify this relationship, it is generally felt that policies that encourage retention of water in the landscape can contribute to flood risk mitigation, especially for smaller, more frequent events. Practices such as (amongst others), low stocking rates, grazing management, low ground pressure tyres, and soil improvement measures can increase infiltration and reduce surface runoff. Measures such as contour ploughing, artificial bunding and retention ponds can slow down the rate of runoff from the land.

Contaminated water and feed

Water sources and pastures may become contaminated due to flooding. Livestock may refuse to graze in areas that have been contaminated because of palatability problems. Be sure to provide other sources of feed until the pastures have been cleaned by rain. Moldy hay and feed are another concern as they may contain mycotoxins that can be very dangerous, especially for young and pregnant animals. Feed and hay can also become contaminated from chemicals that have been spilled and dispersed due to the flooding. During the aftermath of a flood there may be significant changes in the diet of livestock due to damaged feed storage structures, feed handling equipment and the disruption of feed supplies. It is therefore important to monitor animals closely during flooding and aftermath to ensure quality feed.



Stagnant Water

Serious diseases such as Blackleg, Anthrax and other clostridials can spread over by standing water. Water can also harbor harmful microorganisms that can cause foot rot, mastitis, tetanus and botulism. Pastures that were once safe may be a threat to your livestock in the aftermath of a flood. The water may also facilitate the breeding of mosquitoes and sharp objects that have been transported into pastures may be present. These are concerns that are important to monitor for.

Agricultural policy and flood risk

National policies for agricultural flood risk management in *Organisation for Economic Co-operation and Development (OECD)* countries have included a combination of mitigation and adaptation. Mitigation has mainly taken in the form of public investments in flood defence and land drainage to support agricultural production. There have been few policies that directly mitigate flood generation from farmland, despite concerns that rural land use can contribute to flooding. Some features of agri-environment schemes now include components which are likely to reduce runoff. Furthermore, many policies that seek to influence agricultural land management in order to control or diffuse pollution and soil erosion are also



thought to have a beneficial impact on flood risk management. These policies typically adopt a non-regulatory approach, with emphasis on a mix of voluntary measures (such as agri-environment schemes), supported by economic incentives to farmers, with advice on improved environmental practices. National policies include adaptation interventions that reduce vulnerability to flooding, mainly by providing flood warning systems, guidance on enhanced flood resilience, and emergency relief and compensation. Policies also include adaptation measures which seek to exploit potential synergy in the landscape. Examples include flood management and agri-environment initiatives that combine flood risk management, erosion control, biodiversity and agricultural livelihoods in floodplains. The creation of washlands and wetlands are examples of this.

Policy implications for the future

In future, given the prospect of increased flood probability associated with climate change, agricultural land is likely to play an important role in mitigation and adaptation strategies for flood risk management. Policies that are able to combine flood risk management with other objectives, such as, depending on priorities, nature conservation, the protection of natural resources and agricultural production and livelihoods, are likely to offer the best long term solutions. Where particular agricultural land management practices

are known to result in serious flood risk, there may be a call for regulation and compliance with 'good practice'. Where farmers purposefully manage land to retain and store potential floodwater to reduce flood risk for the benefit of others, there is scope for policies to reward them accordingly. For the most part, agriculture's role in flood mitigation and adaptation will be an adjunct to other flood risk management strategies, such as engineered flood defences for urban areas, rather than a complete substitute for them. The relative economic and environmental advantage of land management as an instrument of flood risk management depends very much on local, site-specific conditions, requiring careful assessment at the individual catchment scale. Given the uncertainties involved and the need to secure high standards of flood protection for urban areas in particular, it is unlikely that the management of rural and agricultural land can provide a complete solution for flood risk management. In some circumstances, however, it can make a significant contribution.

Agriculture after flood

1. Avoid operations on wet soils

Modern agricultural equipment such as four wheel drawn (4WD) and tracked equipment allows operations in extremely wet soil conditions where conventional tractors would become stuck. Both surface structural puddling and compaction of the sub-surface are likely in these conditions. If the soil is allowed to dry, often for just a day or two, its bearing strength increases and the potential for compaction decreases. Exercise patience and wait for soil conditions to improve.

2. Limit load weight

Soil compaction increases as vehicle weight increases. Adding duals or increasing tire size



does not compensate for increased axle load and actually spreads compaction over a greater volume of the soil. When axle loads approach 10 tonnes the effects of compaction can be found well below the depth of tillage; possibly to a depth of 24 inches. Avoid driving large loads on soils that are wet and easily compacted. For example partially load chopper boxes and manure tankers. While this decreases operational efficiency it will limit the extent of compaction. Also, manage axle load by properly ballasting the tractor, maintaining proper tyre inflation pressure, and limit slippage.

3. *Maintain soil quality*

Practices that improve soil quality will reduce the compaction of the soil. Avoid removing crop residue and add organic matter such as manure or other organic materials to build and strengthen soil structure. Rotate crops such as forages, cereals with pulses. Consider adopting a reduced tillage system such as strip-tillage or find other ways to limit tillage intensity. Maintain soil fertility by applying recommended fertilizer and lime, with special attention to potassium. Research has shown row-placed potassium can offset some of the yield loss from compaction.

4. *Alleviating compaction*

Once a soil is compacted and structure is destroyed time will be needed to re-establish soil tilth. Natural phenomena such as wetting/drying and freezing/thawing will help rebuild structure over time, but should not be expected to correct problems by the next season. Deep tillage or sub-soiling can remove restrictive soil features.

Conclusion

The flood ripped through the entire densely populated coastal Orissa in the absence

of scarred beyond recognition. Government should have well formulated plans because flood is an annual scourage. Therefore with adequate will, with support of community, NGO and every departments of Government, calamities can be faced and human miseries can be reduced to the minimum. Since the flood seasons is June-October. Government is to take stock of preparedness and supplies of rations. Disaster management should be of permanent nature. It is high time that both Central and State governments lend to the subject of disaster management. It would be worthwhile that both the Centre and State should have separate department of disaster management. Immediate restoration, long and medium term action plan has to be drawn up and implemented by critical hydrologic and hydraulics analysis. The housing scheme like pucca building should be encouraged for flood-resistant construction. Drinking water supply pipe line should be connected to all flood prone villages from outside area. In delta areas wind resistant commercial plantation should be proposed in place of Banana and other similar crops. Cyclone shelters, afforestation programme and drainage improvement programme should be undertaken in coastal areas. Management with more scientific and technical acumen has now been observed to be the only viable alternative.

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Children are our most valuable natural resource. – *Herbert Hoover*



Impact of Development Project on the Displaced Tribals : A Case Study of a Development Project in Eastern India

Rajashree Mohanty

An Overview of Development Projects and Displacement :

Human, by nature is progressive and ever-since he witnessed the industrial revolution in the Seventeenth Century, he never looked back. This is the prime reason for which mankind has marched forward in a long journey towards economic development and prosperity. This along with the social and cultural progress of a nation is characterized as economic development. To have an uninterrupted growth of the country's GNP, man has applied Science and Technology to augment production, expand employment opportunities for the rising population and increase the productivity of the factor inputs. For this, basic and heavy industries were created, hydel projects were established, irrigation system were developed, roads and railways, ports & harbors were constructed, canals were dug, mines were excavated and power projects were opened in suitable areas.

However, the infrastructure projects though increases productivity and production to a great extent, are not unmixed blessings. They give rise to involuntary displacement thereby creating untold miseries for the oustees as has been experienced in the completed and ongoing projects. We have witnessed it not only in a single

country, but also across the globe. This has affected not only the developing countries alone, but also the developed world as well. Apart from the cost of displacement and relocation, there is also the problem of deforestation, loss of agricultural land, environmental degradation, and marginalization of the weaker sections. These adverse effects are called the 'backwash effects.' The benefits of 'spread effects' are enjoyed by the nation at large while it is the local population that bear the brunt of the backwash effects. But it is a pity that most of the projects are cleared on the basis of cost-benefit analysis which is solely based on the economic loss and gain completely ignoring the social cost of a project.

Development Strategy in Independent India:

Ever-since India embarked on the path of planning there started a series of infrastructure projects, be it Basic and Heavy industries, Dam Projects, Power Projects or railway lines. Several hydel projects were constructed to generate power to run the industries and supply irrigation water to the dry farm lands, apart from flood control. This led to a revolution in the field of crop production, what is called the 'Green Revolution' that enabled a food scarce country like India to export food grains. Pandit Jawaharlal Nehru had described the Dam Projects as the 'Modern Temples of India' as such projects bring in prosperity to a



region and to its large number of people. These Projects, no doubt helped a lot in achieving the goals like power generation, flood control and supply of irrigation water to the fields, but alongside it physically uprooted sizable number of people who lost their home and hearth and shattered their culture and kinship linkages built over several centuries and generations.

Most of the development projects particularly in the State of Orissa were constructed in areas dominated by the tribal leading to displacement of people from their homeland. The rehabilitation measures extended by the project authorities have so far remained very nominal. Numerous studies have been made by scholars to point out the loopholes in the rehabilitation measures that proved beyond doubt that not more than 25 percent of those displaced during 1950-1980 have been rehabilitated properly (Hansda, 1983:23). As per the estimate of Fernandez, Das and Rao (1989) the number of people in India who have been displaced and not rehabilitated properly between 1950 and 1980 is over 11.5 million.

The displaced, who generally belong to the most disadvantaged communities of the Indian societies, are pushed into impoverishment, marginalization and further backwardness and are often found to have pushed below the threshold of poverty. Most development-displacement-resettlement studies have focussed on the deteriorating living conditions and pauperization of the oustees, inadequacies of rehabilitation and resettlement, lack of basic amenities to the oustees, loss of livelihood, breaking of kinship ties and above all the non-restoration of the pre-displacement economic condition of the displaced.

Development and Displacement in Orissa: Orissa is one of the backward States of the

country. It however possesses vast deposits of various valuable minerals and other resources, which remained unutilized and underutilized due to various reasons. The State saw the setting up of large development projects like multipurpose river valley projects- Hirakud Dam, Rengali, Upper Kolab, Indravati, Subarnarekha etc. Large industries — Rourkela Steel Plant, NALCO, HAL and the like. Besides several private sector projects have either set up or signed MoUs with the State Government to start their units which include industrial giants Tata, Jindal, Birla, POSCO and others. But what is painful is the large-scale involuntary displacement of weaker sections, particularly the tribals. The findings of many studies relating to displacement and resettlement present a dismal picture. However, most of them have not been able to present an accurate picture of the socio-economic status of the oustees in the post-displacement period vis-à-vis their position in the pre-displacement era.

Statistical data indicates that a large portion of the project affected families belong to the tribal group. Since the tribal belt is invariably rich in mineral deposits, they are affected much by the ongoing power, mining and industrial projects. Conservative estimate reveals the percentage of tribal among displaced families in the ongoing and pipeline development projects will be as high as 80%. Different studies put the number of already displaced at more than 10 lakhs and those adversely affected in varying degrees at 50 lakhs. Table-1 displays the magnitude of displacement in various development projects in Orissa during 1950-1993.

Objectives of the Study

Keeping the aforesaid objectives in view and looking at the sufferings of the Substantially Affected Families (SAFs) in general and the tribals in particular an empirical study was undertaken



to find out the status of the displaced tribal families in the post project period and also to identify the factors responsible for non-restoration of the former standards of livelihood. However, the broad objectives with which the empirical study was undertaken are the following:

Assess the status of the displaced tribals:

- (i) Find out the extent of livelihood restoration of those affected
- (ii) Identify the factors responsible for non-restoration of livelihood and
- (iii) Recommend on the basis of research findings specific critical areas that need to be looked in to by the policy makers and implementing agencies for more effective resettlement and rehabilitation measures for the displaced persons in general and tribal displaced persons in particular in development projects.

Geographical Coverage of the Study and the Sample :

The study on the basis of which the present report is based has been undertaken on the sample displaced tribal families of Mahanadi Coal Fields (Ib Valley) project located in Jharsuguda district, situated in the tribal Pocket of Orissa. A total of 104 sample tribal households are covered in this study selected using stratified random sampling method.

Methodology :

For collecting empirical data a number of sociological and anthropological research tools were used. Some of the major research tools used for the study are:

- (i) Interview schedule.
- (ii) Focus Group Discussion.
- (iii) Participatory Rural Appraisal.

(iv) Case Study

Overview of the Development Projects under Study :

As has already been mentioned above, the research article has been based on an empirical study conducted in a development project ‘*Mahanadi Coal Fields Ib valley.*’ Therefore it is essential to describe about the project in brief so as to give a background in respect of the development project under study.

The Project: Mahanadi Coal Fields Limited (MCL)

Orissa’s coal deposits are mostly concentrated in two regions - Talcher Belt in Angul District and the Ib Valley Area in Jharsuguda District and in the State and mining is carried out by the Mahanadi Coal Fields Limited (MCL), a subsidiary of Coal India Limited (CIL).

In the Ib Valley area, five (5) open cast-mining projects are in operation affecting 19 villages. Of them 130 families belonging to 2 villages have been displaced. In all 1782.20 ha. of land was required for the project by the project authorities.

The Ib Valley Project has affected 19 villages involving a total number of 1306 families. A total of 90 families were displaced (homestead oustees), who were resettled in Madhuban Nagar. Of them 52 belonged to Scheduled Tribes, 2 to Scheduled Castes and 36 belonged to other castes.

Compensation by MCL: The MCL provided 10 decimals of homestead land to each of the oustees in the Madhuban Nagar resettlement colony to construct their own house of choice with provision of separate plots for all adult members of the household. But it was noticed that the dwelling conditions of the non-tribals are comparatively good with pucca houses with



concrete or asbestos roof while those of the tribals are thatched with *Khapar* roof in a bad condition. At the time of the study, it was found that this colony is situated near the Lajkura open cast mines and blasting causes vibrations to the houses thereby creating panic among the inhabitants and some of the houses in the sample study area were seen broken due to blasting.

