

Mahatma Gandhi's Contribution to Education

Dinabandhu Dehury

India's recorded and unrecorded culture and civilization is one of the longest in the course of world history. Today, along with modernization, it is very much a part of our living culture, at every level of the society, as well as a documented testimony to the greatest strength of education, which catapulted the Indian Civilization to its zenith. Perhaps few other cultures and civilizations have produced such courageous, saintly and visionary role models such as Radhakrishnan, Sri Aurobinda, Swami Vivekananda, Mira Bai, Rani of Jhansi, Netaji, Rabindra Nath Tagore, Sant Kabir, Sant Ram Das, Mahatma Gandhi to name a few.

Gandhiji influenced the liens of our countrymen for more than half a century. His approach to most issues was down-to-earth and holistic be it social, cultural, economic, health or education. His philosophies were very deep and farsighted. His strategies were very realistic and practical. The villagers was the center of his economic thought. His warnings against the British Education system were prophetic. Today, when Indian illiteracy rate stand at 34.62%, crime, violence and corruption are at its zenith, and more than a third of our population lives below the poverty line, it is indeed tempting to muse over the relevance of Gandhiji's contribution to education as well as his model of basic education,

incorporating his philosophy, approach and strategy.

His contributions :

Gandhiji's model was not only historic and practical, it was highly decentralized and integrated with a demonstrated capacity to motivate the entire community and place responsibility and accountability at the community level versus the State.

An investment in human Capital :

On economic, political and military grounds, India was of first rate importance to the British and education was the instrument by which they sought to maintain and strengthen their dominating by experimenting with a unique model of education an elite through a foreign language. However, contrary to the popular belief, English education was not forced on the Indians (Basu, 1978). Rich Indian citizens had actively come forward in setting up the system as the only way to modernize their society. So much time was spent in mastering English language by the Indian School boys that the main purpose of education was missed. The premium on rote learning and examination was so high, that the growth of inquisitiveness and an experimental bent of mind, so necessary for economic development, were not cultivated. But more important was an invisible

and quiet change in attitudes and values of viewing education as a social welfare activity for girls and an investment for boys (Dhawan 1995; Naik 1982, Krishna Raj, 1982). As an outcome the system concentrated on a centralized and uniform higher education.

Since the system of education had little use for the masses, there were inadequate facilities for children aged 6-11 years as well as poor enrolment. In many ways the situation hurt the girls more than the boys. Gandhiji who viewed education as an investment in human capital, warned against this system because it disorganized villagers made them helpless and paralyzed and steadily sunk them into poverty, unemployment and despair (Gandhi, 1937). Instead, productive skills were the focus of his Nai Talim (Basic Education) given food, shelter and clothing as the three basic essentials for human survival and security.

Given the impact of radical changes in Societies the world over, brought about by the Industrial Revolution Gandhiji's Philosophy of education was based on his findings derived from Scientific research of theories of economic political and child development (both western and oriental) and his successful experiments in South Africa. One of those radical changes was the removal of manufacture from households into factories and shops. The work done at home offered lifelong educational, socialization, communication and vocational benefits to the family members. It kept the unemployment and crime rates low. The spirit of cooperation and respect prevailed which is what Gandhiji tried to revive in his model.

Concrete Definition to Aims, Goals and Objectives of Education :

If education is the foundation of all growth and progress then aims, goals and objectives are the four interconnected and most significant

components that give direction to educational outcomes through the curricular content, syllabus and evaluations. These four components are highly influenced by four interconnected foundation blocks namely, epistemology (the nature of knowledge) society/culture, the individual and learning theories (Zais, 1976). But since aims, goals and objectives collectively as a component of curriculum provide direction and focus for the entire educational programme they are particularly sensitive to these four fundamental forces.

It was Gandhiji, who in 1937 first recognized the interconnectedness of the eight curricular forces and questioned the futility of the British education system. Based on his wisdom and successful experiments with education in South Africa, he put forth a Basic Education Plan which had the merit of achieving one aim of peace and freedom for which all mankind yearns today. Also, recognizing the futility of a centralized plan and control in implementing programmes, he also outlined a comprehensive but decentralized model to be implemented by the village republics. The vital objective of his model was to develop productive and social skills among the masses. To the centre, remained the overall responsibilities of coordinating and guiding the work of the states so that national policies could evolve from the grassroots.

After two years of work on Basic Education a Conference was organized in Jamianagar, Delhi, 1941. Report on the working of basic schools run by the government, local bodies, and by private enterprise throughout the country were almost unanimous that general standards of health and behaviour as well as intellectual attainment were very encouraging. Compared to the English Medium School the Children in Basic Schools were more active, cheerful, self-reliant, with well-developed power

of self-expression. They were found to be acquiring habits of co-operative work and social prejudices were breaking down.

Five other equally significant contributions to education include, one, an age appropriate and realistic curriculum focusing on social, productive and academic skills, two, a highly adequate and effective teacher training programme, three, keeping the financing of education at bay so that the local community could rise and manage the finance judiciously, simultaneously providing for international standards in health and manageable levels of population again by placing the responsibility and accountability at the hands of the local community. All this and much more he achieved through his model.

The Eclectic Model :

The second focus of the paper is Gandhiji's proposed and tested tangible, attainable, inexpensive, indigenous and sustainable alternative for human security and an insulation against poverty, inequality and its allied problems. Since a compartmentalized approach does not address the cause, Gandhiji's alternative was most comprehensive and integrated such as to address the cause. His eclectic model was proposed to serve as a guideline for formulating a new policy. Its implementation, management and finance were to be entirely vested with the panchayats and local bodies.

The six main features of his eclectic model incorporating his philosophy, approach and strategy are :

1. Basic Philosophy
2. Aims and Goals
3. The Five Stages
4. Programme of Work
5. Implementation Strategy
6. Standard of Attainment

The Basic Philosophy

(a) True education is all-round development of the faculties, best attained through action. It bases itself on the fact that knowledge and understanding develop in relation to problems set by action. Information thrust on the mind only burdens the memory and causes intellectual indigestion, casting learning into oblivion.

(b) Education must be concrete and inter connected, not abstract or given in isolated sections. Concrete education allows the learner to manipulate problems or sets of problems and study their relationships, character and artistic sense. It allows the mind, Heart, hand and eyes to work simultaneously in a co-related manner, resulting in a harmonious and well-balanced personality.

(c) Education must be imparted in the child's mother-tongue and organically connected with the child's Social and Cultural environment.

Aims and Goals :

(a) All boys and girls in India should grow up to seek truth and peace.

(b) All children should grow up as citizens in a new social orders, based on Co-operative work and with the understanding of their rights, responsibilities and obligations in such a society.

(c) Every individual child should have full opportunity for the balanced and harmonious development of all his/her faculties and should acquire the capacity for self-reliance in every aspect of a clean, healthy and cultured life, together with an understanding of the social, political and moral implications of such a life.

(d) Each individual must develop "a scientific attitude of mind". It means a clean intellectual curiosity to know the "how" and "why" of things, the patience detachment to test all phenomena,

all ideas and all traditions by the standards of truth, the courage and power to think for oneself, the intellectual and moral authority to abide by all the facts and to 'cook' no results either in the laboratory or outside.

The five stage :

(a) Adult Education i.e. involvement of educated parents (with productive skills) and the community for a happy, healthy, clean and self-reliant life. An educated adult's participation is closely connected to the success of pre-school, primary and secondary education.

(b) Pre-school education i.e. for children under 7, both boys and girls to develop their faculties conducted by school teachers in cooperation with the parents and the community. It includes physical nurture, medical care, personal cleanliness and health, community cleanliness and health, self help, Social training, creative activities in work and play for the acquisition of basic concepts, speech training, development of mathematical sense, nature study, art and music and spiritual development.

(c) Primary Education i.e. education i.e. education for self-sufficiency, of eight duration for children 7-15 years of age with the same subjects and curricular contents for both boys and girls irrespective of their caste or class.

(d) Secondary Education i.e. education through self-sufficiency or vocational education of four years duration, with the same curricular contents for adolescent boys and girls 15-18 years of age, irrespective of their caste or class. It must provide for a great range of productive activities to support the community and provide the basis for sound and well organized knowledge.

(e) Tertiary education i.e. it should either lead to the responsibilities of adults family life or some form of professional training in the university.

Programme of work

There are five fundamental activities around which the programme of work for adult education, pre-school education, primary education and Secondary Education are recommended.

(a) Clean and Healthy Living to focus on personal and social habits and attitudes of health, cleanliness and hygiene towards self and community, practical skills to carry out all types of proper cleaning and sanitation work efficiently.

(b) Self-Reliance to focus on economic self-support for its own sake and for charter training.

(c) Productive Basic Crafts to focus on three most suited crafts for children by age for developing intelligence and general knowledge. The three basic crafts are the main centre of correlation for the "core subjects" of language, mathematics, general science and social science.

(d) Citizenship in Community to focus on developing habits and attitudes of cooperation and neighbourliness at home, at School and in the community.

(e) Recreational and Cultural Activities to focus on games, dancing, music, drama, festivals - Social, religious, historical and of national significance.

Implementation Strategy

(a) The Panchayat Samities and local bodies along with the teachers must decide the objectives, curriculum and syllabus. However, it must be according to age and developmental norms, as well as gender sensitive.

(b) The Curriculum materials and activities must be indigenous, inexpensive using common objects of ordinary Indian life and People.

(c) The text books must be written by the renowned teachers themselves from the child's view point both from the level of concepts and language.

(d) Practical and theoretical training should be given to the teachers, on the needs of the villages in the villages itself. Use the same teachers for adult education as it saves on planning and capital outlay.

(e) The latest instructional technologies must be utilized for imparting training.

Standard of Attainment

Literacy in neither the beginning nor the end of life. The purpose of evaluation is to measure the extent to which objectives have been achieved. Since the current examination system is insignificant, seven standards of achievement were proposed such as capacity to appreciate true art, responsible citizenship, self reliance, clean and healthy living, self-sufficiency, sufficient mastery over tool subject and acquaintance with fundamental, scientific, mathematical and mechanical principles.

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Dinabandhu Dehury is a Ph.D. Scholar in the P.G. Department of History, Utkal University, Vani Vihar, Bhubaneswar.

Poet Gadadhar Mishra : A Litterateur of Excellence

Dr. Jagabandhu Panda

Kabyasri Gadadhar Mishra Sharma was a unique man in many respects. He was a poet, a philosopher, a Jyotisi and what not. Like a lotus arising from a muddy pool, this multi-faceted personality had a benign origin. He was born on 7th November, 1906. He was the son of Sadhu Mishra and Tulasi Devi. His birth place 'Komna' was formerly the headquarters of Khariar Zamindari, which was later on shifted to Rajkhariar. The temple of Goddess Samaleswari stands as the only testimony of the rich cultural and historical significance of the place. The birth place of the poet finds mention in the Kalahandi District Gazetteer. It states :

"Komna, situated in 82° 40' E and 20° 30'N, is a large village on the river Sundar about 40 km south of Nawapara on the road towards Khariar. Komna was the headquarters of the Chauhan rulers of Khariar estate till Ratan Singh shifted his headquarters to Khariar towards the last part of the 18th century as it was more centrally located. Besides, the unhealthy climate of Komna is said to be a reason for its abandonment. The remains of an old fort, several buildings and temples speak of the former glory of the place."

Gadadhar's formal schooling was limited to primary stage of education. During his time Nuapada region was under the administrative

jurisdiction of Madhya Pradesh, and hence the poet had to pursue his entire education through Hindi as the medium of instruction without any interference from his mother tongue Oriya. However he learned Oriya from his father, and could become a great Oriya poet. The English dictum, 'Morning shows the day' - proves true in the case of Gadadhar Mishra. He was imbibed with some great human virtues from his very childhood. He was simple kind and happy all his days. He was also truthful and dutiful. As a man of integrity and great character, the poet has left behind him an everlasting impression. Though Gadadhar's economic condition was not prosperous, he led a life of great satisfaction. It was basically due to his spiritual attitude. The poet adopted different occupations such as primary teachership, Jyotisi, practice of homoeopathic medicine, cultivation, priesthood at the village Jagannath temple etc. to earn his livelihood during his life time. He also worked as a temporary post-master and Patuwari a low-salaried revenue official. The poet never ran behind material prosperity, and led a religious life. He devoted most of his time in pursuit of cultural, spiritual, literary and intellectual excellence. After leading a complete and satisfactory life, poet Gadadhar Mishra breathed his last on 25th April 1990. And with this a glorious life came to an end.

Gadadhar Mishra was a great creative poet. His creations are superb. Because of his outstanding contribution to the domain of Oriya Literature, Gadadhar Mishra was honoured by various leading literary and cultural associations, such as - Khariar Sahitya Samiti in 1978, Khariar Road Sanskritika Krida Parishad in 1980, Jadumani Sahitya Sansada, Udayapur, Puri in 1984, and Sambid Sanskritika Sanstha, Komna. His well-known literary creations are : 'Mahanadi', 'Premayana', 'Arjunottara', 'Satisri', 'Puspaka O Sitarama', 'Kabitabali', 'Surasaubhadra', 'Ramarajya', 'Jautuka', 'Jeebanyasa', 'Ramakatharu', 'Jogabasistha Ramayana', and 'Mora Parichaya O Chintadhara'. Most of Gadadhar's creations are long narrative poems, and among them 'Mahanadi' is considered as his magnum opus. 'Kabitabali' is a compilation of twelve small poems. These small pieces of Oriya poetry are highly didactic in nature. 'Jogabasistha Ramayana' is a piece of transliteration from Hindi to Oriya. 'Mora Parichaya O Chintadhara' is the only piece of prose-literature authored by poet Gadadhar Mishra. This is a brief autobiography of the poet which describes his life and philosophy.

