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<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sri Jagannath, the Heart and Soul of Odia Culture and Society</td>
<td>Sunita Behera</td>
<td>1</td>
</tr>
<tr>
<td>Constitutional Democracy, Judiciary and Social Justice in India</td>
<td>Dr. Surya Narayan Misra</td>
<td>4</td>
</tr>
<tr>
<td>Clarion Call for 'Purna Swaraj' and Its Response in Odisha</td>
<td>Dr. Janmejay Choudhury</td>
<td>8</td>
</tr>
<tr>
<td>Concept of Human Rights</td>
<td>Dr. Nityananda Paul</td>
<td>11</td>
</tr>
<tr>
<td>Women’s Rights and Violence in India : A Study of Constitutional Safeguards</td>
<td>Dr. Naresh Rout</td>
<td>15</td>
</tr>
<tr>
<td>Biju Patnaik : A Man Ahead of His Time</td>
<td>Dr. Saroj Kumar Patnaik</td>
<td>30</td>
</tr>
<tr>
<td>Netaji Subhas : An Ardent Leader of the Indian Freedom Struggle</td>
<td>Saroj Kumar Jena</td>
<td>35</td>
</tr>
<tr>
<td>Dr. Kalam : The Missile Man of India</td>
<td>Dr. Manas Ranjan Senapati</td>
<td>37</td>
</tr>
<tr>
<td>Madhubabu : The Global Indian</td>
<td>Bhaskar Parichha</td>
<td>39</td>
</tr>
<tr>
<td>Mahatma Gandhi : The Emancipator of Oppressed</td>
<td>Er. Raghunath Patra</td>
<td>42</td>
</tr>
<tr>
<td>Interesting Things About Indian Republic Day</td>
<td>Girija Sankar Das</td>
<td>43</td>
</tr>
<tr>
<td>Need of Creative Environment for Development of Tribal Children</td>
<td>Dr. Purbasha Kar</td>
<td>45</td>
</tr>
<tr>
<td>Scenario of Preschool Education</td>
<td>Dr. Premananda Paul</td>
<td>50</td>
</tr>
<tr>
<td>Nature and Scope of Sanskrit Learning in Odisha</td>
<td>Bhubaneswar Pradhan</td>
<td>54</td>
</tr>
<tr>
<td>Padmeshree Krishna Chandra Panigrahi</td>
<td>Dr. Jayanti Rath</td>
<td>57</td>
</tr>
<tr>
<td>Qadam Rasool, The Unique Islamic Architecture of Odisha: A Historical Review</td>
<td>Dr. Mohammed Yamin</td>
<td>59</td>
</tr>
<tr>
<td>Rajnagar : Life and Livelihood</td>
<td>Subas Chandra Rout</td>
<td>64</td>
</tr>
<tr>
<td>Brinjal Fruit and Shoot Borer, <em>Leucinodes Orbonalis</em> Guenee (Lepidoptera: Pyralidae) and their Management</td>
<td>Subhashree Dash</td>
<td>67</td>
</tr>
<tr>
<td>The Flag Utters</td>
<td>Er. Satyabrata Rath</td>
<td>69</td>
</tr>
<tr>
<td>Contempt of Court Vis a Vis Freedom of Speech</td>
<td>J.K. Samantasinghar</td>
<td>70</td>
</tr>
<tr>
<td>The Parajas: A Socio-Cultural Study</td>
<td>Dr. Debasish Patra</td>
<td>75</td>
</tr>
</tbody>
</table>
National Song

Vande Mataram!
Sujalam, suphalam, Malayaja shitalam,
Shasyashyamalam, Mataram!
Shubhrajyothna pulakitayaminim,
Phullakusumita drumadala shobhinim,
Suhasinim sumadhura bhashinim,
Sukhadam varadam, Mataram!

The song, Vande Mataram, composed in Sanskrit by Bankimchandra Chatterji, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress.
National Anthem

Jana-gana-mana-adhinayaka, jaya he,
Bharata-bhagya-vidhata.
Punjab-Sindhu-Gujarat-Maratha,
Dravida-Utkala-Banga,

Tava shubha name jage, Tava shubha asisa mage,
Gahe tava jaya gatha,
Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.

Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!