For the loss of agricultural land, compensation at the rate of Rs.20,000/- per acre was given. A shifting allowance of Rs.2000 to each household and job to one member in the MCL according to their eligibility criteria were also provided. The homestead land at Madhuban Nagar was on *Gochar* land, which could not be converted to homestead land though the company sources confirm the payment of Rs.89,58,343/- to the Govt. of Orissa for the purpose.

Basic Amenities Provided by MCL: Towards the improvement of the socio-economic condition, the MCL Authorities had made provisions for School, Health Centre, Community Centre, Market Complex, Drinking Water, Electricity, Well, Road, Worshipping Centre, Anganwadi Centre etc. Though five (5) dug wells were sunk by MCL for drinking water, but now PHD supplies water to the colony, but the supply does not cover the whole colony.

People's demand for a pond for bathing purpose has not been addressed by the project authorities and the displaced people who have been resettled still use the nullah that becomes dry during summer, thereby causing hardship for the people.

Though MCL has provided a building for health care centre in the colony, it served no purpose as it lacks doctors, medicines and other facilities. As a result, the people of the colony have no choice, but to depend on the Brajarajnagar

Hospital for their health care needs. Likewise the community centre and the streetlight services provided by MCL have since then become dysfunctional due to lack of maintenance.

The information collected through interview schedules conversed through 100 PAFs, 70 of whom are from tribals proved that forced displacement causes significant changes (economic, social and cultural) in the lives of the project displaced families in general and tribal displaced families in particular. The main findings of the present study which are the impacts of development projects on the tribal displaced families are summarized below.

Impact of Development Project on Displaced Tribals :

On the basis of the empirical study conducted on the displaced families of Ib Valley Coal Mines, the following are some of the important impacts that have been revealed from the analysis of data by the researcher:

1. *Decline in Joint Family System:* The pre-displacement level of 40 nuclear and 60 joint families was changed into 74 and 26 respectively with both tribal and non-tribal families showing the same trend of breaking down of joint family to nuclear families. This is a general feature noticed in most of the development projects like MCL.

2. *Landlessness:* India being a farm dominated society with agriculture as the main occupation, displacement from land, removes the main foundation on which people's productive systems, commercial activities and livelihood are based. Unless this foundation is reconstructed elsewhere or replaced by steady income-generating employment, landlessness sets in and the affected families are impoverished. In most of the cases/projects, land for land, norm could not be



followed. But cash compensation is inadequate to make up for the loss of land. This impact has serious implication in the current project under study and therefore needs special consideration by the project implementing agencies in general and the policy makers formulating strategies for the impacted people of development projects at government level.

3. Joblessness and increase in the proportion of workers: When people were displaced from their habitat, they lose their means of livelihood. Creation of new jobs or alternative sources of income for them becomes very difficult since the oustees do not possess any skill to learn new methods of earning their livelihood. Hence those who were owners of the means of production before displacement have now become daily wage earners. In the Ib Valley Project, taken up for the study, though the MCL authorities followed the policy of providing a job to each displaced family, the other members of the displaced families remained jobless. The policy also discriminated against the landless labourers, artisans, share croppers and petty businessmen among others.

4. Homelessness: Loss of house and shelter may be only temporary during the transition period for most of the displaced. But for some, homelessness remains a permanent feature. The project authorities in Ib Valley only provided homestead plots while the displaced persons have themselves built their houses. Again when a split occurs in the family, those who leave the family become homeless.

5. Food insecurity: Forced displacement increases the risk of chronic food insecurity. In India, crops are grown to provide food to the family while vegetables are grown in the kitchen gardens that take care of the food needs of the family. Surplus is also sold in the market. But

forced displacements deprive the oustees from their former resource of livelihood rendering them landless. Even when homestead land was provided, the oustees could not properly reclaim and level the hilly area. In the Ib Valley project, the displaced families have to buy everything including food items from the market.

6. Loss of access to common property: For the poor people, particularly, the landless and otherwise asset less people, loss of access to common property (forest lands, water bodies, grazing land, etc.) leads to a major deterioration in their income and livelihood levels. Such lost resources are rarely compensated by the Government in the relocation sites. There are also frequent conflicts between the host population and new settlers over the use of forest land and other government land. As a result, the resettler do not get fuel wood and other minor forest produce, which they used to collect from the forests in their old habitat.

7. Social Disintegration: Forced displacement tears apart the social fabric of the oustees. Production systems are dismantled, kinship groups and family systems are often scattered and cultural identity of the people is under threat. Social and community networks that help people to cope with poverty through exchange of food and clothing, mutual help with farming, building houses and caring children are disrupted. Social disintegration has been a major impoverishment risk in all the projects undertaken. In the Ib Valley Project, the mutual help arrangement and other socio-economic relationships have been totally disrupted.

8. Increased Morbidity and Mortality: Loss of ancestral and homestead land, less no access to health care facilities, the psychological trauma caused thereby and the food insecurity together



often leads to serious diseases. There is also the danger of parasitic and vector born diseases in the relocated sites because of unsafe water, poor sewerage etc. In fact, lack of food, unhygienic living and environmental degradation in the new place were found in the project area to have a serious impact on the health of the oustees. In the Ib Valley project, pollution caused by coal dust and frequent blasting has caused skin diseases, eye irritation, gastric disorders, diarrhoea and other ailments. Though medical centers have been opened in the resettlement colony they are dysfunctional in the absence of the doctors.

The findings of empirical study in the project resettlement areas and the analysis of the empirical data gathered from the study reveals that the following situation prevails in the resettlement area and to the displaced people in general and the tribal displaced families in particular (as majority of the sample households were tribals):

- The general socio-economic condition of the oustees has deteriorated significantly.
- Socio-economic inequalities have widened.
- The cropping pattern has changed drastically.
- Dependence on trees and livestock has reduced substantially.
- Increase in the proportion of agricultural labourers.
- Increasing trend towards nuclear family.
- Poor dwelling conditions of the oustees.
- Improper use of compensation money.
- Rise in the incidence of indebtedness.
- Drastic reduction in the socio-economic condition of women in the PAFs.

Critical Areas of Concern :

The Key findings of the empirical study on the Impact of Development Project on the displaced Socio-Economic condition of the tribal families in Ib Valley Coal Mine Project clearly reveals that the vast majority of them live a life of penury and hardship in the post displacement period. Development projects have made the life of the oustees in general and tribal displaced families in particular more miserable and they have been further impoverished and languishing in poverty. The following are some of the critical areas of concern which the researcher has flagged to be considered by the policy makers and the project resettlement agencies to look into for improving the socio-economic condition of the displaced tribal families in particular in Ib Valley Coal Mine project and in all take precautionary measures so that the such issues do not figure in case of the ongoing and pipe line projects.

a) *Lack of basic amenities:* - Most of the development projects failed to provide basic amenities to the displaced people, which is a critical area of concern.

b) *Non-availability of wage work:* Avenues of wage work are severely restricted in the resettlement colonies, forcing many oustees to migrate to places outside the district and even the State.

c) *Decline in the Role of Women and Relationship in the Family:* Women play a vital role in the family, community and society. But after displacement, their income has either dwindled or has come to a halt altogether. They have become totally dependent on their husbands or sons for household expenditure. This made their role and status very limited.



d) The cordial and intimate relationship of the pre-displacement period is now disrupted. Decrease in family income have created conflicts and bitterness among them.

e) Problems arising out of cash compensation: Most of the project authorities pay cash compensation to the PAFs, which is often misutilised by the male members on consumer durable items or liquor. Increased alcoholism has led to a rise in crimes in these areas.

f) Increasing difficulties in arranging marriage for Daughters: Women oustees now face great difficulty in getting married because of the demand for more dowry. Use of cash compensation on the marriages leave the family pauperized.

Conclusion :

In view of these after effects of displacement, especially on the tribals it is necessary not only to identify, avoid and mitigate risks in each development project that entails displacement, but also to focus on benefits over and above compensation and rehabilitation for damages as well as benefit sharing arrangement. A prudent approach demands long term commitments, financial and institutional guarantees and the use of professional approach in dealing with the issues of social development of indigenous people. Constant monitoring by technically competent independent observers can go a long way in ensuring more effective resettlement and rehabilitation arrangements in case of the displaced families which can end up in not only restoring the pre-displaced living condition of the millions of displaced families but also in substantially bringing in improvement in their socio-economic condition in the post-project period.

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Problems in Reconstructing the Social History of Buddhism in Orissa

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Introduction:

Attempts to carry out research on a comprehensive social history of Buddhism in Orissa involve several challenges. The foremost among them is the paucity of written documents. We get the first glimpses on Orissa Buddhism from *Tripitaka* texts like the *Mahavagga* and *Majjhimanikaya*. After this, the annals are blank till the time of Asoka. The Asokan edicts give us important information on some aspects related to the subject. This is followed again by nearly four centuries of silence. Some of the gaps in our understanding can be filled with the help of Srilankan Pali chronicles like the *Dipavamsa*, *Mahavamsa*, *Dhattuvamsa*, *Buddhavamsa* etc. *Jataka* stories like *Kalinga Jataka* and *Kalinga Bodhi Jataka* also contain bits and pieces of information. Besides, commentaries on canonical texts like *Anguttara Nikaya* and *Theragatha* come to our aid. But none of them enables us to reconstruct a clear chronological picture of the social dimension of Buddhism in the region.¹ Even for the subsequent period, we are forced to rely on fragmentary materials like inscriptions and travel accounts of Hiuen-Tsang. A very important source of information is the historical account left behind by the Tibetan monk Lama Taranatha. But this was written in the 16th

century and is not fully reliable. These are the constraints which researchers constantly face.²

How do these difficulties affect our attempts to reconstruct the social history of Orissa Buddhism? In this paper, we will try to address this question.

At the outset we must clarify what social history means. Conventional histories are generally written from a political angle. In the context of Orissa, it is customary to periodise the past in terms of the ruling dynasties. Thus, historians talk about different periods like the Mauryan or Asokan period, Sailodbhava period, Bhaumakara period, Somavamsi period, Ganga period, Gajapati period etc.³ It is believed that the history and age can be captured by laying emphasis on the royal dynasties. A social history will be different from such dynastic histories. It focuses on the common people and the lives led by them in the past. Such a history is not concerned with kings and their heroic exploits, but with peasants, labourers, traders, artists, artisans, soldiers, women, travelers, poets, saints, tribes, outcasts and so on. It explores the dimensions of castes, class and gender, and raises questions related to dominance, resistance and subordination. Social history is also concerned with beliefs, customs, traditions, rituals, practices



and life styles of the people. More importantly, it pays attention to social change and continuities across the centuries, which will give us a better picture of human history than the monotonous story of dynasties, kings, wars and conquests. All these make social history an exciting field of study.⁴ But it is also highly challenging because of the limited information available to us on many of the issues involved in it. What challenges do we face as far as the social history of Buddhism in Orissa is concerned? Let us try to explore this question.

Caste:

It is a well known fact that caste has been one of the biggest social realities in India since the ancient period. The Purusha Sukta of the *Rig Veda* tells us that Brahmans were born from the mouth of Brahma, Kshatriyas from His chest, Vaishyas from His thigh and Sudras from His feet.⁵ This is the first known reference to caste system in India. In the subsequent centuries, caste crystallized into a dominant social institution. Buddhism rose as a rebellion against the hierarchy prescribed in the Purusha Sukta. In the 'Agganna Sutta' of the *Digha Nikaya*, the Buddha has severally criticized the view that Brahmans came forth from the mouth of the creator. According to the Buddha, "it is common knowledge that the wives of the Brahmans having menstrual discharges are apparent, also they are becoming pregnant are apparent; also they are bearing children and nursing them are apparent. These Brahmans, although born from the female organs of generation, are saying, 'only the Brahmin class is noble; other classes are lowly. Only the Brahmin class is fair; other classes are dark. Only the Brahmans are off springs of the Brahma, who are developed in His breast, are born from His mouth, descended from Him, created by Him and heirs to Him'. They are slandering the Brahman, also telling lies and also bringing forth much demerit for themselves".⁶

The above words make the Buddha's views about caste systems very clear. There is severe criticism to caste system in this passage. All lofty claims made by Brahmans about their own status are set aside here. They are transformed into ordinary human beings who are not different in any way from men and women belonging to other castes. Thus Buddhism began as an eclectic religion which admitted people belonging to all castes and classes into its fold. We must now ask an important question. Did Buddhism flourish as an eclectic faith even in Orissa? In order to answer this question, we need at least some information about the following questions. What was the caste background of the monks and nuns who joined the Sanghas in Orissa? Did people belonging to lower castes occupy any high positions in the major monasteries and centers of learning like Ratnagiri, Udayagiri, Lalitagiri, Langudi, Khiching, Dhaulī, Achyutarajpur etc? Were monks and nuns from lower castes marginalized in any way due to their Sudra status? Which were the castes that dominated Buddhist establishments in Orissa? Unfortunately, none of these questions can be answered satisfactorily. Information regarding them is not to be found in any of the available written sources. Inscriptions, religious and philosophical texts, travel accounts and other documents are entirely silent about them. As a result, it becomes impossible to estimate the impacts of Buddhism as a means of social emancipation in Orissa. This is not a small hurdle for those interested in the social history of Buddhism in the region.

Peasantry:

Let us now turn to the peasantry. All the Buddhist sites in Orissa are located in the vicinity of wetlands known for their long history of paddy cultivation.⁷ These wetlands are among the most fertile ones in the Indian sub-continent.



Throughout its history, paddy was one of Orissa's chief commodities of export. It brought rich income to the State through land revenue and other internal tolls as well as through balance of trade. This paddy-centered economy was the result of a large peasant population without which it would not have been possible to carry out intensive agriculture. Paddy cultivation is labour intensive; unlike plantation crops, where the requirement of labour is relatively less.