Gadadhar Mishra Borrowed the contents of his literature from the ancient Indian scriptures. However his literary style combines both the Bhanja age and Radhanath age of Oriya literature. Though Gadadhar belonged to the modern age of Oriya literature, he remained undisturbed by the modern trend, and calm and quietly worked for the regeneration of the Indian culture and tradition. Like Wordsworth, Rabindranath,

Radhanath and Gangadhar, Gadadhar Mishra gave a prominent place to the description of nature in his literature. His works contain thought of love of our heritage as well as dedication to divinity. His literary creations have in them a divine spark which not only make them live for ever but seem more living than living men and women. Gadadhar Mishra can rightly be treated as a miniature Gangadhar Meher in Oriya literature. Like Gangadhar, Gadadhar Mishra composed poetry in classical model. Both the poets borrowed the plots and patterns from the ancient Indian scriptures and yet turned them into excellent pieces of poetic productions. Both of them adopted the contents of mythological age of Oriya literature. Both Gangadhar and Gadadhar belonged to Koshali - speech area, and hence gave prominent place to colloquial linguistic elements in their literature; and again both were against regionalistic thought. Like Gangadhar Meher, Gadadhar Mishra was also a self-illuminated personality, and accepted morality as the didactic value of art and literature. Nature finds its rightful place in the literature of both Gangadhar Meher and Gadadhar Mishra. Like Gangadhar, Gadadhar Mishra also believed in God, regarded Him as all-pervasive, and had deep faith in the eternal values of truth, goodness and beauty. Both of them are idealist and naturalist at the same time.

Dr. Jagabandhu Panda is a Lecturer in Education, P.S. College, Komna in the district of Nuapada, Pin-766106.

Female Foeticide in India : A Serious Challenge for the Society

Dr. Krushna Chandra Jena

Introduction :

Women who constitute half a human population have been discriminated, harassed and exploited irrespective of the country to which they belong, unmindful of the religion which they profess and oblivious of the timeframe in which they live.¹ Everywhere women are confronted with many challenges. Female foeticide is perhaps one of the worst forms of violence against women where a woman is denied her most basic and fundamental right i.e “the right to life”. The phenomenon of female foeticide in India is not new, where female embryos or foetuses are selectively eliminated after pre-natal sex determination, thus eliminating girl child even before they are born. As a result of selective abortion, between 35 and 40 million girls and women are missing from the Indian population. In some parts of the country, the sex ratio of girls to boys has dropped to less than 800:1000. The United Nations has expressed serious concern about the situation. The long standing tradition of son preference, coupled with medical technology now gives to the status conscious Indian families, the choice between payment of large dowry for their daughters or elimination of daughters. The traditional method of getting rid of the unwanted girl child was female infanticide, where the female baby was done away with after birth in various

ways – either by poisoning the baby or letting her choke on husk or simply by crushing her skull under a charpoy. With the advancement of medical technology sophisticated techniques can now be used or rather misused, to get rid of her before birth. Through ultrasound scans and amniocentesis, the sex of the foetus can be determined during the pregnancy of the woman and then the foetus is aborted if found to be female.²

In Indian society, female foeticide has emerged as a burning social problem during the last few years. The girl child in India is treated right from her birth as an additional burden an extra mouth to feed, a liability and another man’s property. The birth of a son is regarded as essential in Hinduism and many prayers and lavish offerings are made in temples in the hope of having a male child. Modern medical technology is used in the service of this religion driven devaluing of women and girls. Woman is created par with man in all aspects. “Women have equal rights with men upon earth; in religion and society they are a very important element. Divine Justice demands that the rights of both sexes should be equally respected since neither is superior to the other in the eyes of Heaven.” These authoritative statements from the Bahai’s writing are regarded by Bahai’s as expressions of the Divine Will. To

deprive women arbitrarily of their rights and privileges, or to deprive them to even being born or killing them in infancy is both immoral and unjust, a violation of God's law. It has a detrimental effect on the society and the individuals who are involved in this practice are responsible for such acts.³ But does the Indian society accept this reality? If so why female foeticide and female infanticide are on the increase? The sex ratio has altered consistently in favour of boys since the beginning of the 20th century (see Table), and the effect has been most pronounced in the states of Punjab, Haryana and Delhi. It was in these states that private foetal sex determination clinics were first established and the practice of selective abortion became popular from the late 1970s. Worryingly, the trend is far stronger in urban rather than rural areas, and among literate rather than illiterate women.

Sex Ratio (females per 1000 males), India 1901–2001

Year	Sex Ratio	Sex Ratio in Children (0–6yr)
1901	972	–
1911	964	–
1921	955	–
1931	950	–
1941	945	–
1951	946	–
1961	941	976
1971	930	964
1981	934	962
1991	929	945
2001	933	927

Source: Registrar General of India⁴

No doubt, if this practice continues it will disturb the social balance and it may lead to serious problems like increase in sexual offences, sharing of women within and outside wedlock and greater insecurity to women.⁵

Female foeticide and Female Infanticide :

Female foeticide is aborting the female baby in the mother's womb. Whereas female infanticide is killing a baby girl after she is being born. The practice of killing the female child after her birth has been prevailing in our society for many years. But foeticide is the legacy and contribution of the progress made by the medical science. Amniocentesis was introduced in 1975 to detect foetal abnormalities but it soon began to be used for determining the sex of the baby. Ultrasound scanning, being a non-invasive technique, quickly gained popularity and is now available in some of the most remote rural areas. Both techniques are now being used for sex determination with the intention of abortion if the foetus turns out to be female.

With the advent of privatization and commercialization, the use of pre-natal diagnostic technologies is growing into a thriving business in India. This is primarily for the purpose of sex determination selective abortion of the female foetus. The misuse of technology simply reinforces the secondary status given to girl children in such a way that they are culled out even before they are born⁶.

Compared to infanticide, foeticide is probably a more acceptable means of disposing off the unwanted girl children. Infanticide can be an overtly barbaric and inhuman practice while foeticide that is carried out by skilled professionals is a medical practice that uses scientific techniques and skills and reduces the guilt factor associated with the entire exercise.

The census 2001 and the recent news reports data indicate a grim demographic picture of declining female to male ratios. Surprisingly the most affected states are progressive states like Punjab, Haryana, Delhi and Gujarat. According to UN norms, male-female ratio in the world is usually 1050 females for 1000 males. But in India, this ratio is dropping down to nearly 850 per thousand. In Human Development Survey Report also, India is placed in 124th position among 173 countries. It is a fact that our country is much behind compared to other countries in respect of education, health and gender discrimination⁷.

What are the main causes of declining sex ratio in India society ? It is due to female foeticide and female infanticide. Foeticide is a violation of an unborn child. It also has implication on the health of the mother. At the wider level, it affects status of women and has serious ecological and demographical ramification. It is a grave problem that affects the life and health of society. And yet the problem of female foeticide and female infanticide has received little attention.

Pre-Natal Sex Selection and the Law :

Parliament has realized the grave implications arising out of the misuse of the pre-natal diagnostic techniques and therefore intended to regulate its use only for certain medical purposes. The Government has realized that abuse of techniques for determination of sex of the foetus leading to female foeticide is discriminatory against the female sex and also affects the dignity and status of women. With the above objectives, the Parliament has passed the Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act 1994; which came into force from 01.01.1996.

A) Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994 :

This Act provides for the regulation of the use of pre-natal diagnostic techniques for the purpose of detecting genetic or metabolic disorders or chromosomal abnormalities or certain congenital malformations or sex-linked disorders and for the prevention of the misuse of such techniques for the purpose of pre-natal sex determination leading to female foeticide. The legislation seeks to achieve the following objectives.

- i) Prohibition of the misuse of pre-natal diagnostic techniques for determination of sex foetus, leading to female foeticide.
- ii) Prohibition of advertisement of the techniques for detection or determination of sex.
- iii) Regulation of the use of techniques only for the specific purpose of detecting genetic abnormalities or disorders.
- iv) Permission to use such techniques only under certain conditions by the registered institution.
- v) Punishment for violation of the provisions of the Act; and
- vi) To provide deterrent punishment to stop such inhuman acts of female foeticide.⁸

The PNDT Act, however, for all intents and purposes has proved to be a toothless piece of legislation. The problem with the Act is two fold.

- Interpretation of the Act and
- Implementation of the Act.

Despite the intent and purpose of the Act being wide and all encompassing, it has been interpreted by the ultrasonologists, the abortionists, the doctors and more shockingly the government alike, to exclude pre-conceptual sex selection.⁹

PIL Petition :

A PIL petition was filed in the Supreme Court by the Centre for Enquiry into Health and Allied Themes (CEHAT), Mahila Sarvangeena Utkarsh Mandal (MASUM) and Dr. Sabu M. George urging effective implementation of the Act. The Supreme Court passed an order on 4th may 2001¹⁰ which aims at ensuring the implementation of the Act, plugging the various loopholes and launching a wide media campaign on the issue. The second goal of filing the PIL is the amendment of the Act to include pre-and during conception techniques, like X and Y chromosome separation Pre-implantational Genetic Diagnosis (PGD). The order largely concerns only the implementation of the Act and putting the required infrastructure in place. However, the order entrusts the responsibility of examining the necessity to amend the Act to the Central Supervisory Boards, keeping in mind emerging technologies and the difficulties encountered in the implementation of the Act and to make recommendations to the Central Government.¹¹ The directions are:

Direction to the Central Government :

- To create public awareness against the practice of pre-natal determination of sex and female foeticide.
- To implement with all vigour and zeal the PNDT Act and the Rules framed in 1996. Rule 15 provides that the intervening period between two meetings of the Advisory Committees Constituted under sub-section 17 of the PNDT Act to advise the appropriate authority shall not exceed 60 days. It would be seen that this Rule is strictly adhered.

Direction to the Central Supervisory Board (CSB) :

- Meetings of the CSB will be held at least once in six months as provided by the Act.

- The CSB shall review and monitor the implementation of the Act.
- The CSB shall issue directions to all state / UT Appropriate Authorities to furnish quarterly returns to the CSB giving a report on the implementation and working of the Act.
- The CSB shall examine the necessity to amend the Act keeping in mind emerging technologies and difficulties encountered in the implementation of the Act and to make recommendations to the Central Government.
- The CSB will require medical professional bodies / associations to create awareness against the practice of pre-natal determination of sex and foeticide and to ensure implementation of the Act.¹²

B) Pre-Conception And Pre-Natal Diagnostic Techniques (Prohibition of sex selection) Act 2002:

Based on the SC order and Central Supervisory Board recommendations the Parliament on December 20 passed the Pre-conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act 2002. The provision are stated below:

- i) The Act provides for the prohibition of sex selection, before or after conception.
- ii) It regulates the use of pre-natal diagnostic techniques, like ultrasound and amniocentesis by allowing them their use only to detect :
 - a) genetic abnormalities
 - b) metabolic disorders.
 - c) chromosomal abnormalities

- d) certain congenital malformations
 - e) haemoglobinopathies
 - f) sex linked disorders.
- iii) No laboratory or centre or clinic will conduct any test including ultrasonography for the purpose of determining the sex of the foetus.
- iv) No person, including the one who is conducting the procedure as per the law, will communicate the sex of the foetus to the pregnant woman or her relatives by words, signs or any other method.
- v) Any person who puts an advertisement for pre-natal and pre-conception sex determination facilities in the form of a notice, circular, label, wrapper or any document, or advertises through interior or other media in electronic or print form or engages in any visible representation made by means of hoarding, wall painting, signal, light, sound, smoke or gas, can be imprisoned for up to three years and fined Rs. 10,000.¹³

Compulsory Registration :

The Act mandates Compulsory Registration of all Diagnostic Laboratories. All Genetic Counselling Centres, Genetic Laboratories, Genetic Clinics and Ultrasound Clinics, irrespective of whatever they are involved as regards diagnosis for gynaecological or other purposes, would now have to maintain records of all the tests conducted by them. Only qualified persons can use pre-natal diagnostic techniques. The reasons for testing should be recorded in writing. The techniques can be used in the following conditions.

- a) age of the pregnant women is above 35 yrs.

- b) the pregnant women has undergone two or more spontaneous, abortions or foetal loss.
- c) the pregnant women had been exposed to potentially teratogenic agents such as drugs, radiation, infection or chemicals.
- d) the pregnant woman has a family history of mental retardation or physical deformities such as spasticity or any other genetic disease.
- e) the Central Supervisory Board may specify any other condition as required.

State Level Supervisory Body (SLSB) :

The law provides for the setting up of State Level Supervisory Bodies to monitor the implementation of the Act. The Board shall meet at least once in six months.

Punishment :

Any violation, including unlicensed labs, of the Act leads to seizure of equipments. The fine for those who indulge in sex selection procedure has been double from Rs. 50,000/- to Rs.1,00,000/- (one lakh) with additional provisions for the suspension and cancellation of the Registration of those as a Medical Practitioner by the concerned Medical Council or any other Registering Authority. The Act should be backed by stringent implementation machinery by the state.¹⁴

Incidence of Female Foeticide in Orissa :

The incidence of female foeticide in Nayagarh District and other parts of Orissa occurred in July 2007 has awakened us to realize the importance of girl child in the society and raise awareness against such quagmire among the common people. Female foeticide is high in 13 coastal Districts of Orissa in comparison to other

underdeveloped districts. Despite better literacy level and economic condition, gender discrimination against females is high in coastal districts due to prevalence of dowry system which makes birth of a girl child to be a burden even for educated people. The need for a dowry for girl children and the ability to demand a dowry for boys exerts considerable economic pressure on families to use any means to avoid having girls who are seen as a liability. Unless youth get together to end the dowry system, the desire for female foeticide will always remain in the minds. Let us now go through some of the comments of the eminent people who visited Orissa immediately after the incidence of female foeticide occurred in Nayagarh District of Orissa.

Magsaysay award winner and India's first woman IPS officer Kiran Bedi on 04.08.07 (Saturday) in Bhubaneswar said, cases of female foeticide could be prevented only when people changed their mindset.

"People should not consider a girl child as a burden. There are lots of opportunities for girls now to choose a career option. Take my example. We are four sisters but all of us are well established," Ms. Bedi said.

The senior police officer while addressing hundreds of students and their parents at the 19th Foundation Day celebration of DAV School, Chandrasekharpur, Bhubaneswar, said, "only framing of law was not solution to prevent the heinous crime, people should come forward to lodge complaint on these incidents and then only the Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act could be properly implemented"¹⁵.

BJP leader and Rajya Sabha member Sushma Swaraj on 01.09.07 (Saturday) at Cuttack said that no amount of legislation or enforcement of any law would be able to put a

check the rampant female foeticide cases in the country. She however, urged the youth to take the help of religious priests to launch a campaign against the social malady that is threatening the sex ratio in many States.

Sushma Swaraj was speaking as chief guest at a function here organized by the All India Marwari Yuva Manch to launch the Orissa chapter of its campaign "Jago Maa Jago", a national drive to save female foetus. National Women Commission member Manju Snehalata Hembram accompanied her. Swaraj said during her stint as Union Health Minister she had started several ambitious schemes to check female foeticide in the country by making tennis sensation Sania Mirza as brand ambassador. But none of the plans succeeded because our society is predominately guided by certain blind beliefs and the choice for male child in a family is the main stumbling block.

She said rituals like offering "shradh", "peend dan", and performing the last rites of a person have made the people believe that their soul would not rest in peace if a male child is not born to a family. She said these false and obsolete notions are to be removed from the society in order to treat the girl child at par with her male counterpart¹⁶.

So the time has now come not only to change the mindset of the people but also to review further the existing Pre-Natal Diagnostic Techniques (PNDT) Act and bring in necessary changes to it. Although the PNDT Act was passed in 1994, till now not a single doctor or couple has been penalized under this Act in Orissa. Hence the nexus between doctors and parents has to be checked by the crack of whip of the law to curb female foeticide. Strong action should be taken not only against the erring doctors who are violating the PNDT Act but also against

the patient as well as the staff of the organizations where the female foeticide is being done.

Right to Life of Foetus :

Our Constitution provides for the Right to Equality under Article 14 and right to live with dignity under Article 21. Sex – detection tests violate both these rights. Right to life is a well-established right and is recognized by various international instruments. Now the question is, Does a foetus enjoy this right ? We do not have a definite answer. Globally, Constitutions recognize the sanctity of life, yet have failed to adequately protect the life of foetus. Judicial pronouncements are also not conclusive and vary in different jurisdictions. In India the right to life is guaranteed to every person under the Constitution of India. The concept of personhood complicates the position of legal status of foetus. Often courts shy from answering this question due to complex issues that arise in determining this question – like when does foetus attain personhood ? This question is baffling the courts worldwide. There is a desperate need for the courts to come clear on this vital issue and recognize the rights of the foetus.¹⁷

In India, Article 21 of the Constitution guarantees the life and liberty of every person.¹⁸ But it is doubtful if this would include the life of foetus as the meaning is restricted by the use of the word person. The Indian Constitution has recognized the right to life under Article 21 as also recognized in several cases.¹⁹ But this is hardly available to the unwanted girl child. Hence the right of the girl child may be construed in broader terms and should be inferred as

- Right to be born and not to be aborted only because she is a girl.
- Right to remain alive after birth and not to be killed at any moment after birth.

- Right of the girl child to her mind her body, right to childhood and right to a healthy family environment.²⁰

However there are a number of statutes that indirectly provide protection to the life of foetus. The Indian penal code under various provisions makes causing miscarriage an offence.²¹

In *Bandhua Mukti Morcha vrs Union of India*²² the Hon'ble Supreme Court held that "it is a fundamental right of everyone in this country assured under the interpretation of Article 21 to live with human dignity... it must include the tender age of children to develop in a healthy manner and in conditions of freedom and dignity.

The Medical Termination of Pregnancy Act 1971 provides for limited and restricted right to terminate the pregnancy, when the life of the mother is at stake or there is a substantial risk to the life of the child.²³ What is to be noted here is that the MTP Act 1971, does not recognize the right of the mother to abort, this right to decide on termination of pregnancy vests with a registered medical practitioner.²⁴ Further some states in India have made special legislations to confer special protection to the life of foetuses.²⁵ The Nuclear Installations Act, 1965 recognises liability for compensation in respect of injury or damage caused to an unborn child by the occurrence involving nuclear matter or the emission of ionizing radiation.²⁶ The code of Criminal Procedure under Section 416 mandates that the High Court shall order of execution of capital sentences on a pregnant woman be postponed or it may commute the sentence to imprisonment for life, thereby indirectly recognizing the right to life of foetus.²⁷ It is only an escapist view to deny the right to life to a foetus saying it is not a person. The state is evading the crucial issue of right to life of a foetus by giving

such frivolous reasons, although it indirectly recognizes this right through criminal statutes²⁸ and also recognizes that an unborn can enjoy certain interests in property.²⁹

In the light of the discussion above it is agreed that foetus should enjoy the right to life. The foetus should be recognized as a separate entity enjoying distinct legal right and is not a part of the mother.

The concept of personhood is a myth and a mere creation of law. This legal fiction must not come in the way of conferring rights to the foetus. Failure to recognize the rights on the foetus would amount to discrimination thereby violating the right to equality enshrined in Article 14 of the Indian Constitution.³⁰

Social Action to Curb Female Foeticide :

People both in rural as well as in urban areas have to be made aware about the need of a female child in the social milieu as that of a son. A progressive legislation alone cannot solve social problems. The people must be aware of the progressive legislation which has certain deterrent facts. Many women are compelled to undergo tests and seek abortion on acceptable as well as unacceptable grounds under compulsion. A new spirit has to be imbibed propagating that a female child is not a curse. It is not a liability. It is not a drain on economy. It is not an instrument through which dowry has to be given. A feeling has to be nurtured that she is the daughter, she is the mother and she is the life partner.³¹

Foeticide can not be controlled unless the equation changes and families begin to value their daughters more than they do at present. It does not take much to kill an infant daughter even without the aid of technology, if she is unwanted. Among all the factors, which need attention,

education is the most important. In parts of South Asia where education and employment opportunities for women are relatively high, the female to male ratio is comparable to that the developed countries. For instance in Sri Lanka the sex ratio is 102 women per 100 men and in Indian state of Kerala 104 women per 100 men. This reflects towards the deep rooted manifold, short and long-term effects of education on the psyche and life pattern of people.

If we want to stop the female foeticide or neglect of women, we have to stop looking for quick fixes and instead face the problem squarely. There is no way to ensure the healthy survival of baby girls unless families find them worth nurturing. That is indeed a complex task, which allows for no easy short-term solutions. Activists intervention has not led to curbing sex determination tests. The real challenge before us is to figure out ways in which a realization of the value of daughters can be enhanced in the eyes of their own families. All those who have a stake in it apart from the government authorities, like women's group, health groups, non-governmental organizations, the academia, the media and most importantly the medical professionals have to play their part to see that the provisions are implemented and the provisions are strengthened by amendments of the act.³² Unless social action is supplemented with prompt implementation of regulations under the law meant to stop female foeticide, such practices will continue to flourish. To ensure smiles on the faces of our youth, both boys and girls, let us intensify joint efforts to root out unhealthy social elements, 'Now' since future depends upon what we do in the present.³³

Conclusion :

Days are not so far, when there may be emergence of the situation where brides will not

be available for the marriage of the sons to maintain lineage and continue the human race of even those people who believe on long standing tradition of son preference, that “only sons can offer Pyre Pindadana, Mukhagni and not the daughters”. Therefore it is felt that the mindsets of the people should be changed right from now towards the importance of the girl child in the family.

There is an urgent need to alter the demographic composition of India’s population and to tackle this brutal form of violence against women. The enactment of any law is not sufficient, laws must be adhered to and applied rigorously, before any change in the status of women can take place. In spite of the Pre-natal Diagnostic Techniques (Prohibition of Sex Selection) Act umpteen incidences of female foeticide are taking place in India. There is still utmost controversy as to who will serve as the watchdog to control the misuse of the practice of female foeticide. Promoting gender balanced society involves targeting behavioural changes in society which in turn involves a long term community based intervention, awareness programmes, programmes to promote girl children’s right, addressing myths related to sons/ daughters and concerted efforts to change the mindset of people. Sensitization of medical practitioners, enforcing a system of ethics in the medical profession and monitoring of medical services available to people is an urgent need. It is indeed time to energize efforts to put genders equality at the top of development agenda and contribute in whatever way we can to give opportunities to girl children to bloom and shine.³⁴

Apart from the above, a feeling has to be inculcated in the minds of the people that she is the daughter, she is the sister, she is the mother and she is the life partner of a man.

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- Dr. Krushna Chandra Jena is the Principal, Lajpat Rai Law College (University College of Law, Sambalpur University), Sambalpur - 768 001.

The Forest Resources of Kalahandi District - Past, Present and Future

Manoranjan Pattanayak

Introduction

The District Kalahandi was previously known as Karond. According to Lieutenant Elliot Deputy Commissioner, Raipur (1856) 'This dependency is known on the Nagpur side of the Kharonde (Karond), the Oriya name being Kalahandi, and there is no place or village corresponding to the former name it would appear to be corruption of the latter. Since 1905 when the territory formed of Bengal Presidency the name Kalahandi is commonly used. The district of Kalahandi occupies the south west portion of Orissa.¹ It is bounded on the north by Bolangir district, South by Nowrangpur district and on east by Khondamal district and on west Chhatishgarh state. Bhawanipatna is the headquarter of the district is named after the presiding deity Bhawanisankar Mahadev.

The Word Forest is derived from the Latin word 'Foris' meaning outside, the reference being to a village boundary or fence. The paleobotanical evidence testifies to the fact that there were dense forests in India in the Permean period 250 millions years ago. The Fossil evidence of a tree found in Raniganj Coal Field is nearly 30 meters long and 75 cms in diameter at butt end and 35 cms at the top end. It has been named by Dr Birbal Sahni as *Dadoxylon*, an extinct genus of plant. The Oxford

meaning of Forest says " Large areas of trees and undergrowth."

The forest resources can be studied in two different period :

- a. Pre-Independence period
- b. Post-Independence period

Forest in pre-Independence period:

Dr. Dietrich Brandis, a German national who is also the 1st Inspector General of Forest of India introduced the first scientific management of Forest in India. Then Dr. Voelker another German Expert submitted a report in 1893 to the Government. The Govt accepted it and the first Forest Policy of British India came up in 1884. The sole object with the state forest are administered is public benefit. It was managed as commercial purpose as a revenue to State. Ordinarily if a demand for agriculture land arises, it can be met from Forest alone.

So Forest were regarded as a sources for earning revenue. So massive deforestation started and large scale felling of trees were done for construction of railway sleepers or timbers used for construction of Ships for British navy. So the history of India saw biggest loss to the forest during the British times.

Forest in Erstwhile Kalahandi State:

The Forest was managed in Ex-Kalahandi State by the Ruling Chief called Maharaja by his own rules known as "The Forest Rules for Kalahandi State" Here very specific guidelines regarding scientific management of Forest and punishment for the timber smugglers are formulated. The Forest were classified as :

1. Reserved Forest or Closed Forest
2. Khesra Forest or Nistar Forest

Reserved Forest or Closed Forest :

The Dewan will specify the limit of such Forest. No person is allowed to enter inside the Forest. Any person who enters a Forest and sets fire to forest, fells lops or burns any tree, queries stone etc. shall be punished with imprisonment for six months with fine not exceeding Rs.500 or with both.

Khesra Forest or Nistar Forest

The following classes are declared to be reserved in Khesra Forest and demarcated Nistar Forests, and no person is entitled to cut the same without permission. List of Reserved (Baran) trees in Khesra Forest.

Common name	Botanical name
1. Saguean or teak	Tectona grandis
2. Sal	Shorea robusta
3. Sissoo	Dalbergia latifolia
4. Bija	Pterocarpus marsupium
5. Sahaj	Terminalia tomentosa
6. Khair	Acacia catechu

Besides other species like Asan, Harda, Kendu, Kusum, Sunari, Tentul, Char, Panas, Aam, and Mahul were reserved trees in the Khesra Forest. The persons were not allowed to cut the

above trees for the protection of the Forest by the King.