Hiuen Tsang reports that there were hundred monasteries in Odra (central Orissa) with ten thousand monks. Monasteries and monks in Kosala (western Orissa) were also as numerous as is Odra.⁸ To maintain these large establishments, the constant supply of food grains had to be ensured. This might have been one of the reasons why monasteries were set up close to the paddy growing wetlands. The early sites of Dhauli and Jaugada were surrounded by paddy fields. Sites which came up later also follow this pattern. The Virupa-Chitrotpala valley in Jajpur district is highly fertile. Here, we come across Ratnagiri, Udayagiri, Lalitagiri, Langudi, Kolangiri, Vajragiri and so on. The Prachi valley of Puri district is another area rich in Buddhist antiquities. This area commands a huge output of paddy. Other examples include Boudh, Achyutarajpur, Khiching, Tarapur, Ayodhya, Aragarh etc. All these point to a very close symbiotic relationship between Buddhist monasteries and the peasantry.⁹

Now, what kind of relationship did the monasteries share with the paddy growing peasants? This is a vital question as far as the social history of Buddhism is concerned. The presence of monasteries as grain-clients helped to generate vast employment potentials in the local agricultural networks. In other words, it changed the life of the common peasantry to a significant

extend by providing a constant source of livelihood. Yet, we do not have any written documents which can help us to narrate this story of change and transformation. The peasantry is absent in contemporary written records of ancient Orissa. As a result, this is not possible to draw a proper picture of the impacts of Buddhism on the peasantry or on the role of peasants in the maintenance of the monastic institutions. This is another huge obstacle for students of the social history of Orissa Buddhism.

This problem is not unique to Orissa or to the social history of Buddhism. Historians working on agrarian history and peasant history have been encountering this problem for a long time. Broad generalizations about peasants have been made by theorists and social scientists. They have also tried to understand the processes which transformed peasants into the working classes in the modern west. Yet, substantial research on their everyday life in the ancient and medieval periods is yet to commence. We cannot expect any first-rate study when written documents are not available to us. The same fate is shared by the peasantry in the social history of Buddhism in Orissa.

Women:

Caste and peasantry are not the only features missing in the written records on Buddhism from Orissa. Women are equally conspicuous by their absence. The existing documents do not give us enough information on women and their history in Orissa Buddhism. As a matter of fact, women have had a marginalized presence in the Buddhist Sanghas throughout India.¹⁰ We get information about some powerful lay women devotees like Khema, Patachara, Migaramata (Visakha), Uppalavanna and Ambapali. Apart from this, there is very little data



on the social aspects of women and their presence in the Buddhist networks. Some historians have argued on the basis of inscriptions that women formed a considerable section of the donors to different monasteries and places of worship like Sanchi.¹¹ Even then, very little is known about nuns and their socio-economic backgrounds.

It is believed that Buddha was opposed to the entry of women into the order. There is an interesting debate in the *Cullavagga* where Ananda makes a request to Buddha to allow women into the order. The Buddha is initially very reluctant to accept this idea. But Ananda manages to convince him.

The situation in Orissa does not seem to be different either. It is really unfortunate that we have absolutely no information on Buddhist women from the region. Not a single text talks about Buddhist nuns or lay women in Buddhist Orissa. The *Dhattuvamsa* says that Khema carried the tooth relic of the Buddha to the king of Kalinga. This is perhaps the only exception we have on hand. But Khema was not a resident of Kalinga. She belonged to the mid Ganga valley. We can, therefore say that women Buddhists in Orissa were among the most marginalized sections of the ancient Orissan Buddhist society. Reconstructing their history is not just difficult, but also impossible.

Artisans:

Orissa is known for its rich heritage of Buddhist art and architecture. A large number of images have been recovered from more than five hundred sites in the state. The lower Mahanadi valley is particularly rich in ancient Buddhist sites. Apart from the well known sites of Ratnagiri, Udayagiri, Lalitagiri and Langudi, there are many other locations like Radhanagar, Vajragiri,

Khadipada, Kolanagiri, Gokarneswar, Kshmeswar, Kaima, Bhabanipur, Ganapatipur, Tarapur, Yogimunda etc known for their Buddhist antiquities. These are all in the Jajpur District. The neighbouring districts of Cuttack, Kendrapara, Jagatsinghpur and Puri are also rich in Buddhist remains. Mention may be made of places like Kendupatana, Baneswarnasi, Salepur, Indupur, Icchapur, Maniabandha, Kalyanapur, Khaduapada, Mahanga, Jambu, Panasapur, Nikirai and so on.¹²

Outside the lower Mahanadi valley, we have impressive Buddhist sculpture and architecture at places like Achyutarajpur, Khiching, Boudh, Ayodhya and other places. The sculptures include those of the Buddha in various postures like *Abhaya* and *Bhumisparsha*. Vajrapani, Padmapani, Tara, Vajratara, Heruka, Manjusri, Jambala and Hariti are some of the other deities represented in the sculpture. There are also a large number of finely carved pillars, reliefs, railings, votive stupas and door frames in different parts of the state.¹³

We must ask an important question here. Who were the artists and artisans who made these sculptures? Where did they come from? Were they natives of Orissa or did they come from elsewhere? Who appointed them to execute these works? Was it the royal dynasties, local chiefs and elites, or the monasteries themselves? In what ways were they remunerated? Were they paid in cash or in kind? What status did these artisans enjoy in the society? Did they have a respectable status or were they subjected to oppression? All these are very important questions as far as the social history of Orissa Buddhism is concerned. But it is deeply disappointing to note that none of the written documents, including inscriptions, tell us anything about them. The artisans are totally invisible in written records. Not a single name has



survived. This is a pitiable situation. The artisans created great marvels of beauty which have survived for more than thousand years. But the memories of them are lost forever. The dreams, the anxieties, the passions, the pain and the joy experienced by these artisans can be recollected only through the speechless status they created. The world has been cruel to them in not preserving even the name of a single artisan.

Conclusion:

The purpose of this paper was to identify the problems which we face in studying the social history of Buddhism in Orissa. As we have seen, this is not an easy task. The non-availability of adequate written source is the greatest hurdle we encounter. Practically no information is to be found in any of the sources on the caste backgrounds of the Buddhist monks and nuns. Similarly, we know next to nothing on the role played by the peasantry in sustaining the great Buddhist centers of Orissa. Women are also thoroughly absent from all records of Orissa Buddhism. The artists and artisans who created hundreds of great monuments and sculptures have also remained outside the extant records. We can actually multiply the number of missing groups in these documents. For example, traders have made immense contributions to the growth and spread of Buddhism in the State. However, records are not very eloquent about them. Similarly, we have to rely only on speculation while discussing about groups like potters, carpenters, weavers, wood-cutters, coal miners, blacksmiths etc, who catered to the day to day requirements of Buddhist establishments. It is also difficult to say anything about tribes beyond the fact that they were being constantly transformed into peasants.¹⁷ Without proper knowledge about these groups, any attempt to write the social history of Buddhism in Orissa is bound to remain incomplete.

Notes:

1. In the context of Ganga valley, the existence of a wide range of sources helps overcome this problem to some extent. A very good study of Buddhism's social dimensions in Ganga valley is Uma Chakravarti, *The Social Dimensions of Early Buddhism*, Munshiram Manoharlal, Delhi, 1996.
2. For a survey of the sources on Buddhism in Orissa, see N.K. Sahu, *Buddhism in Orissa*, Utkal University, Bhubaneswar, 1958.
3. Many examples can be cited for such dynasty-based understanding of Orissa history. The most popular among them is K.C Panigrahi, *History of Orissa*, Kitab Mahal, Cuttack, 1981.
4. Illuminating insights on the concept of social history can be found in Sumit Sarkar, *Writing Social History*, Oxford University Press, New Delhi, 1997.
5. *Rig Veda* 10.90.
6. Steven Collins, *Agganna Sutta*, Sahitya Akademi, New Delhi, 2001.
7. A survey of land forms in different parts of Orissa can be obtained from the State Gazetteer and respective District Gazetteers. Also see B.N. Sinha, *Geography of Orissa*, NBT, New Delhi, 1971.
8. Sahu, op. cit, p. 57.
9. A brief survey of important Buddhist sites and settlements in Orissa is given in Sunil Kumar Patnaik, *Buddhist Heritage of Orissa*, Mayur Publications, Bhubaneswar, 2000.
10. Women in Buddhism has been dealt with exhaustively in I.B. Horner, *Women Under Primitive Buddhism, Almswomen and Laywomen*, E.P. Dutton and Co, New York, 1930. Also see Chakravarti op. cit. and relevant essays in Kumkum Roy, *The Power of Gender and the Gender of Power: Explorations in Early Indian History*, Oxford University Press, New Delhi, 2010.
11. Roy, op. cit.
12. Patnaik, op. cit.; Harish Chandra Prusty, "Discovery of Early Medieval Sites and Monuments in the Coastal Districts of Orissa", *The Fourth World*, 26-27, 2007-08, 67-80.
13. Ibid.
14. This argument is made in an all-India context in Brajadulal Chattopadhyaya, *The Making of Early*



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His Excellency the Governor Shri Murlidhar Chandrakant Bhandare awarding the champion of the champions trophy to Mr. K.Kundru

Childhood is the kingdom where no one dies. - *Edna St. Vincent Millay*



Dasharathi Pattanaik - The Father of Library Movement in Orissa

Braja Paikaray

When we think of Utkal Gourab Madhusudan Das, the picture of a frail person dressed with coat, jacket, pant, boot, long Advocate's gown, a turban on the head having bold look in the eyes with a fat law book on his side comes to our mind's eye. Similarly when we imagine of Dasharathi Pattanaik we visualise the picture of a tall, frail barebodied Khadi clad oldman having an Oriya turban (Theka) of red napkin on the head, a Khadi bag on the shoulder and a long lathi with his right hand. Though from outward appearance he seems like a common man in reality he was a great and uncommon personality of Orissa. As his life's only ambition and mission was to create awareness among the people of our state regarding the necessity of libraries he can be rightly designated as the father of library movement in Orissa.

Late Dasharathi Pattanaik was born in the year 1907 in a little known village namely Udaypur in the district of Nayagarh. By his sheer will power and sincere effort he could be able to keep his foot print in the literary and cultural fields of Orissa overriding the iron barriers of little education, economic scarcity and under-developed rural atmosphere. In stead of indulging his 90 years span of life in family affairs he had preferred to include himself among innumerable elites, poets, writers, bureaucrats and politicians

of Orissa and in course of time had become their beloved "Dasia Aja" from Dasharathi Pattanaik.

Though I had heard his name previously I had the rare opportunity of meeting "Dasia Aja" for the first time in the residence of eminent poet, writer and lawyer late Ramesh Chandra Dhall introducing myself to 'Dasia Aja' late Dhall said that "Braja happens to be the nephew of Saheed Dibakar Parida, the pioneer of Ranapur Praja Rebellion and is the founder President of state level Saheed Raghu-Dibakar Smruti Committee. Moreover he is an Advocate at Bhubaneswar Court and is a writer and poet. Patting my back Dasia Aja told me that he has gone through my articles and poems from different daily newspapers and magazines. Then he urged me to donate him four annas only. It was a pleasant surprise for me. I felt amused and gave him four *annas* at once. He further advised and told me that "you may pursue and practise the legal profession for a living but do not stop writing." I became spellbound and nodded my head with applause. In course of time I became known and close to Advocate Prabir Pattanaik the son of "Dasia Aja."

By sheer will - power and continuous endeavour "Dasia Aja" could able to establish "Banchhanidhi Pathagar" an excellent library in which he has preserved more than 50 (fifty)



thousand books in different languages, 65 (sixty five) thousand magazines and periodicals. there are also 5 (five) thousand palm leaf manuscripts which are in fact more than 100 years old.

He has established Sri Aurobindo Sangrahalay (a nice museum) which has housed rare collections of old records and valuable letters of distinguished personalities. There are over 42 (forty two) sections in this museum. The foremost and exceptional collections preserved in the museum are (1) Radiating soil of Hiroshima city of Japan after 2nd World War (2) Fragmented pieces of Berlin wall of Germany (3) Soil Collected from surface of moon and (4) fossils of Dinosaur.

The Art and craft gallery adores old art and craft pieces like Patta paintings, contemporary paintings and also rare sculptures. The armoury

section contains cannons, swords etc. from medieval to modern times.

He has established "Jadumani Sahitya Sansad' named after the great Oriya poet Jadumani which holds cultural and literary conferences, seminars, exhibitions and honours distinguished persons of the State in the fields of art, culture, literature and social service etc.

Dasharathi Pattanaik breathed his last in 12th September 1997. But he has become a source of inspiration and legendary figure for the future generation for his missionary zeal of establishing the Orissan heritage in the world platform.

Braja Paikaray, Advocate and Notary Public,
Bhubaneswar Court, Bhubaneswar-14



Hon'ble Chief Minister Shri Naveen Patnaik felicitating brilliant students reading in schools managed by the Department of ST & SC Development, Minorities & Backward Classes Welfare. Hon'ble Ministers Shri Lal Bihari Himirika, Shri Ramesh Chandra Majhi and Principal Secretary, ST & SC Development Department Shri Santosh Sarangi are also present.



Effect of Global Warming and Climate Change on Coastal Zones and Sea Level

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The World's population remains concerned about the effects of climate change. Devastating effects of global warming and climate change world over are now a regular phenomenon. Man by nature has the inherent trait of insatiability. His priority for accelerated growth and development for fulfilling his luxuries and desires has exploited the nature to its core. Now it is the nature's turn to bounce back. As we failed to follow Gandhiji's sagacious message "the earth has enough to satisfy people's need but will never have enough to serve their greed". Due to the inequitable use of the natural resources which are non renewable in nature, harmful gases are released in the atmosphere which resulted in climate change in the whole Asiatic region and in whole world.