Schedule of rates for firewood, charcoal and bamboos in Kalahandi state :**FIREWOOD**

1. For regular sellers

- a. For each headload 6 anas per month
- b. For each Kavar load 12 anas per month
- c. For each cart load 4 rupees per month

CHARCOAL

- a. For each head load 12 anas per month
- b. For each Kavar load 1 rupee 8 anas per month

BAMBOO

- a. For head load only 4 anas per month

This was the rules framed by the Ruling Chief of Kalahandi State in the pre-merger times.

Forest in Post-independence period:

After India got Independence in 1947, the first National Forest Policy was prepared in 1952. It suggested that one third of the land mass should be covered under Forest. It stressed the demand for clearance of Forest for extension of Agriculture.

The last and current forest policy came up in 1988. It suggested that the mountain region should have 66% of land area. This policy recommends sharing of forest revenue with the local people. Basing upon the principles of Forest policy 1988 the idea of Vana Samrakshan Samiti (V.S.S.) came up subsequently in 1992. It emphasized the partnership approach in protection of Forest with Forest Department and the village communities. In turn the village community will get some usufructory benefits from the Forests.

Till now 891 V.S.S. were formed in Kalahandi district with 63,716.52 ha of Forest land were given to the villagers for protection of Forests.

Causes of Forest depletion

There are various reasons for the depletion of Forest. Some of the reasons are as under:

1) Shfling cultivation:

Ever since the dawn of civilization, man has learned to cultivate the land for obtaining food for its livelihood. Then due to population explosion the demand for agriculture land also increased. Then the human being started entering into the forest area and cultivated the forest land. After harvesting two or three crops the fertility of the soil is reduced, So the people abandoned the old place and a fresh forest area is selected. Because the people shift from one area to another, this method of cultivation is called as the shifting cultivation. In Orissa the people clear/fell the forest growth and burn the area before cultivation, So it is called Poduchas in Oriya. The Kuduki Patta were also issued by the Maharaja of Kalahandi State during pre-merger period prior to 1st April 1948. In Kalahandi the shifting cultivation is practiced in Ampani, Th.Rampur and Biswanathpur area.

2. Industrialization :-

Due to rapid spread of industrial development, forest cover is depleting drastically. Till December 2000, total 50,496.4999 ha of forests land were diverted for non-forestry purposes. Here industrialization is taking place at the cost of the Forest.

3. Illicit felling:.

Due to growing demand of fuel wood heavy illicit felling and removal of trees from the forest area is taking place.

Forest types in Kalahandi district:

The Forest of Kalahandi displays a great floristic diversity due to wide variation in topography, altitude, climate, rock and soil. Mostly it is tropical in nature. There is no rain forest. The remarkable feature of the forest flora is the presence of sal, the only member of family-Dipterocarpaceae.

According to Champion and Seth's classification of Forests, following types and sub-types are found in Kalahandi district. Forest type may be defined as a unit of vegetation which possesses (broad) characteristics in physiognomy and structure sufficiently pronounced to permit of its differentiation from other such units. The major type groups are subdivided into types on a geographical basis since a recognizable type group varies somewhat with locality owing to differences in floristic and minor variations in climate and site occurring within the range associated with each group-type as a whole.

1. Tropical moist deciduous forest:

The forest type are seen in Th. Rampur, Junagarh, Narla area, some plant species are Kangada, (*Xylia xylocarpa*), Chatian (*Alstonia scholaris*), Haldu (*Adina cordifolia*), Sahaj (*Terminalia tomentosa*), Bija (*Pterocarpus maarsupium*), Jamun (*Syzygium cuminii*), *Terminalia arjuna* and *Terminalia belerica* etc.

2. Tropical dry deciduous forest:

This type is found in Kegaon, Dharmagarh and Kesinga area. Some plant associates are:- *Boswellia serrata*, *Delbergia paniculata*, *Embllica officinalis*. *Acacia catechu*, *Cassia fistula*, *Clestanthus collinus*, *Lagerstroemia paravfolia* etc.

3. Dry Bamboo brakes:

It is found in Karalapat area. The bamboos are found forming a pure crop in steep and dry hills, which were subjected to shifting cultivation in the past. The common species is *Dendrocalamus strictus*. Besides the above types, there are some sub-types also exist.

Non Timber Forest Produce (N.T.F.P.)

Forest dwellers depend upon Non Timber Forest Produce (N.T.F.P.) for food, fodder, fuel wood, fruits etc. The bamboo and Kenduleaf trade are controlled by the Government itself. The tribal people collect seeds of Sal, Char, Kusum, Harida, Bahada and Amla from the forests and sell in the local market or to the traders to earn their livelihood. It is observed that these tribal people do not get the price fixed by the Govt. and the traders get the benefit. The Govt. of Orissa announced the NTFP policy in March 2000 "Policy on Procurement and Trade of NTFP" and handed over 68 items to Gram Panchayats. But it is observed that most of the representative of Gram-Panchayat are not aware of the policy. Out of 68 items only 10 to 15 items are traded in Kalahandi district. According to this policy each trader has to deposit Rs. 100.00 per item at Panchayat office for procurement of item per one year. The procurement season starts from the month of October and continues upto September next year. The rate of NTFP items will be decided at Panchayat Samiti for one year only. But it is hardly done and the traders are collecting it at their sweet will. The drastic loss of revenue in the NTFP items is caused due to ignorance of the Panchayats.

Conclusion:

In spite of all the efforts at Govt. level, the Forest cover in India is depleting. But it is matter of pleasure that the forest cover of Kalahandi district has increased. Another important thing is the resemblance of Forest type with the Madras Flora. So the Forest of Kalahandi has more affinity with the South India rather the North Indian type.

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Manoranjan Pattanayak is working as Range Officer, Kesinga in the district of Kalahandi.

Mahima Dharma

Dr. Chitrasen Pasayat

19th century was the period of exploitation by the Rajas, Zamindars and Gauntias of princely states or Gadjat areas in Orissa. With the increase of their family members, new villages were created and new settlements were established to settle them. Palaces were built for them. In addition, jungles were cleared and new agricultural lands were developed and prepared for settle agriculture. It was essentially required by these ruling classes for maintenance of their new set up. They imposed various kinds of taxes on whatever was susceptible to taxation so that income could be augmented to sustain their expanding establishments and to maintain their growing expenditure.

In order to legitimize their new status and position, they had to depend on Brahmins. So, in turn, a number of temples to protect the interest of Brahmins were also constructed. Reportedly, there were only five Jagannath temples in Orissa up to 17th century. But during 18th and 19th

centuries hundreds of Jagannath temples and palaces were erected. For these innumerable temples and Brahmins, large-scale rent-free lands were also donated by these rulers at the price of cultivating castes, Adivasi peasants and agricultural labourers. This resulted into Adivasi-

peasant uprisings, widespread discontentment and dissatisfaction particularly among the working/labour class in many parts of princely states. Obviously, these uprisings were mainly against the unholy alliance between Raja and Brahman.

It was during this period that, all possible steps were taken by

the Zamindars and Gountias of princely states to enhance and increase the state revenue to satisfy British rulers. For example, in 1849, British brought Sambalpur under their direct administration. Socio-economic changes increased manifold due to lack of any noticeable opposition and resistance. During this period of



ill-feeling towards British administration and sudden rising of revenue payment i.e. an unparalleled and unprecedented increase from Rs. 8000/- to Rs. 75000/- at a stretch, local Zamindars and Gountias also increased their taxes on common *prajas*. It affected not only the common *chasis* but also the workers and labourers. Due to the hike in rent and withdrawal of maufi rights over land to certain free land holders the local people had immensely suffered. This socio-economic situation established Bhima Bhoi as an opposition religious leader and an alternative force to the established order of Raja-Brahmin alliance. This nefarious nexus between Raja and Brahmin paved the way for the Mahima Dharma to flourish.

This evil nexus had created such a religious atmosphere in the then society that God was beyond the reach of the downtrodden. They were not allowed to enter into the temples and perform *puja*. The new philosophy of Mahima Dharma preached by the great revolutionary saint-poet Bhima Bhoi was against caste system and based on the principle of equality. It was in opposition

to the idol worship. It was not in favour of orthodox Brahminical rituals. Such religious idea and thoughts easily caught the attention of these exploited. With no trouble, it reached these neglected and downtrodden. Mahima Dharma provided them a new lease of life - God is in every soul. He pervades all. He is accessible and available to all at their door-steps. People are unable to realize this truth and reality. So, they run madly and frantically after idols and worship. These Mukti or salvation is open for all even to the lowest. It appeared as a Loka-Dharma (religion of the mass). In other words, Bhima Bhoi successfully used his new interpretation of religious ideas to mobilize these subjugated, oppressed and demoralized people who were in search of self identity and self respect in an exploitative social system and structure of 19th century.

Dr. Chitrasen Pasayat lives at 152, Vijaya Vihar, Nuagaon Road, Sishupalgarh Post Office, Bhubaneswar - 751002.

Secular Cult or Synthesis of all Religions

Tarakanta Mohanty

"Religion is a medium of communication with God"- said secular saint of India Ramakrushna Paramahansa. Without knowing about essence of another religion, we arise conflict and dispute which takes ugly shape in the form of communal riots. Who has seen the God ? In Yudhisthira - Jakshya Sambad, Yudhisthira had told the Dharma Baka (crane) that the theories of Dharma lies in the caves and on the path where wisemen have travelled is the means which one should follow.

Why different notions above God ? Mahatma Gandhi has said "If we could solve all the mysteries of universe, we would be co-equal with God. Every drop of ocean snares its glory but is not the ocean." Swami Vivekananda has also said "the man who cannot even write can be religious, and the man with libraries of the world in his head may fail to be. Learning is not a condition of spiritual growth." Shri Ramakrushna Paramahansa Dev has said "As Hindusthanis call water 'Jal' so also Englishmen call it water, the Bengalis as 'pani'. God is one and there is difference in the name. Some call it "Allah" and some "God", some call it 'Brahma' and some call it 'Jesus', some Hari, some Kali, Durga, call it by different names. Jesus Christ has aptly said 'you all are sons of one God. All are like immortal souls. He has also said 'Love Thy Neighbours,

Love the enemy and practise tolerance. These are the essence of Christianity. The other is forgiveness. He has rightly said "Father forgive them, they know not what they do. Love thy enemy, Love thy neighbour, forgiveness and tolerance, these four are the four pillars of Christianity. Are these followed meticulously by followers. If all will infuse these heavenly qualities in their minds, then peace would have prevailed all round the world. English philosopher Bertund Russel has wisely said "peace is an aircraft hovering over this modern world for a safer landing but alas it has not found one." Satyasai Baba has said : "Everybody is saying 'I want peace', peace is like a letter in an envelope. The I of "I want peace" is the front part of the envelope and 'want is back'. The peace itself is the letter inside. Throw away the envelope with its 'I' and 'want', keep the precious letter of peace.

He has further told "There is ours own caste the caste of humanity. There is ours own religion, the religion of love. There is ours one language, the language of heart. There is ours one God. He is omnipresent."

At the moment, the world is facing a great danger. The people today are madly opposing each other and moving towards destruction in a great speed. All are one, our preceptor is one, religion is one. If all Hindus, Muslims, Christians,

Buddhists and Jains will be committed leaving petty communalism, narrowness and pray to the Saviour 'God', the world would be saved from destruction. Lack of amity, violence and enmity have fed the fire of unrest in the country. Thus we will have to be united.

There are incidents of communal disharmony and violence. Unless the doctrine of synthesis of all religions is well established at this critical moment, unrest cannot be mitigated. There is no other way to preserve the unity and integrity of the society.

A secular saint of Orissa of twentieth century Premacharya Baba Madhusudan (1919 to 1984) called upon mankind to pay regards to all the religions. According to him "People belonging to a religion should exhibit attitude of tolerance towards other religions. Do not hurt any living being physically, mentally or verbally, but go ahead for extending your helping hand. Give up selfishness and rigidity and take a vow to establish universal kinship. One can attain a synthesis of all religions by developing twelve virtues i.e. truth, non-violence, freedom from anger, austerity, kindness, forgiveness, patience, knowledge, lack of desire, love and tolerance and service towards humanity. During his life time he had travelled Orissa across the length and breadth to speak one thing "The fundamental truth of all the religions are truth, love, knowledge and unity.

Premacharya Baba Madhusudan has established a temple of greatmen known as Prachiguru Dharma Kshetra at Nayahat in Gop Panchayat Samiti in the district of Puri. The temple symbolises the synthesis of all religions. In this temple, the great sayings and words for scriptures of various religions are written. They include words of Jesus Christ, Mahabir, Goutama Buddha, Guru Nanak, Mahammad, Shri Shankara, Shri Chaitanya, Thakur Anukul

Chandra, Thakur Abhiram Paramahansa, Thakur Omkarnath Sitaram, Swami Dayananda, Vivekananda, Ramkrushna Paramahansa, Shri Aurobindo, Nigamananda, Sivananda, Satyasai Baba, Shreemaa.

One should not think that the path of a particular religion is right and those of others are wrong. Unfold the truth of all religions, without contradicting the followers of other religious paths. Go ahead with a firm belief in your religion while showing respect to others.

According to Premacharya Baba Madhusudan, "eternal truth, equality and love are the only religion of all. We are under one preceptor whose name is soul."

What we have to emulate from Sikhism Surgat along with notions of seva and pargat or the community kitchen because the main pillars of Sikh faith, where equality was practised in worship, of kirtan and in sharing food. In Islam one of the five pillars of Islam is zakat that is to give to the needy person who are in distress. Mahammad was saying 'Love thy enemies are to be followed.

'All are God's creation' pronounces Bahaism. Its two main pillars are equality and human brotherhood. Bahauulla the founder of Bahaism of Iran was always saying that "We are all cows of the God's shed, let it be white, yellow or Black."

the essential features of righteousness are supreme forgiveness, humility, self restraint, austerity, renunciation, detachment and continence are ten characteristics of those who opt to tread the path of righteousness. The Jain ethics embrace the notion of compassion and harmlessness. Right faith, right knowledge and right conduct are the three jewels of Jain wisdom which lays equal emphasis on the practice of non-violence, truth,

non-possesiveness, non-stealing and celibacy. The Buddhist philosophy says that the world is full of sorrows. The cause of sorrow is lust or desire. In the destruction of desire there the sorrow ends.

Right view, right intention, right speech, right actions, right livelihood, right effort, right mindfulness and right contention of eightfold paths and by practising the pure ethical life the desire is destroyed. Lord Buddha was always emphasising to crush the ego.

Hinduism, according to Shankaracharya is "Brahma is truth and the world is false. Hindus believe in Vedas, Upanishads, mythologies and Yoga science. They are idol worshippers. Not all, the Sikhs, Nirankaris, Brahma faith and Mahima cult devotees believe in one God prayer. The mythologies, like Ramayana, (Ramacharita Manasa), Bhagabat and Bhagavat Gita. Holy Ramayana pays emphasis on how to maintain righteousness and inculcate good habits to lead a pure and ethical life. "For whom this ephemeral life is be all and end all, temporary and badly indulged in body pleasure they are fool and are bereft of knowledge. This body is not mine and I am not of this body and roam in such thought, they are really wise.

Holy Gita emphasises which Lord Krishna had advised to Arjuna, 'Oh Bharata you surrender under the lotus feet of omnipotent, omnipresent and omniscient. Dedication and unconditional devotion are the two important pillars of Hinduism. Gita says you are not body, you are soul-no

weapon can cut the soul, nor fire can burn, nor the winds will blow upon, nor the water can drench it. It is immortal, and perennial. So when the eternal people die do not condole for themselves. All souls are God's servants. This was one of the teachings of Sri Madhwacharya (1238-1317) who has told clearly that he is not God but his dependent. We are all his servants.

The gist of Geeta in the language of Bal Gangadhar Tilak is "Do all the duties (deeds) with unattached mind and with theosophical knowledge and with impartial wisdom." Greek Philosopher Socrates has said virtue is knowledge and knowledge promotes absolute virtue. A Hindu should know that the highest inner (soul) dwells within you and he is the best witness of your entire deeds. Swami Vivekananda has said at the world's Parliament of religion, Chicago on September 11, 1893, which still remains one of the most powerful speeches made by an Indian outside the country.

"As the different sources having their sources in different places all mingle their water in the sea, sources in different tendencies, various though they appear, crooked or straight, all leads to Thee."

Tarakanta Mohanty lives at D-35, Star City (Patia), Bhubaneswar-751024.

Chandragiri : Paradise for Nature Lovers

Pravukalyan Mohapatra

Chandragiri with rare scenic beauty, which presents a picturesque landscape, is a paradise for all nature lovers. Surrounded by luxuriant tropical forest, gurgling rivers, exquisite mountain slopes and roaring hilltops this exotic place of Orissa is widely known for the Tibetan refugee colony, where immigrants from Tibet have been rehabilitated. Bestowed with bounties of nature, this place is famous for seasonal fruits, Tibetan woollen garments, carpets and dogs of various breeds. The large scale horticulture plantations as well as cultural activities of the Tibetan refugees make this place more colourful and attractive. This hillside settlement of Tibetan people, which is also an ideal health resort, attracts both domestic and foreign tourists from far and wide for its pleasant ambience.

Tibetans are used to a living in the cold region. So government of Orissa selected Chandragiri for the settlement of refugees keeping in view the climatic and environmental similarity between Chandragiri and Tibet. Chandragiri is situated at an elevation of about 3200 feet above sea-level on a plateau of eastern ghat, having approximately 70 inches rainfall and 40 to 80 degree Fahrenheit temperature.

Chinese invasion and occupation of Tibet in 1959 forced about 85,000 Tibetans including their religious and political head His Holiness 14th

Dalailama to seek shelter in India and other places. In response to the personal letter of Dalailama, the then Prime- Minister Pandit Jawaharlal Neheru requested the state governments to settle the Tibetan refugees in suitable places. Then Chandragiri, about 80 kilometers from Berhampur, a southern town of Orissa, was chosen as one of the main six camps / settlements established in the country. The first batch of Tibetan refugees arrived in Orissa on 1st May of 1963 and was settled in Chandragiri of Gajpati district. Subsequently, refugees arrived in batches and arrangements were made by the state government for their accommodation. Settlements were divided into five camps each at a distance of about 4 to 5 kilometers at Chandragiri, Tankilipadar, Lobarsingi, Jiranga, and Mahendragada (special camp). Coming from an entirely different climatic and cultural background and adapting to tropical climate of Chandragiri was a difficult task for the refugees at the primary stage. But with the passage of time and continuous endeavour to adapt the environment Tibetan refugees in the meantime have fully acclimated with the changed situation.

Since majority of the Tibetan refugees were farmers and nomads, agriculture seemed to be the most suitable occupation for them to follow in exile. By dint of their hard labour, they succeeded

in transforming the barren land of Chandragiri into cultivable fields. Apart from agriculture the refugees were also engaged in carpet weaving and handicrafts. Carpet weaving being century old profession of the Tibetans, the carpets produced at Chandragiri are exported to European countries. Tibetan women and children who do not pursue their higher studies are mostly engaged in carpet weaving. Out of the two carpet weaving factories, started with Swiss government collaboration, one is located at Chandragiri and the other at Lobarsingi.

Apart from carpet weaving, Tibetan refugees are also experts in weaving textiles, producing clothes, wood carving, painting and metal work. In addition to these, Tibetan herbal medicine have also contributed significantly to the Indian society.

Tibetan cooperative society of Chandragiri now runs a handicraft centre, dairy centre, poultry centre, horticulture centre, health centre, mechanical workshop, an elderly persons home, crèche, schools and monastery.

To restrict the exodus of Tibetan refugees to the cities, Danish govt. has taken up a three year period agriculture development project to provide additional income to the farmers. The agriculture has only one harvest season and the major crops produced are maize, ragi, rice, besides some pulses and vegetables. So this place is also known as "maize bowl" of the state.

Chandragiri is named as "Phuntsokling" by the refugees, which literally means "land of happiness and plenty". It is also a sacred place of Buddhist pilgrims. Because Tibetan refugees are highly religious and their religious traditions, rituals are very much reflected in their day-to-day lifestyle. At least one member of each refugee family is dedicated to the monkhood. Besides, Tibetan religious monasteries have been established in every settlement including Chandragiri.

Tibetan refugees are not only conscious of the physical and economic condition but equally aware of protecting, preserving their own culture, tradition, and religion. Besides, celebration of Indian independence and Republic Day the refugees observe alongwith other festivals Tibetan new year (February 10th, birth anniversary of Dalailama, Tibetan national uprising day, Tibetan democracy day.

It is pertinent to mention here that besides Chandragiri of Orissa, Tibetan refugees settlements have also been established in Bylakupa and Mundagod of Karnatak, Tazu and Changlang of Arunachal Pradesh, Buxa, Darjeeling and Kalipong of West Bengal, Gangatok of Sikkim, Gardenling Happy Valley and Dehradun of Uttar Pradesh.

The writer is a Bhubaneswar based freelance journalist and lives at VR 3/2, Unit-3, Bhubaneswar.

The Need for a World Environment Organisation : The Search for Salvation Begins

Anirudha Choudhury

Shagun Mehta

Introduction

If we look at society from a historical perspective, we realize that protection and preservation of the environment has been integral to the cultural and religious ethos of most human communities. Ancient Hindus, Greeks, Native Americans and other religions around the world have venerated nature. They worshipped all forms of nature, believing that it emanated the spirit of God. Hinduism declared in its dictum that "(t)he Earth is our mother and we are all her children." The ancient Greeks worshipped Gaea or the Earth Goddess. Islamic law regarded man as having inherited "all the resources of life and nature" and having certain religious duties to God in using them. In the Judeo-Christian tradition, God gave the earth to his people and their offspring as an everlasting possession, to be cared for and passed on to each generation.

But in today's highly industrialized world, the protection of environment has been given the least priority, the available natural resources have been mercilessly exploited by everyone to fulfill and quench their own clandestine and subterfuge demands. Added to this the conventional environmental wisdom holds that environmental degradation continues largely unchecked even though environmental agreements and organizations have proliferated in the last thirty

years.¹ The new international environmental organizations are criticized for having failed to develop coherent environmental norms² and having failed to devise effective mechanisms to induce their observance.³ Commentators variously attribute the inability to improve international environmental conditions to a "weak institutional structure,"⁴ poor international governance,⁵ a lack of "transformational leadership,"⁶ and even an element of "management shortcomings and bureaucratic entanglements."⁷ Most commentators, in fact, would opt for "all of the above" as descriptive of the causes of international environmental governance failure.⁸ Even though UNEP (United Nations Environmental Programme) has been functioning as a nodal body in this regard, but till now it has largely disappointed.

The concept of upgrading or replacing UNEP with a stronger body, as discussed in this issue, is in itself not new. However, the substantial support the idea mustered in recent years has added a new dimension to earlier debates. Several academics and expert commissions, too, have advocated a World Environment Organization.

A WEO is needed for two reasons: First, many ecosystems continue to deteriorate and the human environment is under serious, uncontrolled

threats. Second, the processes of international environmental governance need better coordination.

While human stewardship over the earth's environment may not be disastrous, serious environmental problems exist that are not being adequately managed under current institutions. In GEO-2000, UNEP concluded, "if present trends in population growth, economic growth and consumption patterns continue, the natural environment will be increasingly stressed."⁹ The most serious problems include a massive loss of biodiversity, over-fishing, depleted freshwater supplies, and global warming.

Before critiquing the current environmental regime, one should first note that environmental governance is far from being fully dysfunctional. UNEP has achieved a number of successes over the years, particularly in catalyzing new MEAs.¹⁰ The systems for implementation review of environmental treaties are complex, yet the results are often positive.¹¹ In recent years, important new MEAs were negotiated on bio-safety, persistent organic pollutants, prior informed consent on trade in chemicals and pesticides, liability and compensation regarding hazardous wastes, and on the implementation of the Kyoto Protocol on climate change.

Nevertheless, environmental governance does not function as well as it needs to. The environmental treaties are often too weak to address the problem they were set up to correct.¹² Among the MEAs, there is a lack of coordination and missed opportunities for policy integration. At a recent meeting of the Open-Ended Intergovernmental Group of Ministers, the President of the UNEP Governing Council reported, "The proliferation of institutional arrangements, meetings and agendas is weakening policy coherence and synergy and increasing the

negative impact of limited resources."¹³ These financial resources are not only limited but are also diminishing, and the cuts in UNEP's budget are, to some extent, emblematic of the lack of confidence by governments in the current management structure.

One longtime observer, Konrad von Moltke, reminds us that at no time has the entire structure of international environmental management ever been reviewed with the goal of developing optimum architecture.¹⁴ The U.N. Task Force on Environment and Human Settlements reported that environmental activities in the U.N. "are characterized by substantial overlaps, [and] unrecognized linkages and gaps" which are "basic and pervasive."¹⁵ If this is true even within the U.N., it is probably much worse externally.

The Task Force reported further that environmental ministers are frustrated at having to attend so many different meetings, and that it was difficult for them to get the big picture.¹⁶ The current scattered organization of environmental governance is confusing to experts and incomprehensible to the public. If an organization chart of world environmental governance existed, its hydra-like nature would be "Exhibit A" for reformers.

Joy Hyvarinen and Duncan Brack have keenly observed one symptom of governance failure: the tendency to "recycle" decisions by having each new forum call for implementation of what the previous forum proposed.¹⁷ All organizations do this to some extent, but it is particularly prevalent in the environmental regime. The current lack of coherence in environmental organization provides reason enough for reform, yet an even stronger reason exists--namely, that the trend is for more proliferation. The question of whether environmental governance should be

centralized was discussed extensively in the run-up to the Stockholm Conference. For example, in 1972 a special committee of the Commission to Study the Organization of Peace noted that "a new intergovernmental environmental organization" would provide "the best possible coordination" and would "adequately centralize all efforts."¹⁸ Yet the committee rejected that approach because "it would be difficult to persuade organizations to transfer their environmental functions to the new entity" Thirty years later, the same conundrum exists, yet the number of environmental functions that would need to be transferred to a WEO has multiplied ten-fold. Back in 1970, when George Kennan recommended the creation of an "International Environmental Agency," he hypothesized that a single entity with great prestige and authority stood the best chance of overcoming the formidable resistance from individual governments and powerful interests. As he analyzed it: "One can conceive of a single organization's possessing such prestige and authority. It is harder to conceive of the purpose being served by some fifty to a hundred organizations, each active in a different field, all of them together presenting a pattern too complicated even to be understood or borne in mind by the world public."¹⁹

In the Rio Summit in 1992, the governments had an opportunity to restructure environmental governance, but instead of doing so, they bypassed UNEP in the new climate change convention and created the Commission on Sustainable Development (CSD). At a meeting of experts held in Cambridge in May 2001, there was a consensus that on the whole, the CSD adds little value to the debate on sustainable development.²⁰ Yet no one predicts that the CSD will be abolished anytime soon.