Global warming is one of the greatest environmental, social and economic threats facing the planet. The warming of the climate system is unequivocal, as is now evident from observations of increase in global average air and ocean temperatures, widespread melting of snow and ice, and rising global mean sea level. While the world's climate has always varied naturally, the vast majority of scientists now believe that rising concentrations of green house gases in the earth atmosphere, resulting from economic and demographic growth over the last two centuries

since the industrial revolution are overriding this natural variability and leading to irreversible climate change in the global climate system that supports the planet's basic life support functions.¹

Emergence of global warming due to climate change is the new and most talked subject of the day and rightly as it being the most threatening issue for very existence of life on the earth. It has been well documented that the green house gases like CO₂, CH₄, N₂O HFC_s,

PFC_s, SF₆ are increasing alarmingly and every year temperature is rising due to these green house gases by about 0.2 degree centigrade indicating that the temperature will rise by nearly 5 degrees within a few years, if we do not bring emissions of green house gases down to the 1992 levels.

Rising temperature very significantly flared during last few decades which was not seen in several centuries earlier. Carbon dioxide is one of the most responsible gases of global warming which is an outcome of fuel combustion and the acceptable level of 326 PPM is already raised to about 396 PPM. In addition to this the other gases although small in concentration have several thousands time potential of global warming to that of carbon dioxide and namely the hydrofluorocarbons, perfluorocarbons and



sulphur hexa fluoride which are having potential of 11,700,6500 and 23,900 times higher respectively than that of CO₂ to degrade ozone. Therefore, it is an urgent need to concentrate on phasing out or curbing these green house gases. We have to combat these at any cost and achieve sustainable development at the same time. Rise in sea level as well as increase in surface air temperature, abnormal monsoon, seasonal rainfall, frequent droughts, severe storm incidence, recession of some glaciers in Himalayan regions, changes in temperature, precipitation and humidity, all these affect significantly the quality and quantity of human life. Overall resultant impact of all these areas affected with climate change cause greater loss to agriculture, horticulture, aquaculture, medicinal plants, yields from dairy cattle and decline in fish breeding.

Nature always gives us plenty of warning before doing anything drastic and by the same token, sea gives us a good many years to protect our landmass from her transgression. As sea level rise accelerates due to global warming coastal India faces inundation. Although sea level rise is inevitable, the inundation of coastal India is not, and certainly it is not a *fait accompli*, if we decide to initiate collective action, in a scale comparable to the mass movement led by Mahatma Gandhi, we could successfully combat the rising sea, atleast for a good few centuries. In this article I propose to discuss the effects of Global Warming and Climate change on Coastal Zones and sea level, and emphasize the preventive measures that could be undertaken to save coastal India from the ravages of the rising seas.

EFFECTS OF GLOBAL WARMING ON COASTAL ZONES AND SEA LEVEL :

Current scientific research regarding the effects of global warming points out the immediate

as well as far reaching consequences of this phenomenon. According to scientists, the rising temperature of the earth's surface would spell down for the planet in the long run. The consequences of global warming on the coastal zones are one of the major concerns among scientists. Rise in sea levels, a direct impact of global warming and climate change is the key factor threatening the coastal areas of the world.

The coastal zones of the world are mostly populated because of reasons like fertile soil, opportunity for the development of fishing and shipping industry and so on. Global warming and the subsequent rise in sea levels would cause frequent floods in the coastal zones. The effects of global warming would be first felt on these coastal zones.

How does Global Warming affect marine biodiversity ?

The rate of marine biodiversity loss is higher today than ever before, with various species struggling to adapt to the changes inflicted on their habitat by humans. Most scientists agree that one of the greatest man-made hazards to this plant and animal diversity in our oceans is global warming. Though scientists are not sure just how the effects of global warming will affect marine life in the future, the rise of ocean temperatures and sea levels already poses a danger to oceanic biodiversity.

Increasing levels of greenhouse gases and carbon emissions are released into the atmosphere by vehicles, factories and farms. These gases trap the earth's heat, which then warms the planet as a whole, including the ocean. As ocean temperatures rise as a result of the warming, multiple species of marine animals, that requires specific atmosphere for their habitat will be forced



to shift their normal locations. However, some species will be unable to relocate due to various barriers, and will have to either adapt to the warmer climate or risk extinction. And when one species dies out, this will greatly affect the other marine life that depends upon it. Already, we see many types of marine mammals being prodded further and further into northern waters to find an appropriate habitat, and someday soon these animals will have nowhere else to turn. Global warming has caused significant glacier melting over the past few decades, and the subsequent increases in sea level have an effect on coastal ecosystems and the species that depend on these habitats to live. With the proposed building of sea walls in these coastal areas to protect human communities, marine animal species are threatened, as their normal migration routes toward feeding and breeding areas will likely need to be altered.

Warmer temperatures are also predicted to change the ocean's areas of great primary productivity, where marine plant and animal life thrive and where sea mammals come to find prey. Since the population and health of marine mammals depend on their prey, these changed feeding locations will greatly affect marine animal activity, as they search for food in other places and adjust their migration routes accordingly. Additionally, as ocean warmth continues to rise and carbon dioxide from the atmosphere is absorbed, marine biodiversity is predicted to suffer further due to an increase in acidity in the water.²

Effects on Humans :

It is hard to predict exactly how severely global warming will affect individual locations. The combination of violent storms, rapid changes in

local climates, disruption of the water cycle and extinction of plants and animals will probably cause local food shortages and disruption of infrastructure in some areas. The panic and anxiety over global warming will damage the world economy, as will the population squeeze when people in coastal areas are forced to move inland by rising water levels. No matter how you spin it, it's going to take a toll on the economy – at least in the short term.³

The global warming will alter normal weather and climatic patterns, including change in frequency or intensity of violent storms. The hypothesis is that warming ocean waters could feed more energy into high magnitude storms, such as cyclones and hurricanes causing a significant increase in their frequency or intensity. Middle latitude climate zone could sift northward by as much as 550 km over the next century. Extreme weather events such as frost, heat wave, floods, heavy precipitation etc. would likely to increase with increase in global temperatures.

Rise in sea level :

Although a precise estimate of the total potential rise in sea level is not possible at this time, there is consensus that the sea level will infect rise. The sea level along much of the US coast is already rising at a rate of 2.5 to 3.0 mm per year or about 10-12 inches per century. The causes of rise are thought to be two fold; thermal expansion of warm ocean water (primary cause) and melting of glacial ice (secondary cause). Mountain glaciers and snow cover have declined on an average in both hemispheres. Wide spread decrease in glaciers and ice caps have contributed to sea level rise. Projected globally average surface warming and Sea Level rise at the end of 21st Century for different scenarios are shown in Table -1.

**Table – 1**

Case	Temperature (Cat 2099 relative to 1980-99)	Sea Level rise (mat 2090-99 relative to 1990-99)
Constant year 2000 Concentrations	0.6 0.3-0.9	NA
B1 Scenario	1.8 1.1-2.9	0.18-0.38
A1T Scenario	2.4 1.4-3.8	0.20 – 0.45
B2 Scenario	2.4 1.4-3.8	0.20 – 0.43
A1B Scenario	2.8 1.7 – 4.4	0.21 – 0.48
A1 Scenario	3.4 2.0 – 5.4	0.2.3 – 0.51
A1F1 Scenario	4.0 2.4 – 6.4	0.26 – 0.59

* IPCC, 2007

The data since third assessment report of IPCC show that losses from the ice sheets of Greenland and Antarctica have very likely contributed to sea level rise over 1993- 2003 as mentioned in Table -2 below.

(Table – 2) Observed and estimated rate of Sea Level Rise

Source of Sea level rise	Rate of Sea level rise (m/100 years)	
	1961 -2003	1993-2003
Thermal expansion	0.042 ± 0.012	0.016 ± 0.05
Glaciers and ice caps	0.050 ± 0.018	0.077 ± 0.022
Green land ice sheets	0.05 ± 0.12	0.21 ± 0.07
Antarctica ice sheets	0.14 ± 0.41	0.21 ± 0.35
Observed total sea level rise	0.18 ± 0.05*	0.31 ± 0.07**

IPCC, 2007

Data prior to 1993 from tide gauges ** After 1993 data are from satellite altimetry.

Flow speed has increased from some Greenland and Antarctica outlet glaciers, which drain ice from the interior of ice sheets. The corresponding increased ice sheet mass loss has often followed thinning, reduction or loss of ice shelves or loss of floating glacier tongue. The remainder of the ice loss from Greenland has

occurred because losses due to melting have exceeded accumulation due to snow fall.

Global average sea level rose at an average rate of 1.8 mm per year, during over 1993-2003, it is about 3.1 mm per year. Whether the faster rate for 1993-2003 reflects decadal



variability or an increase in the long term trend is unclear. The rate of sea level rise increased from the 19th to 20th century. The total 20th century rise is estimated to be 0.17 meter.

Various models predict that the rise may be anywhere from 20cm to 2 meter (approximately) in next century. The future projections of sea level rise under different emissions scenarios are given in Table 1. The projections include a contribution due to increased ice flow from Greenland and Antarctica at the rates observed for 1993- 2003 but these flow rates could increase or decrease in future. For example, if these contribution were to grow linearly with global average temperature change, the upper ranges of sea level rise for SRES scenario shown in Table-1 would increase by 0.1 to 0.2m. Increase in atmospheric CO₂ concentration lead to increase in acidification of oceans.

Projections based on SRES scenarios give reduction in average global surface ocean pH of between 0.14 to 0.35 units over the 21st century. When considering a rise in the sea level, we must be concerned with the hundreds of millions of people who live in low-lying areas of developing countries. The double impact of a rising sea level and more frequent and powerful cyclones and other tropical disturbances would have devastating effect on people in developing countries e.g. two cyclones that hit Bangladesh in the last 25 years killed more than 400000 people.⁴

COASTAL ZONES IN INDIA :

The holistic data of sea level reveals high variability along the Indian coast line with an increase along the Gulf of Kutchh and West Bengal line and decrease along Karnataka coast. The observations indicate a long term average rising trend of 1mm / year in sea level and a projection of rise in a sea level in the range of 46.59 cm by the end of twenty first century. The result of

preliminary assessment indicates the vulnerability of Indian coast lines due to sea level rise, tectonic movement and prevalent hydrographs and physiographic.⁵

The northern most part of the east coast of India, where the many distributaries of the Ganges and the Brahmaputra have created the vast delta, in fact the largest delta of the World, which unfortunately is barely above sea level is the most vulnerable. Bulk of this Ganges Brahmaputra deltaic system is situated in Bangladesh, and the rest in the Indian state of West Bengal, which thus is the most vulnerable state in India. The riverine Orissa that lies immediately to the South of West Bengal is also very vulnerable for the deltas it hosts, created by the Subarnarekha, the Budhabalanga, the Baitarani, the Brahmani, the Mahanadi and her distributaries, and the Rusikulya, in a traverse from the north to the South.

Orissa has an extensive coastline measuring 480 Kms, bestowed with rich diversity, which accounts for 8% of the total coastline of India. Mangroves, Sea grasses provide vital breeding, nursery and feeding areas for a number of marine species and contribute significantly towards the commercial fishery of the State. The bountiful coastal area encompasses the unique Chilika lagoon, Bhitarkanika one of the richest and diverse mangrove ecosystem endowed with, largest rookery of Olive Ridley and largest repository of estuarine crocodile.

Worldwide attention is focused on the conservation of Olive Ridley Sea Turtle (*Lepidochelys Olivacea*) in Orissa as about 50% of its world population come to Orissa coasts for nesting, and they constitute about 90% of the population of sea turtle along Indian coast. One of the major threats to the Olive Ridley turtle along the Orissa coast is identified as the sea fishing



activities. Olive Ridleys usually mate between October to February, when they congregate in the shallow coastal waters for prolonged periods, making them vulnerable to the fishing nets and propellers of the trawlers. The other threats to sea turtles are; loss of mangrove forest, modification of the nesting beaches, gill nets used for fishing, strong illumination around nesting beaches, that disorients the adult turtles as well as the hatchlings, large scale vessel movement in congregation zones severely disturb mating and breeding, nests and eggs are destroyed by predators like dogs, jackals, hyenas, etc., and due to beach erosion.⁶

Further the south along the east coast appear the huge deltas laid by the Godavari and Krishna river systems, and the Penner in the State of Andhra Pradesh, followed by the canvery delta of the Southern most State of Tamilnadu. All these deltas being low-lying are vulnerable to inundation when sea level rises. Although the West Coast of India does not host large deltas, is not immune from the threats of sea level rise. Kutch region of Gujrat, greater Bombay and Southern parts of Kerala, will be utterly devastated by the rising seas. An one meter rise of sea level will inundate 1,810 square km of land in Gujarat, 1220 square km in West Bengal, 670 square km in Tamil Nadu, 550 square km in Andhra Pradesh, 480 square km in Orissa, 410 square km in Maharashtra, 290 square km in Karnataka, 160 square km in Goa and 120 square km in Kerala. No doubt the enormity of the problem India faces due to sea level rise.

Sea level rise could have a number of physical impacts on coastal areas, including loss of land due to inundation and erosion, increased flooding and salt water intrusion. These will adversely affect coastal agriculture, tourism, fresh water resources, fisheries and aquaculture, human settlements and health. Rising sea levels threaten the survival of many low lying island

nations, such as the Maldives, Marshall Islands and lowlying coastal areas.⁷

Valuable coastal ecosystems will be at serious risks. Coastal areas contain some of the World's most diverse and productive ecosystems, including mangrove forests, coastal reefs and sea grasses. Lowlying deltas and coral atolls and reefs are particularly sensitive to changes in the frequency and intensity of rainfall and storms. Coral will generally grow fast enough to keep pace with sea level rise but may be damaged by warmer sea temperatures. Ocean ecosystems may also be affected. In addition to higher sea levels climate change could reduce sea ice cover and alter ocean circulations patterns, the vertical mixing of waters and wave patterns. This could have an impact on biological productivity, the availability of nutrients and the ecological structure and functions of marine ecosystems.