The problem is that the current platform of environmental governance cannot correct itself

and all of the trends point to continued proliferation, with little appetite by governments to thin out the ineffective institutions. The tendency toward expansion can be seen in recent reformist actions. Concerned about the fragmentation of environmental institutions, governments created three new ones to deal with the problem--the Global Ministerial Environmental Forum (GMEF), the Environmental Management Group, and the Open-Ended Intergovernmental Group of Ministers or their Representatives on International Environmental Governance. Of course, each of these institutions can be justified and they appear to be serving a useful purpose. But it is hard to escape the conclusion that unless governments take a big step toward creating a holistic WEO, the current governance architecture will get worse and the time-consuming dialogue on governance will remain open-ended rather than conclusive.

2. Global or Non-Global Scope

Esty and Maria Ivanova have suggested that the GEO be limited to "global-scale pollution control and natural resource management issues."²¹ They contrast "global" problems, such as the protection of the global commons, which should be controlled by a "GEO," with "world" problems, such as drinking water, air pollution, and land management excluded from its jurisdiction.²² Their global versus world terminology is a bit ambiguous but one can distinguish between global problems, which require widespread participation to solve, and shared problems, which all countries have but some can solve even if others do not. For example, a heavy reliance on government revenue from taxes on trade is a shared problem in many developing countries that makes them resistant to trade liberalization and its concomitant environmental benefits, but unsustainable taxation is not a global problem.²³

This aspect of the Esty/Ivanova conception of a WEO/GEO differs from that of other analysts. For example, Runge does not limit the scope of his WEO to global issues. He suggests that it looks at irrigation schemes involving the international transfer of water.²⁴ One problem with a WEO for just the global commons is that any decision about what is or is not global commons is somewhat arbitrary. Is biodiversity to be included? Are ocean fisheries? How about nuclear waste or other toxic waste? Are forests global because of their services to combat climate change, or non-global because they root within national boundaries? Is the Antarctic a regional or global concern? Lines can be drawn but they will remain debatable.²⁵

The Esty/Ivanova approach would seem to preclude a WEO mandate for regional issues like the regional seas programmes. Yet it is interesting to note that the Task Force on Environment and Human Settlements suggested that attention by the global environmental Ministers to regional issues would be a good thing. Indeed, the Task Force suggested that the Ministers shift the venue of their meetings from region to region and that regional issues should feature prominently on their agenda. One wonders whether there would be enough of a constituency for a GEO that worked exclusively on global problems.

This conundrum about scope has no easy answer. Ideally, the WEO should be given duties that distinguish it from the national environmental agencies that exist in each country in order to avoid duplication. That is an almost impossible standard to meet, however, since all existing international agencies overlay national agencies. The Esty/Ivanova approach may do the best job of avoiding the conundrum because national governments could, in principle, delegate global problems to a

global agency. Yet it should be noted that no existing major international agency looks only at global problems. The mandates of the WTO, the ILO, the WHO, the FAO, etc. are to work on problems that each country shares.

WEO Functions

A WEO might have a matrix of functions including: standards and policy setting, market facilitation, dispute settlement, evaluation, planning, data gathering and assessment, information dissemination, scientific research, and compliance.

1. Standards and Policy Setting

Some advocates of a WEO emphasize its legislative role in developing norms and setting standards. In that regard, advocates point to the WTO, the ILO, or the new WHO Framework Convention for Tobacco Control.²⁶ While these are useful models, the environmental regime is not lacking in policy-setting experience and would probably do better to build on the extensive experience it has developed. Indeed, the environmental regime has been perhaps the most innovative of any regime in using soft law and in building upon it.²⁷

2. Market Facilitation

The idea that the environmental regime could help countries exchange economic and environmental commitments is not a new one but it deserves greater attention. In 1991, David Victor proposed that a General Agreement on Climate Change be modeled on the GATT²⁸ and, in recent work, Whalley & Zissimos have proposed a bargaining-based WEO to facilitate deals struck between parties with interests in particular aspects of the global environment on both the "custody" and "demand" sides.²⁹ These ideas should be elaborated and expanded upon in developing strategies for a new WEO.

3. Dispute Settlement

It is sometimes suggested that the environmental regime would benefit from having a dispute settlement system like that of the WTO. Since this WTO-envy is fairly common, let me point out a few reasons why the WTO model would not be right for a WEO. First, the WTO system relies on dispute settlement rather than compliance review. This may be appropriate for a regime in which reciprocity is the central value, but it would not be appropriate for the environmental regime that has substantive, measurable objectives. A more effective approach would be to expand the compliance review procedures of the MEAs which are more effective because they are not as confrontational as those in the WTO and because they can be directly linked to technical assistance, which is largely absent from the WTO.

Second, the WTO system is considered strong because there is a possibility of a trade sanction in the event of non-compliance. Such trade sanctions are counterproductive, however, and injure innocent parties.³⁰ They are counterproductive because they restrict trade in the name of opening it further. The sanctions injure innocent parties because in reality it is people who yearn to trade with each other; states or Members of the WTO do not themselves trade with each other. Third, the WTO model provides for dispute settlement within the WTO.

While this internal adjudication model is not used in MEAs, it is used in the U.N. Convention on the Law of the Sea, which has its own International Tribunal.³¹ The MEAs that do provide for dispute settlement typically utilize ad hoc arbitration or adjudication in a forum outside of the MEA.³² This includes the International Court of Justice, which has an unused environment chamber. Recently, the Permanent Court of

Arbitration established a set of rules for the arbitration of disputes relating to natural resources and the environment.³³ These arbitral procedures are available to states, intergovernmental organizations, nongovernmental organizations, and private entities.

Conclusion

The WEO would improve environmental governance by making it more coherent both internally and externally. Internal coherence can be achieved by better coordination among UNEP, MEA clusters, and other agencies. External coherence involves the interface between the environment and other regimes, such as the WTO (trade and environment), the WHO (health and environment), the ILO (workplace environment), and the Security Council (biological and chemical warfare). On trade and environment, it is clear that both the WTO and the environmental regime have gained from their interaction. For example, the term "MEAs" arose out of the trade and environment debate of the 1990s.

While a WEO would not be guaranteed to have better external coherence than UNEP, it might help if the WEO constitution focused on this goal. Not all governments will want to see such coherence however. For example, in the run-up to the WTO Doha Ministerial Conference, the G-77 and China issued a statement which, among various points, warned that "Developing concepts such as global coherence with other intergovernmental organizations like ILO and UNEP should be cautioned against as it may be used to link trade with social and environmental issues for protectionist purposes."³⁴

Since the environmental regime comprises not only international organizations but also national environmental agencies, the WEO must interpenetrate national government to increase its

influence over policy. For trans-border environmental problems (which are a large share of the totality of environmental problems), all agencies must be pulling in the same direction. If national agencies are ineffective, then those failures will be felt outside of the country as well as inside of it. The WEO should respond to this challenge by working to improve environmental law and enforcement, particularly in developing countries.

Another priority should be the relationship between economic and environmental policy at the national and international levels.³⁵ The WEO needs to have a much greater effectiveness in influencing economic policy than UNEP has had, so that the raising questions about the effective protection of environment can be put at rest, and the establishment of WEO becomes a pleasant reality in protecting the Environment at all costs.

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Sakhi-Gopala Temple at Kantolbai

Dr. Ratnakar Mohapatra

Introduction

The temple of Sakhi-Gopala is situated at Kantolbai village exactly located 1 km to the east of the Bhusandapur Railway station of Khurda district. This temple consists of three structures such as *vimana*, *jagamohana* and *natamandapa*. The temple is built in laterite and sand stones. From the architectural point of view, the temple is not so important but from the religious point of view, this temple is an important shrine of that locality. It is completely a renovated temple and faces to east. A modest attempt has been made in this paper to highlight the detailed art and architecture of the temple of Sakhi-Gopala.

Art and Architecture of the Temple:

Vimana:

The *vimana* of the Sakhi-Gopala temple is a *pidha deula* and its height is about 40 feet from the surface of the temple complex. The structure is erected on a high plinth or *pistha* of 5 feet. The base of the *pistha* is rectangular and it measures approximately 36 feet in length and 28 feet in width respectively. The *pistha* is decorated with vertical and horizontal bands, which are covered with plaster. There is no any decorative element in it. The *bada* of the *vimana* is *panchanga* type i.e. having fivefold divisions such as *pabhaga*, *tala jangha*, *bandhana*, *upper*



jangha and *baranda*. All the component parts of the *bada* are mostly underdecorated. The niches of the upper *jangha* are housed with figures of dancing Krishna, Vasudeva carrying Krishna on his head, female sakhi figures, maithuna figures, erotic scenes, figure of Mirabai holding *veena*, Gurundi Gopala, Putana Badha scene of Lord Krishna and a king seated on a throne. Most of the scenes are related to the life story of Lord Krishna. All these scenes are carved in separate slabs, which are inserted in the niches of the upper *jangha*.

Parsvadevatas:

The central niches of the three sides of the *bada* are housed with *parsvadevata* images of Trivikrama, Narasimha and Varaha. The image of Trivikrama is the *parsvadevata* of the northern

side. The four handed image of Trivikrama has been installed on the double petalled lotus pedestal. He holds *chakra* in upper right hand, *gada* in lower right hand, *sankha* in upper left hand and *padma* in lower left hand respectively. His left leg is firmly set on the ground (pedestal) and the right uplifted leg is touching the image of Brahma. Another (right side) leg is on the head of king Bali. Here we find the Balidana scene of God Vamana. The other two diminutive figures of Vamana and Sukracharya are depicted in standing posture beneath the uplifted leg of deity. The slab of deity is about 2½ feet in height.

Narasimha is the *parsvadevata* of the western side. The four handed image of Narasimha has been installed on the double petalled lotus pedestal. He displays *chakra* in upper right hand, *gada* in upper left hand. The lower two hands are engaged to take out the entrails of Hiranya Kashyapu, the demon king. Two diminutive female attendants are flanked on either side of the pedestal. The image of Narasimha is painted with assorted colours.

Varaha is the *parsvadevata* of the southern side. The four handed image of Varaha has been installed on the pedestal, which is designed in three sections. He holds *chakra* in upper right hand, the hand of a female figure possibly; Lakshmi in her lower right hand, conch in lower left hand and the left upraised arm bears the Devi figure of Prithvi respectively. A male figure is carved in standing posture on the left side of the pedestal. This deity is also finely painted by colours. The upper portions of the *parsvadevata* niche of all sides are capped by

the projective eaves, which are surmounted by two small *pidha* mouldings superimposed one above another.

The *gandi* of the *vimana* is a pyramidal superstructure and it consists of three flat shaped *pidhas*. Small dopichha lions are fixed on the corners of the *kanthis* or recesses between the *pidhas* of *gandi*. Some other diminutive miscellaneous figures carved in separate stones and they are inserted in the intervening recesses or *kanthis* between the *pidhas*. These small figures are fixed in 1980's by the Department of Orissa

State Archaeology. The centre of the middle *pidha* of the *gandi* is projected with *jhapa simha* on each side. Dopichha lions are fixed on the top of the *kanika pagas* of the *gandi*. Garuda figures are finely inserted in the four cardinal directions of the *beki* above *rahas*.

The *mastaka* of the *vimana* consists of *beki*, *ghanta* (bell shaped member) above which there is another *beki amalaka sila*, *khapuri*, *kalasa*, *ayudha* (*chakra*) and *dhvaja*.



The sanctum preserves the image of Sakhi-Gopala as the presiding deity of the temple. Daru image of Lord Patitapabana is also worshipped in the sanctum. The tradition and the public opinion say that the present Sakhi-Gopala image of Satyabadi was brought from Vijayanagara empire (Kanchi region) by Purusottama Deva and it was once preserved in the sanctum of this temple. Later on, it was shifted to Jagannatha temple complex of Puri and finally to the Sakhi-Gopala temple of Satyabadi.¹ Radha-Krishna images are also being worshipped in the sanctum as the "Chalanti Pratima" of the temple and they

are made of brass. All the above deities are installed on the plain *simhasana* of 2 feet high. The image of Lord Gopala is about 3½ feet in height and it is made of black chlorite stone. The presiding deity is carved playing on flute with dancing posture.

The sanctum has one doorway towards the *jagamohana*. The jambs of the doorway are mostly devoid of decorative ornamentations. The base of the doorjambs are finely adorned with *khakhara mundis*. The images of Gaja-Lakshmi and Navagrahas are completely absent in their respective places of the doorway.