Various natural forces will influence the impact that higher sea levels will have coastal areas are dynamic systems. Sedimentation, physical or biotic defenses (such as coral reefs), and other local conditions will interact with rising sea water. For example, fresh water supplies in coastal zones will be more or less vulnerable depending on changes in fresh water inflows and the size of fresh water body. The survival of salt marshes and mangroves forests will depend in part on whether the rate of sedimentation is greater than or less than the rate of local sea level rise. Sedimentation is more likely to exceed sea level rise in sediment rich regions such as Australia where strong tidal currents redistribute sediments than in sediment starved environments such as the Caribbean.⁸

MEASURE TO COMBAT THE RISING SEAS AND PROTECT THE COASTAL ZONES :

Costal nations have a particular interest in safeguarding their coast lives with peculiar ecological characteristics the coastal zone is a



meeting point for land, sea and inland waters. Coastal zones have rendered significant contributions in the development of civilizations. In the past, human contact grew across seas. At times, it also turned into a battleground for power and foreign domination. India is one of the leading coastal nations in the world. Apart from being rich in minerals, it has potential for exploitation of tidal energy, and ocean thermal energy for the benefit of development. Ecologically significant, the coastal zone in India is endowed with a very wide range of coastal eco-systems like mangroves, coral reefs, sea grasses, salt marshes, sand dunes, estuaries and lagoons which are characterized by distinct biotic and abiotic processes.⁹ Developmental measures in the zone have, no doubt created problems. Mushrooming of housing colonies, selection of the coast for industrial sites and conversion of lands for non-coast uses, hit at the back bone of the self-sustaining traditional economy of coastal villages. The development of harbours and urban centres in the coastal belt led to degradation of the natural habitat and eco-system. Pollution from municipal wastes, deadly chemicals and effluents increased. Mechanisation of fishing industry resulted in monopolization by vested interests and deprived the traditional fisherman from their livelihood. In turn, over exploitation of natural resources resulted in eco-malady. The deteriorating condition of the coast lines necessitated wise planning and regulation of coastal activities which led to the formulation of Coastal Regulation Zone (CRZ) Notification in the year 1991.¹⁰ The notification defines and classifies coastal zones and lays down procedure for their protection.

The legal regime of coastal management in India came into force in the year 1991. The Central Government issued the Coastal Regulation Zone (CRZ) Notification¹¹ by virtue of its power under EPA, to take all such measures that are necessary and expedient for the purpose

of protecting and improving the quality of the environment.¹² The CRZ Notification declares limits of and prohibitions in coastal regulation, permitted activities and classifies the zones into four categories for the purpose of regulation. The CRZ Notification was finalized in the year 1991, but amended several times afterwards.

CLASSIFICATION OF COASTAL REGULATION ZONES :

CATEGORY -1 (CRZ-1)

Areas that are ecologically sensitive and important, such as national parks / marine parks, sanctuaries, reserve forests, wild life habits, mangroves, coastal coral reefs, areas close to breeding and spawning grounds of fish and other marine life, areas of outstanding natural beauty / historical heritage areas, areas rich in genetic diversifying, areas likely to be inundated due to rise in sea level, consequent upon global warming and such other one, as may be declared by the Central Government or the concerned.

Authorities at due State / Union Territory level for time to time.

Area between the low Tide Line and the High Tide Line.

CATEGORY II (CRZ-II)

The area that have already been developed upto to close to the shore – line. For this purposes, developed area “ is referred to as that area within the municipal limits or in other legally designated urban area which is already substantial built up and which has been provided with drainage and approach roads and other infrastructural facilities such as water supply and sewage mains.

CATEGORY – III (CRZ-III)

Areas that are relatively undisturbed and those which do not belong to either category – I or II. These will include coastal zone – the rural



area (developed and undeveloped) and also areas within Municipal limits or the other legally designated urban areas which are not substantially build up.

CATEGORY IV (CRZ – IV)

Coastal stretches in the Andaman and Nicobar, Lakshadweep and small island, except those designated as CRZ-I, CRZ-II or CRZ-III.

The development or construction activities in different categories of CRZ areas shall be regulated by the concerned Authorities at the State / Union Territory level. Use of corals and sand are banned for construction purposes, dredging and under water blasting in the around coral formations are prohibited. In the case of Andaman and Nicobar Islands, no new construction shall be permitted within 200 meters of the HTL. In the case of Lakshdeep islands and small islands, the size of the island is a factor in determining the distance from the HTL within which construction is permitted. The distance shall be laid down for each island in consultation with experts and with the approval of the Ministry of Environment and Forests. Keeping in view the land use requirements for specific purposes vis-à-vis local conditions including hydrological aspects, erosion and ecological sensitivity.

PHYSICAL LIMITS OF ZONES :

A Coastal Regulation Zone (CRZ) consists of coastal stretches¹³ of seas, bays estuaries, creeks, rivers and backwaters which are influenced by tidal action. They extend upto 500 meters from the High Tide Line (HTL). The land between the Low Tide Line (LTL) and HTL also is declared as a CRZ. The line upto which the highest water flow reaches the land during spring tide is known as the HTL. The distance from the HTL shall apply to both sides in the case of rivers, creeks and backwaters. On sufficient

reasons to be recorded, this can be modified on a case to case basis, in the coastal Zone Management Plan (CZMP) of the States or Union Territories. However, the distance shall not be less than 100 metres or the width of the creek, river or back water, whichever is less.¹⁴

PROHIBITION AND EXCEPTIONS :

The CRZ Notification lays down not only certain prohibitions, but also exceptions to the prohibitions. Setting up of new industries and expansion of existing industries are prohibited.¹⁵ However, projects of the department of atomic energy and non-polluting industries in the field and other services in the CRZ of special economic zone (SEZ) are not prohibited. Some other exceptions are salt harvesting by solar evaporation of sea water, desalination plants and storage of non-hazardous cargo such as edible oil, fertilizers and food grains within notified parts. Manufacture, handling storage or disposal of hazardous substances.¹⁶ also fall within the prohibition. However transfer of hazardous substances from ships to ports, terminals and refineries and vice versa is allowed. Facilities for receipt of Petroleum products and liquefied natural gas (LNG) and facilities for re-gasification may be permitted within areas other than CRZ-I which consists of ecologically sensitive and important areas. This permission is subject to safety regulations and subject to further terms and conditions for implementing, ameliorative and restorative measures in relation to the environment as may be stipulated by the Ministry of environment and Forests.

Discharge of untreated wastes and effluents are dumping of municipal wastes as landfills or otherwise is prohibited¹⁷ There is total prohibition on dumping ash or any wastes from thermal power station.¹⁸ Land reclamation or such other acts disturbing the natural course of sea



water are allowed only for purposes of construction of ports, harbours, jetties, wharves, quays, bridges and sea links and other facilities. On the otherhand, reclamation for commercial purposes such as shopping and housing complex, hotels and entertainment activities is impermissible.¹⁹ Mining of sands, rocks and other substrata materials, except rare minerals not available, outside CRZ, is prohibited. However, separate mechanism of permission is provided for mining of sands in the Union territory of Andaman and Nicobar Islands and all permissible activities are regulated by a clearance mechanism.²⁰

There are separate guidelines for construction of beach resorts / hotels in the designated areas of CRZ III for temporary occupation of tourists and visitors. Construction can be done only with the prior approval of the Ministry of Environment and Forest and is to be landscaped with vegetal cover. In ecologically sensitive areas.²¹ Construction of beach resorts / hotels shall not be permitted.

From Regulation to Sustainable Management :

The destruction caused by tsunami waves in certain regions of the country has proved to be a real wake up call and aroused more enlightened opinions on the problems of coastal management. It was found necessary to redesign management policy to check intrusion of ecologically malign projects into the coast, and to have more concern to the security of the local communities on the coast. Nobody can deny the fact that good coastal management needs the involvement of all stakeholders, from organizations of coastal villagers to industry and facilitators like conservationists, environmental NGOs and scientists.²²

The Swaminathan Committee,²³ appointed to review the CRZ Notification

recommended a paradigm shift from a rigid regulation to a sustainable management of the coast. It identified the crucial problems like population pressures, increasing housing needs, expanding tourism and hotel industry sand mining, commercial demands on fragile ecosystems and impact of industrial projects on coastal zones.²⁴ The importance of the territorial sea in maintaining its relationship with the coast was stressed so as to widen the concept of CZM to include the territorial waters.

Integrated Management :

The integrated coastal area management (ICAM) should consider coastal resources as common property. Region specific planning, participatory and decentralized decision-making strategy and fair, transparent and due hearing before clearing projects were recommended as compulsory parts of potential development activities in the coast. It was suggested that different from the present system in the CRZ Notification, defence related projects are to be subject to assessment process in order to reduce the resistance of local population.²⁵ There is the need to distinguish clearly between the genuine needs of local communities and those of commercial interests. Every efforts should be made towards sustainable utilization of all coastal resources.²⁶

Overcoming Coastal Woes :

According to Swaminathan, amendments to CRZ Notification led to commercial and industrial expansion harmful to coastal areas. Many measures are suggested to overcome the difficulties.²⁷ Instead of building seawalls, it will be advisable to initiate a programme of raising bio-shields and coastal green belts.²⁸ Protecting mangroves, taking up sheltered plantations along the habitations and preventing destruction of sand dunes, mudflats and lagoons will go a long way in



providing bio-defence against tsunami like natural disasters. Earthen bunds can also be encouraged wherever possible.²⁹ Construction of huts and houses should be totally prohibited at locations where shoreline advances towards the ocean, due to shore defence measures undertaken by the government.³⁰ Open spaces are essential. Coastal tourism and recreational facilities may be promoted in identified tourism potential areas.

The changing Role of Authorities :

The Role of coastal zone management authorities needs to be enlarged from the sole function of policing the coast conservation to one of sustainable and integrated management. Authorities at national, state and district levels are to be reconstituted such that they have representatives of local communities, community based organizations and non-governmental organizations. Institutional structure shall consist of :

- (i) A separate division in the Ministry of Environment and Forests to handle CZM :
- (ii) National Board for Sustainable Coastal Zone Management and
- (iii) National and State / Union Territory level CZM authorities.³¹

Hence, it is noted that the absence of inter departmental and Central – State coordination is the biggest obstacle at present in fostering a sustainable coastal zone management strategy.³² The CRZ Notification has received both bouquets and brickbats.³³ People became more and more aware of the importance of coastal environment. Urgency is felt to prevent major development activities along the coast.. In spite of these positive aspects of the CRZ Notification, destruction of mangroves, coral reefs and breeding sites and illegal constructions in prohibited areas continue to a considerable events. These evils are due to

lack of will and sufficient enforcement machinery in the state. Hence, the very first step in the preventive action to combat the rising seas to save our coasts is creation of awareness among the masses through a comprehensive education programme to ensure their active participation. In the second stage we have to embark upon a truly epic programme of coastal engineering works in a scale unprecedented and perhaps at least ten times bigger than the endeavours of the Dutch in Holland in the last 50 years.³⁴ who could be able to construct their Delta works to protect their land that lies 6m below Sea level.

Other Strategies for meeting the challenges of sea level rise are :

- ◆ Developing Mangrove and non-mangrove Bio-Shields to minimize the impact of coastal storms and sea water inundation.
- ◆ Promoting Sea Water Farming through agri-acqua farms.
- ◆ Promoting below sea level farming as already practiced by farmers in the Kuttanad area of Kerala.
- ◆ Breeding Salinity tolerant crop varieties for cultivation in coastal areas, based on genetic engineering techniques.
- ◆ Preparing contingency plans for the settlement of climate refugees.³⁵

JUDICIAL ATTITUDE :

In considering the role of the judiciary in environmental governance, there are two issues that need to be considered. The first is the role of the judiciary in interpretation of environmental law and in law making and the second is the capability of jurists to effectively interpret the increasingly cross linked issues brought to their attention. The way forward to promoting the effective use of environmental laws as an



instrument for translating sustainable development policies into action will require the balancing of environment and developmental considerations in judicial decision making.

Courts in India have had the opportunity of scrutinising various aspects of coastal zone management. A few cases were critical of the attempts of the Central Government to dilute CRZ norms for beach resorts. In a case *S. Jagannath V. Union of India*.³⁶ the Supreme Court held that the aquaculture industry is not the one which is directly related to water front or which directly needs foreshore facilities. It is pertinent to note that all exempted activities are to be undertaken without adverse impact upon the ecology of the coastal zone. Prohibition against fish processing units does not extend to fish cultivation and natural fish drying in separate permitted areas or to their modernization. Therefore conditions exemption is granted in this case. A couple of other cases were on the indifference of coastal states and Union territories to accept the mandates of the CRZ Notification. Certain cases examined the impact of development measures as well as of the indiscriminate aquaculture practices in the coast.

The Supreme Court in *S. Jagannath Vs. Union of India*.³⁷ also made it absolutely clear that agriculture lands, salt pan lands, mangroves wetlands, forest lands, lands for village common purpose and land meant for public purpose shall not be used for construction of shrimp farming. The slogan of sustainable development obviously has its influence on this judgement.

In another case i.e. in *Sneha Mandal Co.Op. Housing Society Limited Vs. Union of India*³⁸ the impact of CRZ Notification on three development project on Mumbai coast was dealt with. The construction of the helipad in the region surrounded by human habitat was without

clearance either from Ministry & Environment and Forest or from State Coastal Zone Management Authority. The other projects for change of user from garden or playground to Housing purpose in CRZ was also without clearance from the authority. Both these projects were found to be violating CRZ norms. The State government were given directions to demarcate the zones in lines with the norms under CRZ Notification.

In *Citizen Consumer and Civic Action Group Vs. Union of India*³⁹ the Madras High Court dismissed a petition for demolition of construction as the construction activities were not hit by CRZ Notification as the area was booming with several developmental and construction activities.

In *Goa Foundation Vs. Diksha Holding Pvt. Ltd.*⁴⁰ the Supreme Court dealt with a case where the court had to decide whether construction of a hotel could be allowed in a Settlement area considered in the CZMP drawn by the Government of Goa and CRZ III. The court did not allow for construction of hotel in CRZ I where there is prohibition.

From the above it is clear that the judiciary has shown its interest for protection of coastal zone in the country.

Judicial response towards environmental protection is fortunately encouraging. Be it under penal law, torts, constitution or special statutes judiciary is ever vigilant to intervene in matters relating to protection of environment. The right to health environment is identified as part of the right to life under Article 21 of the Constitution. Of late, public interest litigations are also entertained not only as a measure to enforce public duty but also in seeing that the state is adopting the principle of sustainable development. Judiciary has now come to characterize this issue of environmental dehydration not merely a human right problem



but also a social problem and the duty of a judge as a social duty in dealing with problems of ecological imbalance.

In most environmental matters coming before courts, complex issues relating to the environment and pollution and science and technology are encountered. The constitutional courts have found it quite difficult to provide adequate solution to meet the requirement of public interest, environmental protection, elimination of pollution and sustainable development. In some cases, the court has referred matters to professional or technical bodies and in some instances it has appointed amicus curiae. The monitoring of a case as it progresses before the professional body (constituted by the courts) and the consideration of objections to the opinions raised by affected parties has again created complex problems. Further these matters sometimes require day to day hearing, as environmental situations can rapidly change and the writ courts are not always able to make urgent decisions. In such a situation, there is need for an alternative procedure that can be expeditious and scientifically adequate. Where a grave public interest is involved, the courts should seek help from other statutory bodies, which have an adequate combination of both judicial and technical expertise in environmental matters.

CONCLUSION :

The rapid human caused warming of the Earth over the last century carries serious consequences for our environment and health. While the economic costs of global warming may constitute upto 20 percent of the World's Gross Domestic Product (GDP) each year, an investment of just one percent of the annual world GDP by 2050 could reduce emission significantly and head-off the worst projected impacts of

global warming. Therefore, all the nations of the world should unite, cooperate and act now to ameliorate and reverse climate change as it should not be forgotten, "we have not inherited the earth from our ancestors, but have borrowed it from our children".⁴¹

What is required now is a holistic approach to mitigate climate change effects by all agencies and stakeholders through initiatives of awareness, training, capacity building and adopting more scientific approach towards development. The awareness of all stakeholders to climate issues is the key to enhancing preparedness and disaster proofing against the menace of global warming and climate change. There is a high value placed in our culture to the concept of living in harmony with nature. The time therefore has come for us to draw deep from this tradition and enable India to follow a path of ecologically sustainable development.

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If you steal from one author, it's plagiarism; if you steal from many, it's research. –Wilson Mizner



The Essential Commodities Law and its Enforcement in India

Ranjeet Mohanty

Human resource development of a nation is the barometer of its socio- cultural growth. This growth is mainly facilitated by the administrative efficiency depending upon the versatility and dynamism of the “socio – economic” legislations and their smooth implementation. However, in recent times the menace of bribery and corruption is plaguing progress, the curbing of which is *sine quo* for effective benefits of the essential commodity laws leading to balanced national growth.

Definition

The Essential Commodities Laws are socio – economic penal legislations for the control over the production, supply, distribution and trade and commerce there in. These are basic necessity articles for survival and meaningful sustenance which means and includes medicinal drugs¹, foodstuffs², petroleum products³, fertilizers⁴, hank yarn⁵ made from cotton, raw jute⁶ and jute textiles⁷, etc., as are listed to schedule provided in Section 2A of the Essential Commodities Act, 1955, at present containing 15 items. The Central Government is empowered to include any item of necessity whenever it feels so in the interest of the general public to the list⁸.

The Law relating to essential commodities basically controls the production, supply and

distribution, etc. the commodities paramount object of this being to secure equitable distribution and their availability at fair price.

The Principal Legislation in the Law is the Essential Commodities Act, 1955, amended in 2006, which extends to the whole of India and provides for diversification of powers governing the control over production, supply and distribution etc. of essential commodities. It forms along with The Essential Commodities (Special Provisions) Act, 1981 and The Prevention of Black Marketing and Maintenance of Supplies of Essential Commodities Act, 1980, the basic Legislative framework.

The provisions of Criminal Procedure Code, 1973, The Indian Contract Act, 1882, the provisions of the Indian Penal Code, 1860 and the Prevention of Corruption Act, 1988, etc. are invoked for procedural, jurisdictional as well as for registration of offences.

The major provisions of the Law are Section 3 (regulation through control orders), Section 5 (delegation of powers), Section 7 (penalties and prosecution for offences) of the Essential Commodities Act, 1955 and Section 5 (preventive detention of intending offender) of the Prevention of Black Marketing and Maintenance of Supplies of Essential Commodities Act, 1980.



Explanation

Deriving powers from Section 3 of Essential Commodities Act, 1955 the government i.e. Central, State and Union Territories issue Control Orders for regulation of respective commodity in the nature of The Cotton Control Order, 1986⁹; The Drugs (Prices Control) Order, 1995¹⁰; The Petroleum Product (Maintenance of Production, Storage and Supply) Order 1999¹¹; The Edible Oils Packaging Order, 1998¹²; The Sugar (Control) Order, 1966¹³; The Seeds (Control) Order, 1983¹⁴; The Fertilizer (Control) Order, 1985¹⁵; The Jute (Licensing and Control) Order, 1961¹⁶ etc.,

These control orders are full of ambiguities and this delegated authority also results in poor implementation, manipulation and increase in litigation. At present there are nearly 1 lakh cases pending in different Judicial forum relation to offences in essential commodities.

The execution and control are full of irregularities causing wastage of commodities, corruption and bribery in certain essential commodity like foodstuffs and kerosene, petroleum products etc. The medicinal drugs are also not free from adulteration and black-marketing.

The law is full of shortcomings and although the Essential Commodities Act has been finding sight from 1955/56 and also has been recently amended in 2006, it *prima facie* runs with both positive and negative defects as a result of which in the Country there is neither the control over production: a) over production leading to stocking of commodities in warehouses to rot and perish¹⁷; b) low procurement price forcing farmers to commit suicide burdened with debt ; nor over the supply and distribution of the essential commodities: a) rising prices; b) mal distribution¹⁸.

As observed by the Apex Court food grains worth of Rs. 31, 000 Crores have been siphoned off ¹⁹ through the public distribution system through bogus ration cards etc. and has been diverted to the open market not reaching the beneficiaries and needy consumers for whom the budgetary subsidy was meant. So also rising fuel prices has increased adulteration and rampant black-marketing activities, leading to a drop in quality of commodities available at inflated price *out of bounds* for the common man.

Although the Act of 1955 gives overriding effect in case of conflict with any other prevalent Law but this advantage has been used more to facilitate corruption resulting in mal distribution and defective supply of essential commodities. The negativities like red tapism, harassment in licensing of the retailers and genuine dealers and the general public at large encouraging the intending offender. Procedural delay and miserable failure of the prosecution in proving and establishing the allegations and lack of scientific investigation in matters have also proliferated crime in essential commodities.

Hon'ble Supreme Court has declared from time to time that such law be strictly and constructively interpreted and its objective of public welfare be upheld being the paramount object but still this has not produced positive result eliminating further harassment when the prosecution fails miserably in proving and establishing the allegations in cover up cases.

The recent upshot in the prices of essential commodities, the inflationary trend in foodstuff prices, petroleum products and fertilizers is a result of lack of control over production and price fixation, mismanagement by the executive to check illegal use of powers, failure to prevent hoarding, adulteration and black-marketing activities.



There is a need for forward and welfare oriented governance in the fields of supply and distribution and control over essential commodities production, etc. An alarming need is felt for a team of dedicated auditors and vigilance to monitor implementation of the law and control orders and their violation. Also a need is felt for dedicated machinery for execution of essential commodity related duties.

The bribery and corruption exists in the supply and distribution system due to the failed criminal justice system. Illegal dealing with rationed articles and adulteration of petroleum products is a crime under the Prevention of Black Marketing Act, 1980 and a case registered under the law must be tried in a Special Court constituted in each State for speedy and relevant remedy. However, several States are yet to establish such a Court, meaning that cases registered under the law in these States will have to wait for years to be decided through the regular Courts.

Position in The State of Odisha

Additionally, States like Orissa most frequently withdraw from prosecutions related to cases registered under the Essential Commodities Act as compared with other prosecutions. This shows not only the bias that various sub-ordinate governments have towards corruption within the public distribution system and fair price shops, but also the influence of the license holders on the governments. The State Governments and Union Territories should also issue various Control Orders to regulate various aspects of trading in Essential Commodities such as food grains, edible oils, pulses, kerosene, sugar etc. flexibly keeping in mind the interest of all stakeholders and the contemporary supply – demand – distribution curve with the making of profit as minor aspect. The record food production in the State has been

nullified by the lack of proper distribution and supply machinery.

The Central Government should regularly monitor the action taken by State Governments and Union Territories Administrations to implement the provisions of the Law. The items declared as essential commodities under the Essential Commodities Act, 1955 should be reviewed from time to time in the light of liberalized economic policies in consultation with the Ministries and Departments administering the essential commodities.

Confiscation of Vehicle and other independent proceedings and fine in lieu of offences as punishments are provided in the EC Act. The welfare legislations require constructive interpretation when dealing with the ambiguities in the Law such as Section 3 regarding control orders, section 6A providing Confiscation proceedings read with Section 7 dealing with confiscation and fine in lieu of confiscation. As aptly observed by the Apex Court regarding fine as punishment²⁰, whether it should not exceed the market price of the seized essential commodity or whether that of the market price of the vehicle carrying it for this purpose, it appears *prima facie* that there is some ambiguities in the section as it is not specifically provided that in lieu of confiscation of the vehicle a fine not exceeding the market price of the vehicle or of the seized essential commodity is to be taken as a measure. This issue needs to be clearly defined in the Essential Commodities Act as this has been prone to ambiguity and interpretation resulting in harassment.

As socio economic conditions are changing rapidly in India this fact may be some justification for discretionary powers conferred on the executive, but there is need for providing



adequate checks and safeguards to prevent the rampant abuse of power. A proper balance must be struck between administrative convenience, individual freedom and commodity control keeping the democratic objective of developmental welfare of the people and society in view.

The suggested changes arise from judicial assessments i.e. Case Laws of the Supreme Court, High Courts, etc. and expert opinion of connected public authorities such District Supply Inspectors of Civil Supplies Departments, Auditors of State Governments, etc.

Nevertheless, the Central Government has appointed in recent times various sub-committees to check and monitor this important aspect through the Union Consumer Ministry but, additional requirement is felt for the involvement of local bodies like Gram Panchayats for assessment of the implementation of the schemes of production, supply and distribution.

Assessment of Central Government Role

Upon the analysis of the control orders which are the mechanism for keeping abreast of the developing situation in a fast growing economy beset with the evils of hoarding, profiteering and black-marketing effectively to be dealt with analysis of the separate legislation, the Prevention of Black Marketing and Maintenance of Supplies of Essential Commodities Act 1980, reflects a lack of coordination between the implementation of the Law and for which a merger of the objects and procedure is required.

So also the Prevention of Black Marketing Act, 1980 needs to be extended to the whole of India which at present excludes the State of Jammu and Kashmir.

Secondly, a public servant found guilty of offence or abetment for offences relating to essential commodities should be strictly and separately punished away from the normal punishment as provided under the Prevention of Corruption Act, 1988, as it is a heinous crime through Special Courts established for this purpose.

Recently, Hon'ble Apex Court has directed the Ministry of Food and Agriculture, Government of India for distribution of the excess foodgrains free of cost among the poor and needy persons instead of wasting those and allowing to rot in godowns²¹. The delay in executing such direction of the Hon'ble Apex Court has been seriously viewed by their Lordships and their Lordships observed that their direction is not advisory in nature, rather mandatory²². The intentional delay generates curiosity towards the nexus and soft corner on part of the Central Government and Food Corporation of India towards the alleged offenders and license holders.

A comprehensive and exclusive implementation mechanism and enforcement agency needs to be designed for sound implementation of this basic needs Law along with periodical assessment and review through local bodies.

Conclusion

The provisions of Section 2(a) (i) to (x) as amended in 2006 is short sighted and only the restrictions imposed should have been relaxed and the Act should have been made the Essential Commodities (Management) Act as in this age of globalization regulation is traditional and certain managerial flexibility is the need of the hour. Unless this is done there will be increase of litigation as regards the definition of various



essential commodities e.g. tea, bricks declared by the Supreme Court not to be essential commodities²³.

Under Section 6A, provision for confiscation of essential commodity and the vehicle confiscation provision is defective and ambiguous and needs a relook taking into consideration contemporary realities²⁴. Provision in Section 6 B should be modified for the issue the notice of confiscation to the owner only to make it prudent and bring the actual offender liable. This will be more effective to realize the object of the act to curb the offences and "...or from whom it is seized"²⁵ may be deleted as because confiscation can be done only from the owner of the commodities and the vehicle. Otherwise there is no reason for issue of notice to person from whom it is seized if he is not the owner and the commodity and carrier can be confiscated to the State.

Payment of interest must be made compulsory in cases of the sale of confiscated Essential Commodity along with the sale proceeds under Section 6C once there is acquittal of the accused upholding principles of natural justice.

The provision under Section 10 does not make all partners liable for offences by firms leaving scope for sleeping partner to go scot free who are actually active but sleeping partners as per the present provisions of the Law resulting in clandestine and *benami* transactions. Amendments should be made to make all partners liable and put the onus on them to disprove allegations against them including, sleeping partners.²⁶

To deter frivolous prosecution strict penalty must be compulsorily imposed in case there is a "miserable failure of prosecution to prove and establish the allegations."²⁷ As the

judiciary takes a very constructive view of the provisions of the law and does not interfere with the execution of the law in antagonistic manner as reflected from the recent decisions²⁸ no room should be left for misuse of the Law by the prosecution.

Last, but not the least, there is an urgent need for a fresh relook at the Law in the light of the drawbacks and problems faced in its implementation for proper coordination and monitoring, to ensure utility of commodities and check on offences increasing versatility in the control over the production, supply and distribution etc. through the local bodies and involvement of the local beneficiary people by an effective feedback system, suitably amending the Law so that the beneficiaries and other stakeholders including the poorest of the poor gain a reasonable advantage and help.