Jagamohana:

The jagamohana of the temple is a *pidha* deula and its height is about 28 feet from the surface of the temple complex. It has four vertical divisions such as *pistha*, *bada*, *gandi* and *mastaka*. The base of the *pistha* is rectangular and it measures approximately 65 feet in length and 25 feet in width. The decorative elements of the *pistha* are just like the *pistha* of the *vimana*. The *bada* of the *jagamohana* is also panchanga type i.e. having five fold divisions namely *pabhaga*, *tala-jangha*, *bandhana*, *upper jangha* and *baranda*. All the component parts of the *bada* are completely plain except the upper *jangha*. The niches of the upper *jangha* are housed with dancing female figures, scene of Sandhasura Badha, Radha-Krishna *yugala* figures, *maithuna* figure, Giri-Gobardhana scene of Lord Krishna, amorous couples, female figures with musical instruments, erotic scenes, Sakatasura Badha by Lord Krishna, Krishna with cow, Kaliya Dalana scene of Lord Krishna, Gurundi Gopala, dancing Krishna figures, etc. Most of the scenes are also derived from the life story of Lord Krishna. The *Baranda* of the *bada* is devoid of decorative ornamentations.

Two balustraded windows are fixed on the northern side central wall of the *bada*. Each

window contains two balusters, which are carved with dancing female figures.

The *gandi* of the jagamohana is also a pyramidal superstructure and it consists of three flat shaped *pidhas*. The intervening recesses or *kanthis* between the *pidhas* are filled with small dancing female figures, Garuda figures, Mirabai, Krishna figures, etc. Small *dopichha* lions are fixed on the corners of the *kanthis*. There is only *kalasa* installed on the middle portion of the upper *pidha*. Two *jhapa simhas* are projected on the northern and southern sides of the *kalasa* respectively. Here the *ayudha* and *dhvaja* are not found in their respective places.

The inner walls of the jagamohana are devoid of decorative ornamentation in contrast to the outer walls. There is a Garuda pillar of 3 feet high noticed at the centre of the jagamohana. Garuda, the conventional mount of the presiding deity is installed in kneeling posture on the top of the pillar.

The jagamohana has two doorways; one on the western side and another towards the *natamandapa*. All the doorways are completely plain. The base of the doorjambs of the eastern side is decorated with *khakahara mundi*.

Natamandapa:

The *natamandapa* of the temple is a *pidha* deula and its height is about 32 feet from the surface of the temple complex. It is also erected on the plinth of 5 feet high. The base of the *bada* is square of 25 feet. The *bada* has also five fold divisions such as *pabhaga*, *talajangha*, *bandhana*, *upper jangha* and *baranda*. All these component parts of the *bada* are completely plain except the upper *jangha*, which is relieved with different scenes in its niches. They are erotic scenes, amorous couples, Vishnu on Garuda, Bakasura Badha scene of Krishna, Kaliyadalana scene of Krishna and the dancing female figures (*Gopis*).

The bada of the *natamandapa* is surmounted by the pyramidal superstructure, which consists of three flat shaped pidhas. The kanthis between the pidhas are filled with small figures of Lord Krishna, Garudas and the different *avataras* of Lord Vishnu. Small dopichha lions are fixed in the corners of the kanthis. The centre of the middle pidha of the *gandi* is projected with *jhapa simhas* on each side. Dopichha lions are also fixed above the top of the *kanika pagas* of the *gandi*. Garuda figures are inserted in the four cardinal directions of the *beki* above *rahas*.

The *mastaka* of the *natamandapa* consists of *beki*, *ghanta* (bell shaped member) above which there is another *beki*, *amalakasila*, *khapuri* and *kalasa*. Here the *ayudha* and *dhvaja* are completely missing.

The inner walls of the *natamandapa* are devoid of decorative ornamentation. There is a big slab of 6 feet high kept in the north east corner floor of the *natamandapa*. It contains a large figure of a Mahavira Hanumana who holds two huge rocks in his both hands.

The *natamandapa* has one doorway towards the east. Navagraha figures are carved on the architrave above the doorway lintel. They are depicted seated in *padmasana* posture with usual attributes in their hands. Madhu and Kaitabha figures are carved on either side of the Navagraha slab. The base of the doorjambes are decorated with *khakhara mundis*. The figures of Jaya and Vijaya are housed in the niches of either side doorway wall of the east. The right side figure (Jaya) displays *chakra* in upper right hand, *gada* in lower right hand, *sankha* in upper left hand and *abhaya mudra* in lower left hand respectively. The left side figure (Vijaya) displays *chakra* in upper right hand, *abhaya mudra* with rosary in lower right hand, conch in upper left hand and *gada* in lower left hand respectively. These two figures (Jaya and Vijaya) are acting as

the conventional *dvarapalas* of the main doorway (eastern side).

There is a platform of 5 feet high erected in front of the *natamandapa*. A flight of steps of ascending order are provided in the east for approach towards the *natamandapa* as well as the sanctum. All the structures of the temple are heavily plastered with cement mortar.

Boundary Wall:

The complex of the temple is enclosed by a boundary wall of 5 feet high and it is made of laterite. The boundary wall has one gateway at the western side. Two huge lions are projected on the both sides ground of the gate and they are acting as the gatekeepers of the temple.

Date of the Temple:

There is no authentic historical record regarding the approximate date of the construction period of the present Sakhi-Gopala temple of Kantolbai. Dr. B.K. Ratha has referred to that the temple was constructed in the sixteenth century A.D.² On the basis of the architectural features, the construction period of the temple can be tentatively assigned to the first half of the 16th century AD.

Now the temple is being managed by the Trust Board of the Sakhi-Gopala temple of Satyabadi under the Endowment Commissioner of the Government of Orissa.

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Dr. Ratnakar Mohapatra is a Post - Doctoral Research Fellow (ICHR), P.G.Department of History, Sambalpur University, Jyotivihar, Sambalpur.

The Role of Parbati Giri as an Active Nationalist of Western Orissa

Saroja Kumar Panda

The part played by woman nationalists in liberating India from the yoke of British imperialism cannot be overlooked. Orissa did not stand an exception in this regard. It is a matter of great pride on the part of Orissa for having produced a number of notable woman freedom fighters who had substantial contribution in the field of India's national movement. They were individuals guided by the vision of Mahatma Gandhi and have left their foot prints as true patriots in the realm of time. Among the prominent woman freedom Fighters of Orissa Rama Devi, Malati Choudhury, Annapurna Moharana, Jambobati Devi, Pravabati Devi and Parbati Giri were equally important. While some hailed from well-to-do families, there were others who came from poor families of unknown and remote villages. But time and circumstances forced them to break the lofty ideals of society and joined in the national frenzy of freedom struggle.

The present paper aims to highlight the specific role performed by Parbati Giri, who is popularly known as the Mother Teresa of Western Orissa. From known sources, it is believed that she was born at Samaleipadar near Bijepur of present Bargarh district and undivided Sambalpur district, in the year 1926 A.D. At the time of her birth freedom movement in India had already touched to the villages of Orissa. The village Samaleipadar had a great name and fame even during that time. It was a centre of political activities. The freedom fighters like Laxminarayan Mishra, Durga Prasad Guru, Bhagirathi Pattnaik

and his wife Jambobati Pattnaik made frequent visits to Samaleipadar to meet Ramachandra Giri, the paternal uncle of Parbati Giri.

On one occasion there was a meeting held at Samaleipadar to discuss the plans and programmes of Indian National Congress to further the cause of the freedom movement. Many reputed freedom fighters of the region attended to the meeting. Although a minor school girl at that time, she displayed keen interest in listening to the speeches of the great leaders and was deeply inspired by their ideas. Considering her extraordinary personality and singular character the organizers requested her father to let her join and monitor the organizational work of the Congress.

In an age of conservatism and dogmatism a mere girl's determination to leave home and went to the Ashram of Bari was a wonderful achievement. But her deep love, affection and dedication for society finally forced her father to give his consent. There was no sound communication system at that time. Consequently the daring girl left home on 14th January 1938 and went from a village to Bari Ashram of Jajpur. At that time Prabhabati Devi, another follower of Gandhi also agreed to extend her cooperation to go with Parbati Giri. The family members of Prabhabati Devi expressed resistance and tried to convince both the girl to return home. But their efforts went just in vain. In spite of all such obstacles they had successfully proceeded to Bari.

On the way, they had halted at Araigaon in the home of Reba Roy and on the next day they reached Bari Ashram. Both of them met Rama Devi, Gopabandhu Choudhury and others.

The Ashrams of those days had a special value, which were unparalleled with the Ashrams of present time. Those Ashrams were also known as "Sangrami Sibiras" and Ahimsa Tirthas" and had the power to impress upon the best statesmen of the time to extend their whole-hearted cooperation. The arrival of Gopabandhu Choudhury can be cited as an example. Although a remarkable statesman of his time, he resigned from the post of deputy collector by the call of Mahatma Gandhi and joined Bari Ashram to dedicate himself for freedom struggle. So young Parbati Giri was directly inspired by the ideals of Gopabandhu Choudhry and Rama Devi and was equally influenced by Mahatma Gandhi. During her life at Ashram, Parbati Giri showed her selfless and dedicated attitude towards society, and extended her love and affection to all. She learned many things at Bari ashram. Which shaped her individual character as a sincere social worker in her later years. In the year 1940, the Satyagraha started gaining momentum. Now it was time for the members of Sangrami Sibiras to realize their responsibilities as soldiers in their respective areas. Parbati Giri returned back to her village and started work in her locality.

The Quit India Movement was started in the year 1942. The impact of this movement was widely reflected in countless villages of Orissa and the prominent role played by Parbati Giri in the company of Ramchandra Puri, Ujjal Puri, Dwitiya Giri and Kuber Giri deserves mention. During the revolution they were treated as law breakers and later sent to the jail of Bargarh.

There is yet another incident that awfully and amazingly highlights the boldness of her character in spite of her status as a minor girl. On this occasion accompanied by a group of young boys she entered the court room of Bargarh and

raised anti-Government slogans. They could have been arrested on the spot, but for their rank as minors they were allowed to escape. But the next day to repeat their act of rebellion they again broke into the office of the S.D.O. Before anybody could realize the matter in a dramatic sequence of things the brave girl forcefully occupied the chair of the Magistrate. Of the other boys while one played the role of an advocate another one acted as a peon. The moment the SDO entered the place Parbati Giri ordered the peon to contain the misruling official and get him hanged. The security personnels surrounded the young girl and tried to get her down from teh chair of the Magistrate. For this act of her mischief she was later arrested and imprisoned for a period of two years. But this could not put an end to her role as an anti-British activist, and she continued her revolt for the liberation of her motherland. In all these matters her internal aim was never to gain publicity but just to show resistance towards the imperial and colonial rule of cruel Britishers.

Apart from being a freedom fighter she was also an ideal social reformer and worked for the upliftment of the poor section of society till her dying breath. Above all she was an unparalleled genius of Orissa

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Saroja Kumar Panda is a Lecturer in History in the Parbati Giri College, Mahulpali

Sarala - Homer - Chaucer ???

Dr. Satyabrata Das

In the long and uncertain journey of Oriya literature between 11th Century and 15th century a few inconsequential milestones apart Sarala Dasa stands like a colossal giant shedding his flood light during his time and far beyond. As controversy has already settled down for good, Sarala Dasa figured in the second half of 15th century, broadly during the reign of king Kapilendra Deva. When one tries to look into the period immediately preceding Sarala Dasa (pre 15th Century) one doesn't find any conspicuous or enduring mark of literary creation (any classic for that matter). But it is quite amazing that when one studies Sarala's works one never feels any dearth or fumbling in Sarala's felicity or even in his ideas. As professor C. R. Das aptly observes :

By the time the great poet Sarala Dasa produced the Oriya Mahabharata. Oriya language as a Literature had come of age and come to its own. (A Glimpse into Oriya Literature, 42).

Thus, some critics find it tempting to compare Sarala Dasa with Homer (the icon of Greek Literature) and Chaucer (the father of English Literature). Both Homer and Chaucer are acknowledged as the grand old men of Greek and English literature respectively for their contribution to giving the very foundation and adding to the reputation of the literature of their own country. Thus on the surface it appears convincing that Homer, Chaucer and Sarala Dasa share the same standing to each of the literature of their own mother country.

But looking below the surface reality, it wouldn't take long to notice the striking difference in the situation Sarala Dasa operated. First, both Homer and Chaucer were born to very rich literary heritage. While Homer was the descendant of the mighty Greek Literary Tradition; Chaucer was exposed directly to the brilliant early Italian Renaissance and (as the majority of critics and literary historians believe) even had the chance of meeting great Italian masters like Petrarch and Boccaccio. References are galore all across the Prologue to Chaucer's Canterbury Tales.

Secondly, neither Homer nor Chaucer was truly a poet of the people. As an English literary historian observes: "Chaucer was not in any sense a poet of the people. He was a court poet who wrote for cultured readers and refined society." (Hudson, 25)

But Sarala Dasa was truly and essentially the poet of the people. Besides, the socio-economic and the literary-intellectual background that Sarala Dasa was born into were so strikingly different from that of both Homer and Chaucer. While Homer and Chaucer were from an impressive literary heritage; Sarala Dasa was born into a poor peasant family in a non-descript hamlet in a backward East-Coast province of India. He had no formal education. He didn't have any exposure either. There is not even a shred of evidence to prove Sarala Dasa's schooling or any sort of formal education. Taking into consideration the state of life of late 15th Century no one can even surmise that Sarala had ever had any intellectual excursions to centers of learning

and culture like Kasi or Varanasi, Nalanda or Taxila (those ancient seats of culture had most likely lost their name and prominence by 15th century). Being trapped in a remote hamlet, with no formal education, no access into Sanskrit, no visible evidence of any Royal patronage Sarala could still accomplish such a magnitude of literary creation which is unique, unprecedented and unparalleled in the entire stretch of history of world literature.