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Fear always springs from ignorance. – *Emerson*



Trends and Dimensions of Rural Poverty in Orissa

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Asima Sahu

Orissa shows the highest incidence of poverty at 46.6 per cent in 2004-05 among the major states in the country. The overall percentage of poor has dropped by merely 2 percentage points from 48.6 per cent in 1993-94 to 46.6 per cent in 2004-05. Percentage of rural poor has dropped 2.9 percentage points from 49.7 per cent in 1993-94 to 46.8 per cent in 2004-05. This paper deals with the trends and dimensions of rural poverty in Orissa. It shows that the trends of rural poverty are highly fluctuating over the entire period of analysis from 1957 to 2005 in Orissa. The incidence of rural poor is 47% and the incidence of calorie poor is 79% in 2004-05. The vulnerable sub-groups are southern region (73%) and followed by northern region (59%), the scheduled tribes (76%) and scheduled castes (50%) across social groups, the agricultural labourers (65%) and other labourers (52%) across household type in rural areas in 2004-05.

Introduction:

Orissa has been one of the poorest states among the 15 major states in India. It shows the highest incidence of poverty at 46.6 per cent in 2004-05 among the major states in the country. The incidence of poverty has hardly changed in the State. The overall percentage of poor has dropped by merely 2 percentage points from 48.6 per cent in 1993-94 to 46.6 per cent in 2004-05. Percentage of rural poor has dropped 2.9 percentage points from 49.7 per cent in 1993-94 to 46.8 per cent in 2004-05. Thus, poverty has remained virtually invariant over a 11-year period despite the fact that per capita income of the state has increased by 48 per cent during this

period. The elasticity of poverty with respect to per capita income is as low as 0.084 which indicates very little percolation of growth to the poor in the state. This unfortunate development is surprising since realization of faster poverty reduction has been a main argument for higher growth itself. In fact, incidence of poverty is recorded a downward trend since mid-1970s at the all-India level. It looks like the development experience of Orissa is an exception among the major states of India.

Poverty in Orissa:

Development in Orissa began in the 1940s and escalated during the post



independence era in the 1950s, with the introduction of planned development. The state has been operating on the assumption that the development of Orissa's immense reserve of natural resources would lead to all round development of the state and thereby also alter the conditions of the poor. However, Orissa still has a very large number of poor population. The proportion of poor in Orissa has always remained higher than the national average. There was not much decline in the state poverty in 1970s. The decline gained momentum in the 1980s and it seems to be negligible in the 1990s. It declined by less than 0.3 percentage points per annum for rural Orissa. According to various Planning Commission Reports, in Orissa 180 lakh people were living below the poverty line in 1983, which declined to 161 lakh in 1993-94 and it reached at 179 lakh in 2004-05. A large reduction took place particularly between the period 1983 to 1987. Thus, the number of poor in Orissa has risen after 1993-94. Table-1 shows the percentage of poor and rural poor living in Orissa from 1973 to 2005.

Table-1: Percentage of poor in Orissa from 1973-2005

Year	Total	Rural
1973-74	66.2	67.3
1977-78	70.1	72.4
1983	65.3	67.5
1987-88	55.6	57.6
1993-94	48.6	49.7
2004-05	46.6	46.8

Source: Government of Orissa, Economic Survey, 2009-10

Table-1 shows the percentage of poor living below the poverty line in Orissa in total and in rural Orissa from 1973-74 to 2004-05. Data reveals that in 1973-74, 66.2 percentage of people were living below the poverty line in the state, which increased to 70.1 per cent in 1977-78, declined to 65.3 per cent in 1983, to 55.6 per cent in 1987-88, to 48.6 per cent in 1993-94 and again declined to 46.6 per cent in 2004-05. Poverty in Orissa started declining after 1978; decline was more pronounced between 1977-78 and 1987-88 (i.e. 14.5 percentage points). Similarly, in rural Orissa, 67.2 per cent of people were living below the poverty line, which increased to 72.4 per cent in 1977-78, again reduced to 67.5 per cent in 1983, to 57.6 per cent in 1987-88, and to 49.7 per cent in 1993-94 and finally reduced to 46.8 per cent in 2004-05. Between 1993-2005, poverty has declined only 2 percentage points and rural poverty has declined 2.9 percentage points. Though, poverty is reducing over the period in Orissa, the rate of reduction is not significant and the percentage of poor is too high.

Rural poverty in Orissa is still very high after six decades of Independence of the country. An earlier study by Mahendra Dev (1992) had revealed that in between 1961- 62 to 1986-87, around 65 percent of rural population in Orissa were living below poverty line instead of the quoted figure of 48.3 percent as estimated by the Planning Commission. Dubey, A. (2002) made a study on Calorie Consumption and Nutritional Deficiency in India: A Disaggregated Analysis from 1993-94 and 1999-00. According to NSS data, there seems to be substantial differences between the income/consumption measures and calorie poverty measures. The average normative calorie requirements (which form the basis for the Indian poverty norm), have undergone changes since it was derived. The norm appears to have declined



over the 1980s and 1990s. According to the calorie poverty measure, poverty in Orissa as a whole declined between 1993 and 1999. The trend for coastal Orissa is similar for the two measures (decline by about 15 percentage points). But for both the southern and northern region, the calorie measure shows important differences, with (a) a decline in the 2nd half of the 1990s, and (b) much smaller differences between coastal and other parts of Orissa. Therefore, this paper made an attempt to study trends and various dimensions of rural poverty in Orissa. It has divided into two parts. First part deals with the trends of rural poverty from 1957 to 2005 and the second part deals with the various dimensions of poverty in rural Orissa.

Trends of Poverty in Rural Orissa:

After the discussion of poverty scenario in Orissa, the present paper is to study the trends and various dimensions of rural poverty in Orissa. There are three measures of poverty i.e. (i) head count ratio which measures the incidence of poverty, (ii) poverty gap which measures depth of poverty and (iii) squared poverty gap which measures severity/intensity of poverty. These three measures over the period from 1957-58 to 2004-05 in rural Orissa based on the NSSO survey reports are shown in the Table-2 and Figure-1.

Table-2: Trends of Poverty in Rural Orissa (1957-58 to 2004-05)

Sl. No.	NSSO Survey Period	Head Ratio	Count Poverty Gap Index	Squared Poverty Gap Index
1	1957-58	73.18	23.18	11.12
2	1958-59	71.88	18.96	8.47
3	1959-60	69.65	19.49	7.72
4	1960-61	72.61	20.12	8.28
5	1961-62	79.84	13.90	5.91
6	1963-64	59.35	17.95	7.46
7	1964-65	69.18	18.52	7.54
8	1965-66	73.74	18.28	7.80
9	1966-67	72.31	19.00	7.96
10	1967-68	74.70	19.98	8.44
11	1968-69	74.43	24.30	11.07
12	1969-70	79.03	22.90	10.63
13	1970-71	74.12	22.17	10.16
14	1972-73	74.20	23.69	10.95
15	1973-74	77.05	17.66	7.10
16	1977-78	72.38	20.44	8.95
17	1983	68.43	16.96	7.12



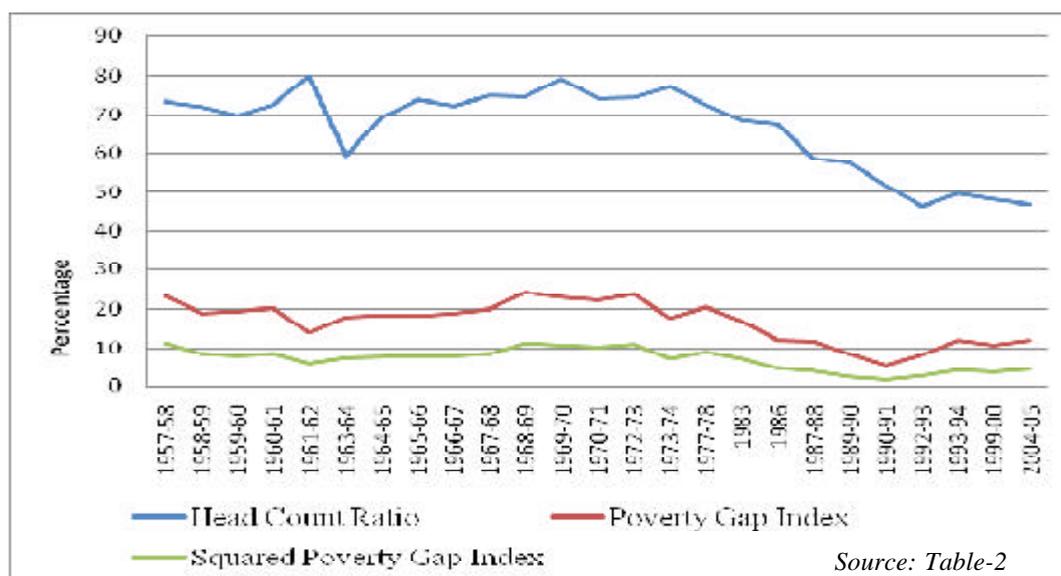
18	1986	67.53	11.95	4.46
19	1987-88	58.62	11.69	3.84
20	1989-90	57.64	8.45	2.40
21	1990-91	51.79	5.37	1.53
22	1992-93	46.39	8.19	2.53
23	1993-94	49.81	11.93	3.96
24	1999-00	48.13	10.77	3.45
25	2004-05	46.9	12.1	4.24
	Mean	66.51	16.72	6.92
	S.D	10.72	5.33	2.90

Source: i) *The World Bank (1997), India: Achievements and Challenges in Reducing Poverty, Washington DC. And published results of NSS, New Delhi,* ii) *NSS Reports of different rounds*

Table-2 represents the long- term fluctuation in the three indicators like poverty incidence, poverty gap index and squared poverty gap index for rural Orissa during the period 1957-58 to 2004-05. Data reveals that the poverty ratio figures are highly fluctuating over the entire period of analysis from 1957 to 2005 in rural Orissa. On the other hand, poverty gap index and squared poverty gap index reflect almost the same picture with different

rates of decline. The incidence was highest in 1961-62 (79.84 per cent) and lowest in 1992-93 (46.39 per cent). The poverty gap was highest in 1968-69 (24.31 per cent) and lowest in 1990-91 (5.38 per cent) and squared poverty gap was highest in 1957-58 (11.13 per cent) and lowest in (1990-91). From 1957-58 to 1973-74 the incidence of poverty was very much fluctuating in Orissa. But since 1973-74 it started reducing significantly.

Figure-1: Poverty Trends in Rural Orissa



Source: Table-2



The Figure-1 shows the long- term trends in poverty indicators like poverty incidence, gap index and squared poverty gap index for rural Orissa from 1957-58 to 2004-05. All the three trends of poverty are highly fluctuating over the entire period of analysis.

Dimensions of Poverty:

Poverty is a multi-dimensional concept. Here the study discussed incidence of poor and calorie poor across regions, by different social groups and by different type of households in rural Orissa. The estimation based on poor category refers to Monthly Per Capita Expenditure (MPCE) below the poverty line provided by the Planning Commission and calorie poor category refers to those below 2400 per capita in rural areas.

Incidence of Poor and Calorie Poor by Region:

The NSSO data divides the entire Orissa into three agro-climatic regions i.e, Coastal, Northern and Southern. For that reason the analysis is based on those regions. According to NSS data, the incidence of poor has experienced a large fall from 45 per cent in 1993- 94 to 27 per cent in 2004-05 in Coastal region. Southern region has experienced an increase in poverty by 4 percentage points from 68.8 per cent in 1993-94 to 72.7 per cent in 2004-05 and the Northern region has witnessed the biggest rise in incidence of rural poverty by 13 percentage points from 46 per cent in 1993-94 to 59 per cent in 2004-05.

Table-3: Incidence of Poor and Calorie Poor by region in Rural Orissa in 2004-05

NSS Region	HCR		Share	
	Poor (%)	Calorie Poor (%)	Poor (%)	Calorie Poor (%)
Coastal	27.4	64.6	27.1	40.1

Southern	72.7	91.5	28.9	22.8
Northern	59.1	79.1	44.0	37.0

Source: Mishra S. (2009)

Table-3 shows the incidence of poor and calorie poor by different regions in Rural Orissa in 2004-05. Data reveals that the incidence of poor is found to be highest in southern region (i.e. 91.5 per cent), 59 per cent in northern region and 27 per cent in coastal region of the state. Similarly, calorie poor is found to be more in Southern region i.e. 91 per cent, 79 per cent in Northern region and 64.6 per cent in Coastal region of rural Orissa. The share of poor are found to be more in northern region (44 per cent), 28 per cent in southern and 27 per cent in coastal region of Orissa. It indicates that there exists very marginal differences between southern and coastal region with regard to the share of poor. But the share of calorie poor is more in Coastal region i.e. 40 per cent, 37 per cent in Northern region and 23 per cent in Southern region during 2004-05 in rural Orissa. Thus, the incidence of poor and calorie poor are highest in rural part of southern region. The share of poor is highest in rural part of northern region and the share calorie poor is highest in rural part of Coastal region.

Incidence of Poor and Calorie Poor by Social Groups:

Rural poverty is also associated with social differentiation. Orissa has a very high percentage of scheduled tribe population, i.e. 22.13 per cent in 2001 as compared to only 8.01 per cent in All-India level, while the proportion of scheduled caste population is around the all-India average (i.e.16.53 in Orissa and 16.33 in India).



Table-4: Incidence of Poor and Calorie Poor by Social Groups in Rural Orissa in 2004-05

Social Group	HCR		Share	
	Poor (%)	Calorie Poor (%)	Poor (%)	Calorie Poor (%)
Scheduled Tribe	75.8	89.1	41.5	30.6
Scheduled Caste	49.9	73.5	18.7	17.3
Other Backward Castes	37.1	69.9	31.1	36.9
Others	23.5	65.3	8.7	15.2

Source: Mishra S. (2009)

Table-4 shows the Incidence of Poor and Calorie Poor by Social Groups in Rural Orissa in 2004-05. Data reveals that very high incidence of poverty prevails among the scheduled tribe and scheduled caste population in the state. The head count ratio is as high as 76 per cent among the scheduled tribe population and 50 per cent among the scheduled caste population compared to 37 per cent for Other Backward Caste group and 23 per cent for others in 2004-05. The scheduled tribe and scheduled caste population account for 60 per cent of the number of poor in the state as a whole while their share in total population is only 43 per cent (25.6% and 17.6% of the total rural population are scheduled tribes and scheduled castes respectively as per the NSSO estimates in 2004-05). What is more important is the fact that proportion of scheduled tribe remaining below the poverty line has increased from 71 per cent in 1993 to 76 per cent in 2004. There is no change in poverty percentage among scheduled caste population between 1993 and 2004. The two percentage points fall witnessed in poverty ratio for the entire population is

exclusively due to fall in 'other backward categories and Others' categories.

Similarly, the poverty in terms of calorie intake is very high among these backward caste people. The head count ratio is 89 per cent among the scheduled tribe population, 73 per cent among the scheduled castes population, 70 per cent among other backward castes and 65 percent among others. The share of calorie poor is found to be more among other backward caste population (36.9 per cent) followed by scheduled tribe population (30.6 per cent) rather than scheduled caste population (17.3 per cent) and others (15.2 per cent). Thus, incidence of poor and calorie poor are highest among scheduled tribe population. The share of poor found to be highest among scheduled tribe population and calorie poor found to be highest among other backward caste population in rural Orissa.

Incidence of Poor and Calorie Poor by Household Type:

Table -5: Incidence of Poor and Calorie Poor by Household Type in Rural Orissa in 2004-05

Household Type	HCR		Share	
	Poor (%)	Calorie Poor (%)	Poor (%)	Calorie Poor (%)
HHT-1	32.8	68.1	13.3	17.3
HHT-2	64.5	82.2	38.6	30.9
HHT-3	52.0	84.1	11.5	11.7
HHT-4	46.1	72.6	32.7	32.3
HHT-9	19.8	62.4	39	7.8

Source: Mishra S. (2009)



Table-5 represents the incidence and share of poor and calorie poor by household type. The present study is based on rural households. So it is important to see what type of households are falling under poverty in rural areas. In rural areas, household type (HHT) 1 denotes Self-employed households in non-agriculture, HHT-2 denotes agricultural labourer households, HHT-3 denotes other labourer households, HHT-4 denotes self-employed households in agriculture and HHT-9 denotes other households respectively.

Understandably, agricultural labourer households and other labourer households in rural Orissa have a greater incidence of poor (i.e. 64 per cent and 52 percent respectively) and calorie poor (i.e. 82 per cent and 84 per cent respectively) in 2004-05. But the percentage of poor and calorie poor are more among the agricultural labourer households (38.6 per cent and 30.9 per cent respectively) and self-employed households in agriculture (32.7 per cent and 32.9 per cent respectively).

Conclusion:

To sum up, Orissa has been one of the poorest states in India. Poverty reduction has not been impressive in the state especially rural poverty which is a matter of concern. In Orissa, between 1993 to 2005, the number of poor has increased though there is very small decline in percentage of poor. The trends of rural poverty are fluctuating over the entire period of analysis from 1957 to 2005 in Orissa. Incidence and share of poor are highest among scheduled tribe population and incidence of calorie poor is highest among scheduled tribe population but the share of calorie poor is highest among other backward caste population in rural Orissa. Region-wise, the

incidence of poor and calorie poor is highest in rural part of southern region followed by northern region. The share of poor is found to be highest in rural part of northern region and calorie poor is highest in rural part of Coastal region. Among different type of households in rural Orissa, the share of poor and calorie poor are highest among the agricultural labourer households and self-employed households in agriculture.

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Art is like a border of flowers along the course of civilization. – *Lincoln Steffens*



Mineral Resources of Orissa and setting up New Industries

Hemanta Ku. Nayak

Orissa is endowed with rich mineral resources like iron-ore, bauxite, coal, manganese-ore, chromite etc. According to All India Mineral Resources Estimates the mineral deposits of Orissa in respect of chromite, nickel, cobalt, bauxite, iron-ore are about 98.4%, 95.1%, 77.5%, 52.7% and 33.4% respectively of the total deposits of India. Other important mineral resources of the state are limestone, china clay, quartz, precious and semi-precious stones, copper, vanadium etc. The main exported minerals of the state are chromite, coal, dolomite, iron-ore, manganese and bauxite.

Government of Orissa is encouraging entrepreneurs for value addition to our mineral resources and to set up new Steel, Aluminium and other plants. The metal magic that has gripped Orissa for close to three years now holds a promise for turning around the cash-strapped state, once for all. If the entire MoU Companies comes through, the state will get a staggering investment of close to 2 lakh crore rupees that will flow in this region in a span of less than a decade. Mega Projects like POSCO, Arcelor-Mittal, TATA, Jindal, ESSAR, Vedanta, Bhusan and a bulk of investment by other companies is set to pour in by the end of the current decade. The determination of our popular Chief Minister Shri Naveen Patnaik to piggy-back on the steel

rush has already started yielding with companies like Bhusan, Jindal, etc. having contributed to handsome rupees to the state exchequer.

In the last couple of years, over 45 proposals have been signed in for setting up steel plants which cumulatively hold out a projected build up capacity of around 70 million tonne in the state. The figures are just mind boggling against the entire country's current 45 million tonne steel making capacity. However, the sheer size of the capacity addition should not obscure us to the greater need for producing value-added products, instead of bulk steel, that will be the key to hold out in a fiercely competitive steel market. Cutting edge technologies, value-added products, continuous upgradation of production processes to achieve cost effective production in an environment-friendly manner are the issues that need to be talked about more as they will determine the competitiveness of the Indian steel producers in international markets.

Environment protection measures, community development programmes and peripheral development are also the areas that call for a priority treatment from these companies. The State Government have been ensuring these points continuously. The water requirements of the steel plants have been met by the river



Brahmani, Mahanadi and their reservoirs. The surplus power as well as the own captive power plants of the companies fulfil the necessity of energy requirements.

Leases of mines will be considered after the investment of 25% of the projected cost of the companies. Some of the companies have owned the mines of the state before signing of the memorandum of understanding. The Government of Orissa is equally thinking of providing the infrastructures, such as road, railway line and other logistic facilities by the help of these companies. Some of the Ports like Dhamara, Gopalpur, Kirtania and POSCO Port near Paradeep are under the process of construction and planning form. The Government is planning to modernise it's industrial, mining and civic governance that would dovetail into a fast urbanising and industrialising society.

The new industries will not only create jobs for our unemployed youth directly and indirectly, but also generate resources in the form of taxes to the state exchequer. The investors within our country and abroad will also take adequate care to address environmental issues and set up peripheral development.

World's number one steel company M/s Arcelor Mittal Company has signed an MoU on 21st December, 2006 for establishment of 12 MTPA capacity steel plant in the State in two phases of 6 MTPA each. The company has proposed to set up its own captive power plant of 750 MW and the direct employment will be 5500 and 15000 indirectly. An approximately 40,000 crore rupees investment will be made by this company.

The role of Orissa Mining Corporation in regard to utilize mineral resources of the state

and to setting new industries has been given a prime position. It was the first Public Sector Undertaking in the Mining Sector in India jointly established by the Union and State Government in 1956. OMC became wholly, State owned in 1962. The Corporation's impressive growth over the decades hinges on its philosophy and commitment towards quality and value addition. Through optimum utilization of resources, cost controlling measures, computerised inventory management, energy audit, asset up-gradation and implementation of quality circles, the Corporation's turnover has increased manifold over the years. Progressive mechanization and modernization of mining operation with due care for the environment have paid rich dividends.

The skilled man power and scientific business processes have been adding to the Corporation's productivity. Reputed foreign firms and global mining giants like Rio Tinto of U. K. and Continental Resources of USA have entered into joint ventures with OMC. With Enterprises Resources Planning (ERP) and ISO 9001 : 2000 certification, OMC is on the highway to embrace global challenges and competition.

OMC possesses a reserve of 400 million tonnes of iron ore, 19 million tonnes of manganese ore, 28 million tonnes of Chromite, 220 million tonnes of bauxite, 19 million tonnes of limestone and other minerals. OMC is acting as facilitating agent for development of bauxite properties. It operates 11 iron ore mines, 5 chrome ore mines, 3 manganese mines and 1 limestone mine. Closed mines have been reopened and loss making mines have been turned around. Some more iron, manganese, granite and china clay leases are being opened up for mining.

South Kaliapani, Kaliapani, Sukrangi and underground mines of Bangur make OMC the



leading chromite producer of the country producing high grade lumpy and friable variety. OMC is operating 3 leases in Kalahandi district for semi-precious stone (ruby/corundum), one under sub-lease and the other on raising and sale contract. Some impure limestone bands inside Umpavalley lease Koraput district, having no industrial use, are being used to produce slab and tiles as a replacement of marble. OMC also own few quarry leases for coloured and black varieties of dimension stone in the state.

OMC continues to maintain Orissa's global connection through export of minerals from Paradeep port. In recognition of its superb export performance, OMC has bagged the Capexil Export Award every year in a row since 1998-

99. With its full proof export network, OMC is in a position to handle direct export of iron ore, chrome ore and chrome concentrates produced from its chrome Benefication Plant.

In the last but not the least it can be summed up that the economically backward state will become a economically viable state in the coming years and the per capita income of the people of Orissa will raise definitely and so also the infrastructural facilities.

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*His Excellency the Governor and Chancellor
Shri Murlidhar Chandrakant Bhandare presenting Gold Medals
to students in the Convocation of Veer Surendra Sai University of Technology ,
Burla on 6.8.2011.*

Fame to the ambitious is like salt water to the thirsty, the more one gets, the more he wants. – *Elbers*



A Forgotten Tennis Hero of Odisha Amarendra Nath Das

Gurukalyan Mohapatra

When the sports is taking centerstage in the government as well as non-government organization's plan and programmes, a tennis celebrity Amarendranath Das's centenary year was observed in the old capital city of Orissa, Cuttack with solemnity in 2004. That's all. He is forgotten since then.

Amarendranath Das was born in the historical silver city of Cuttack at Dagarpada in the year 1905 on November 10. That was a holy day for all Hindus as that was Anla Navami. His father Abhaya Prasad Das was a former deputy collector of Khurda who got Ray Bahadur title from the British rulers. His mother Amritamani Dei was housewife. His family belonged to the Zamindar family of Sunahat, Balasore, but they all migrated to Cuttack.

Amarendranath completed his Master's degree in Chemistry from Ravenshaw College, Cuttack in 1949 and soon after his studies, joined as a lecturer in the Medical School of Orissa, Cuttack. He then left that job to join as a Public Analyst in the State Government service from 1950 to 1964. Appreciating his efficiency the State Government sent him to London for a stint to be trained in Advanced Food and Drug Analysis. After his retirement from the government service, he felt the dearth of a state of art

laboratory in Orissa. He then tried for establishing such a laboratory individually in his own residential premises, known as the Ara Lab. Subsequently, its standard was recognized by the State Government. After retirement Amarendranath also engaged himself to his profession and worked as the honorary Chief Chemist in the Orissa Red Cross Blood Bank.

Besides all these professional qualities, Amarendranath was an ace tennis player for half a century. He started playing tennis at the age of 17 in the year 1922 till 1982. Tennis was never amateur for him, rather that was a back-breaking job for him. He wanted to popularize this game among the young boys and girls of Orissa. When he was a young tennis player his own style and skill amazed everybody and was appreciated even outside the State, at Patna. He was for a long time the vice-president of Orissa Tennis Association.

When Amarendranath completed half a century as a tennis player, a pioneer institute of encyclopaedia 'Gyana Mandal' led by Padmashree Binode Kanungo, a veteran freedom fighter and writer felicitated him in the historical Barabati Stadium premises of Cuttack on 14.4.1972. Late Binode Kanungo's birth centenary is now celebrated in Odisha. The



citation which was presented by the Gyana Mandal, mentioned, “In the golden jubilee year of your tennis playing, Gyana Mandal is proud of felicitating you. You are the best representative of the sports from Orissa. You have proved that the obsession and the ecstasy in the tennis has crossed the limit of your old age. Your racket has defeated even a ageing process.”

The ‘Amrit Bazar Patrika’ (an English daily which is defunct now) published a news item on 16.4.1972, captioned as ‘Orissa tennis player feted’. It’s intro was, ‘Mr Amarendra Das who has been playing tennis uninterruptedly for the last 50 years was felicitated by the Gana-Mandal here yesterday... Mr Das now 69, started playing tennis when he was a student of a Ravenshaw College in 1922 and has represented the State on several occasions during the past 50 years.

One of the founders of Barabati Stadium and a politician Bhairab Chandra Mohanty did preside over this meeting to felicitate Amarendranath and the other dignitaries present were Damodar Mardaraj, Captain Nilamani Mohanty (the then Director of Employment of

Orissa), Sudhansu Mohan Pattanaik (former Chief Secretary) Mahendra Rout (the then Principal of Ravenshaw College, Cuttack), Ram Chandra Kar, the then Printer and Publisher of daily Matrubhumi, Prabir Patil (the then advocate of Orissa High Court) and Late Chandra Sekher Mohapatra, the then Member of Bharat Sevak Samaj’.

Amarendranath was the second son-in-law of the illustrious son of Orissa and Editor of ‘Mukur’ late Braja Sundar Das and Co-in-Law of a Great educationist and the first pilot of Orissa late Prof. Bama Charan Das. Amarendra’s son Sri Ashok Das, a retired Drugs Controller of Orissa had taken interest to celebrate his Father’s Centenary with others which was celebrated on November 10 in 2005.

Odisha lost a great tennis player, when he breathed his last on September 18 in 1992 at Cuttack, nearly 19 years back.

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Nature has always had more force than education. – *Vathaire*