Sarala's Mahabharata in Oriya, his magnum opus, is indeed a literary wonder. It is hard to believe how a man from the common peasantry, with no formal education or scholarly inheritance, and with absolutely no literary tradition to fall back upon, could write such a stupendous work like the Mahabharata in Oriya. If we look at the trends of history, the Original Sanskrit Mahabharata was popular all over India for centuries on end and was the monopoly of the Brahmin Pundits. It is interesting to note that Sarala was among the earliest, rather the pioneer in writing the Mahabharata in a regional language. As a matter of fact Sarala Mahabharata became a path-finder, a trend-setter that directly influenced Kasiram's Mahabharata in Bengali and Sri Rama Saraswati's Mahabharata in Assamese.

Sarala Mahabharata maintains the general schemata of the Sanskrit original though, it shows numerous digressions and countless interpolations all along. The probable causes of such digressions and interpolations can be traced back to the socio-cultural milieu of the late 15th century Orissa when Sarala composed the work. First, there is no evidence as to whether Sarala had any direct access to the Sanskrit original. As an insightful critic Dr. Mansinha observes in this context : "Sarala had no knowledge of Sanskrit, nor did he ever read the original Sanskrit Mahabharata (55)." Dr. Mansinha believes strongly that Sarala drew entirely from the stock of his memory of the Mahabharata that he must have heard from the people of his time.

Thus, in all probability, Sarala might have reconstructed the whole epic from whatever he gathered from the oral tradition. It is a fact that the Mahabharata was the most popular and the revered sacred text in every Aryan home. Generation after generation it was being discussed and passed down orally. May be the Sanskrit Pundits (who had the monopoly of access into the study of Sanskrit or any such holy text and the scholarly discourses) shared with the lowly, depressed and the deprived Sarala Dasa some of their learning. That could have given Sarala an over-all idea about the structure and design of the epic.

Secondly, with the basics acquired, Sarala must have set down the main structure and, in the process of writing, freely incorporated stories and anecdotes from regional sources or from his pure imagination. As anyone can see, all those interpolations never weaken or demean the main, the original Sanskrit text. Rather each of those deviations seems to reinforce a humanistic, anti-authoritarian, undemocratic spirit in the epic.

Above all, despite the massive handicaps (both intellectual and socio-economic) that Sarala confronted every step of his progress, he could still bring out such a stupendous work of art that endures through ages without losing its glamour even a bit. The Mahabharata in Oriya remains as fresh and as popular as ever. Hence comparing Sarala with the Western icons like Homer or Chaucer is not fair. This will never add to Sarala's position which is simply unique, unparalleled.

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Dr. Satyabrata Das is a Reader and Head of Department of English, Ekamra College, Bhubaneswar-751002.

Soils of Deogarh District

*Dr. Antaryami Mishra
Dr. S. K.Nanda*

Deogarh district is situated in the mid-northern part of Orissa. It is surrounded by Sundargarh district in the north, Angul district in the east and south and Sambalpur district in the west. Extending over an area of 294,000 ha, it occupies 1.9 % of the state's area. It receives 1014 mm of average annual rainfall. The district has only one Sub-division (Deogarh) and three Blocks (Teleibani, Reamal and Barkote). The most important river flowing through this district is Brahmani.

Physiography

The district is composed of very high hills frequently with elevation of 2000' above the mean sea level. Famous Pradhanpat water-fall is located in this district very near to the district headquarter, Deogarh. All the three Blocks of the district namely Tileibani, Reamal and Barkote mostly drain to the river Brahmani (Mishra, 1988). The lands of the district have very high degree of slope. The elevation gradually decreases on the south eastern part on either side of the river Brahmani. Between the high hill ranges there are long narrow valleys with well drained and productive lands mostly running in west-east direction.

Soils

Though in genesis of the soils of the district, all the five factors of soil formation (Jenny, 1941; Buol et al., 1980) are well pronounced physiography has greatly influenced the condition of the soil. The climate is hot and moist sub-humid (Sarkar et al., 1998). May is the hottest month and December the coldest. August is the rainiest month. Forests cover 33 per cent of the total area of the district and are mainly of dry deciduous though in some parts of the district moist deciduous species also occur. Sal, Asan, Kusum, Kendu etc are some of the important forest species. Most part of the district is based on Archaen rocks such as gneisses, granites, mica schists and quartzites.

The agricultural land of the district can be marked to have five land form such as hill, ridges, valley, leave and stream terrace which can be further divided into different land types and sub-land types with district physiographic units (Mishra, 1985). However, broadly these can be classified as high land, medium land and low land.

The topography is mostly undulating comprising mostly ridges and valleys. At the ridge crest are the upland and at the upper slopes the unbunded and bunded lands are localled called

as Att and Mal respectively which together constitute the highland. The valley bottom lands which constitute the low lands are called Bahal and the lower valley side lands constituting the medium lands are called as Berna. In Reamal, Tileibani and Barkote Blocks the high lands (Att + Mal) constitute 54.5, 69.2 and 59.8 per cent of the total cultivable area of the Blocks respectively. This has influenced the choice of crops in this district.

The climate, vegetation and other biotic factors, parent rock types and topography indicating the different land types have considerably influenced genesis of the soils and consequently great variation in soils in different parts of the district is observed. These belong to the four orders namely Alfisols, Inceptisols, Entisols and Vertisols. (Mishra and Mohapatra, 1996; Sahu and Mishra, 2005 and Mishra, 2007). However, as per the earlier system of soil classification, these can be marked into the following two great groups (Mishra, 1972).

1. Red and yellow soils

The degree of association of the red and yellow soils vary in different areas of the district. In general, the extent of red soils is more in comparison to the yellow soils which could chiefly be attributed to steeper slope. The extent of red soil is particularly more in Tileibani Block which has more of such sloping lands, the red colour being mostly imparted due to well drained condition to favour oxidized state of ferric iron. These types of soils also occur in both Barkote and Reamal Blocks.

2. Black soils

Besides red and yellow soils, black soils are also observed in limited areas of Reamal Block in the district. This is due to the effect of parent material chiefly dolerite and basic granulite and

favourable terrain in the valley and stream terraced lands. These are montmorillonitic, fine textured soils with high water holding capacity (Mishra and Nanda, 1985).

Soil fertility status of different Blocks

In Reamal Block 47 per cent soils are acidic, 45 per cent are neutral and only 8 per cent are alkaline. In Barkote Block 64 per cent soils are acidic, 32 per cent soils are neutral and only 4 per cent soils are alkaline. In Tileibani Block 46 per cent soils are acidic, 47 per cent are neutral and 7 per cent are alkaline. In all the three Blocks the soils are medium with respect to the fertility status of all the three major plant nutrients like available nitrogen, phosphorus and potassium.

Crops

In kharif 22.6 per cent of Reamal, 22.1 per cent of Tileibani and 18.7 per cent of Barkote Block are under irrigation. Likewise, in rabi, 21.1 per cent of Reamal, 11.5 per cent of Tileibani and 11.4 per cent of Barkote Block receive irrigation.

Though, like any other district of Orissa, rice is the principal crop of Deogarh district, but there is a lot of scope for production of other crops both in kharif and rabi season. During kharif, til (sesamum) can be successfully cultivated in Barkote and Reamal Blocks; cotton in Reamal Block and sweet potato in Tileibani Block (Mishra, 1988). Likewise in rabi season, vegetables can be successfully cultivated in Tileibani Block; potato in Reamal Block and Onion in Reamal and Barkote Blocks. Black soils occurring in high lands of Reamal Block are suitable for cotton cultivation. Reamal and Barkote Blocks with well drained soils and receiving comparatively less rainfall are suitable for growing til (sesamum) crop. Deep loamy soils with higher organic matter content are available

in the Blocks of Barkote and Reamal. These Blocks thus comprise the onion growing zone of the district.

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Dr. Antaryami Mishra and Dr. S. K. Nanda are Associate Professors in the Department of Soil Science, OUAT, Bhubaneswar.



Floorball

Suresh Sarangi

Introduction

Floorball is played by over 2.5 million people in more than 30 Floorball loving countries around the world. Floorball is one step away from the Summer Olympics ! Floorball will be included when fifty officially recognised nations are playing, says the Olympic National Committee. Floorball is more popular than Ice Hockey in Sweden and Finland, two of the World's hockey superpowers. Floorball has become mainstream in countries where no traditional ice hockey is played, like Pakistan, Australia and Singapore ! The 2006 Men's Floorball World Championships were broadcast on television to 53 countries in 19 languages. In Europe, crowds of up to 15,000 people watch the best floorball in the world compete. Floorball is an exciting, fast paced hockey evolution focused on highly skilled play. Advanced stick designs enable players to develop unbelievable stick handling, ball control and shooting skills. The rules of the game are highly refined to limit injury and promote a high scoring, entertaining style of game.

Why play Floorball ?

It's great exercise, extremely safe, low cost, easy to learn, great for training ice hockey skills and best of all anyone can play !

What is floorball?

Floorball is a fast-paced, exciting, safe and low-cost type of indoor hockey. It resembles floor hockey or ball hockey but is played with light-weight plastic composite sticks and rules that promote safety and skill. (Floorball for dummies)

Floorball (or innebandy as it is called in Norwegian) is a cross between ice-hockey and Hockey. Each game is played by two teams, with a maximum of twenty players pr. side (normally 12). Each team has 6 players in the rink at the time. One goal-keeper and 5 field players. To play the game the field players use a light-weight stick. The goalie wears sneakers, a face-mask and padded clothing for protection. It is illegal for the field players to wear protective clothing, as floorball is supposed to be a non-contact sport. As a consequence, the field players wear sneakers, shorts and a shirt. The teams change players continuously during the game because of its speed and intensity, therefore the large number of players on each side.

The games are played on an indoor-rink (without ice), which is 40 x 20 metres (approx. 133 x 66 feet). The side-board which goes around the rink is half a metre high (approx. 20 inches). The goals are 1.15 metres high and 1.6 metres wide. They are placed 3.5 metres from the side-

board, as the game can be played behind the goal, just like in ice-hockey. The match is conducted by two referees, and is divided in three twenty-minute periods. There are strict rules in floorball, no rough tackles, tripping, slashing, and high sticks (max.: straight out from your hip). Consequently there are few injuries in this sport. Violations can result in penalty shots awarded the opponent or for more severe violations a player can be sent off for 2 minutes or more (5 min, 10 min or the whole match).

The floorball stick (or k lle as it is called in Norwegian) is made by synthetic material for instance kevlar. The shaft has a maximum length of 0.95 metres and maximum weight of 0.35kg. The blade has a maximum length of 0.35m and can not be bent more than 0.03 metres. The ball is hollow and made of plastic. It is 7.2 cm in diameter and weighs 23 grams. The ball has 26 holes each 1 cm in diameter.

Team

	Keeper	
Back		Back
Forward	Center	Forward

Floorball world-wide

"Organised" floorball was started in Sweden 1981. The International Floorball Federation (IFF) was founded by Sweden, Finland and Switzerland in 1986. IFF consisted of 15 countries by January 1996.

As the leading country in floorball Sweden has 1,500 clubs with over 88,000 licensed players. Finland has 19,000 players divided

amongst 500 clubs, and Switzerland has also 19,000 players in 360 clubs. Norway has 170 clubs for its 3,500 licensed players.

The first European championship was hosted by Finland in 1994, and Sweden was host to the first world cup 2 years later, in 1996. In the final, Sweden defeated Finland (5-0) in front of a packed stadium (Globen) in Stockholm (14,446 spectators). The game was also broadcast live on national Swedish television. Almost 9,500 people watched. Norway beat the Czech-Republic (6-2) for third place.

Floorball gaining publicity in India

The Floorball Federation of India announced that the 4th National Floorball Championships in India will be broadcast by Doordarshan (DD) Sports National channel on the 21st of January 2008. DD Sports is India's Government TV Channel.

The Founder and National President-Floorball Federation of India - FFI Mr. Mohd. Seraj Ansari and its governing body has worked hard and developed the floorball very popular in many states of the country, even many other sports players, sports officials are diversifying into floorball, in view that the floorball is very attractive and very fast with any other game, it is very suitable for children, school boys, the floorball is expected to be included in Olympic in 2012. The International University Sports Federation (FISU) and International School Sports Federation (ISF) and General Association of International Sports Federations AGFIS/GAISF has already adopted and affiliated floorball into their charter, which shows that floorball is well accepted by the society of the world sports.-FFI

Suresh Sarangi is the Organiser of Orissa Floorball Association. He lives at Qr.No.2R/34, Unit-6, Bhubaneswar.

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PRADIPTA KUMAR MOHAPATRA, I.A.S.
Commissioner-cum-Secretary

BAISHNAB PRASAD MOHANTY
Director-cum-Joint Secretary

SASANKA SEKHAR PANDA
Joint Director-cum-Deputy Secretary
Editor

BIBEKANANDA BISWAL
Associate Editor

Editorial Assistance
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Debasis Pattnaik
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Bikram Maharana

Manas R. Nayak
Cover Design & Illustration

Hemanta Kumar Sahoo
Manoj Kumar Patro
D.T.P. & Design

Raju Singh
Manas Ranjan Mohanty
Photo

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E-mail : iprsec@rediffmail.com
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