The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.
WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;
LIBERTY of thought, expression, belief, faith and worship;
EQUALITY of status and of opportunity;
and to promote among them all
FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.
Our Sincere Obeisance

Netaji Subhas Chandra Bose

Veer Surendra Sai

Buxi Jagabandhu

Chakhi Khuntia
Our Sincere Obeisance

Swami Vivekananda

Vyasakabi Fakir Mohan Senapati
Message of
Dr. S.C. Jamir,
Hon'ble Governor of Odisha
on the occasion of Republic Day – 2017

Dear Sisters and Brothers,

On this auspicious occasion of the Republic Day celebration, I extend my heartiest greetings to all of you. At this historic moment, let us pay respect and gratitude to the Freedom Fighters who took part in the freedom struggle of India under the able leadership of the Father of the Nation Mahatma Gandhi, Netaji Subhas Chandra Bose and others. The sacrifice and patriotic fervour of these great men will forever be etched in the mind of generations to come. Today I pay my humble homage to the martyrs who laid down their lives for the cause of the country.

We also pay our tributes to the architect of the Indian Constitution Baba Saheb Dr. Bhim Rao Ambedkar. On this very day, our Indian Constitution had come into force. We gave unto ourselves a Constitution proclaiming India as a Sovereign, Socialist, Secular, Democratic Republic. The Indian Constitution was adopted by the Constituent Assembly on 26th November 1949 and was enforced on 26th January, 1950. The Preamble of our Constitution in its uniqueness, distinguishes us from others. Our National Flag and our National Anthem are the pride and dignity of every citizen of this great nation. We must adhere to and abide by the noble values and morals of the Indian Constitution, which upholds the unity and integrity of our country.

Odisha played a significant role in the Indian Freedom Movement. The relentless struggle and selfless services rendered by the great men and women of this soil like Utkalmani
Pandit Gopabandhu Das, Utkalgourab Madhusudan Das, Buxi Jagabandhu, Saheed Laxman Naik, Veer Surendra Sai, Gopabandhu Choudhury, Nabakrushna Choudhury, Malati Choudhury, Maa Ramadevi, Dr. Harekrushna Mahtab, Biju Patnaik and many others have made our long cherished dream come true. Odisha with its abundant natural resources and rich human skills has joined the national mainstream in improving the standard of living along with the quality of life of the people.

Inscribed in the annals of history in golden letters, the saga of the Indian Freedom Struggle has spread the message of Non-violence, Peace and international brotherhood across the world. 26th January is a day of great pride, glory and immense joy for every Indian. Let us march forward, irrespective of caste, creed and religion to work with a profound pledge in building up a prosperous and developed Nation.

Jai Hind.
Message of
Shri Naveen Patnaik,
Hon’ble Chief Minister of Odisha
on the occasion of Republic Day-2017

On the occasion of Republic Day, I convey my greetings to all of you. On this sacred
day, I pay my utmost gratitude to the Father of Nation Mahatma Gandhi, Pandit Nehru,
Netaji Subhas Chandra Bose, Maulana Azad, Dr. Rajendra Prasad, Dr. B.R.Ambedkar,
Utkalmani Gopabandhu Das, Utkal Gourab Madhusudan Das, Saheed Laxman Naik, Veer
Surendra Sai, Gopabandhu Choudhury, Nabakrushna Choudhury, Maa Ramdevi, Malati
Choudhury, Parbati Giri, Dr. Harekrushna Mahtab and Biju Patnaik. The sacrifice, struggle
and patriotism exhibited by these great sons during Indian freedom struggle and in nation
building are the source of inspiration for us.

On this occasion, I also pay my homage to those immortal martyrs who have laid
down their lives for the protection and unity of the country.

26th January is a significant day in Indian History. On this day of 1950 India started
its glorious journey as an Independent, Sovereign, Socialist, Secular and Democratic Republic.
This day our new Constitution came into force. Our Constitution has become successful in
uniting our country India where people of divergent languages, castes and religions live together.
Our Constitution is a resolution for providing ideal governance and building a developed
India. Our Constitution has paved the way to fulfill the dreams of crores of Indians and the
ideal objectives of our freedom struggle.

The soul of our Constitution rests on the idealism of democracy, socialism and
secularism. In our Constitution, importance has been given on the duties and rights of all the
citizens. The development of the downtrodden and weaker sections of the society as well as
justice for all and equal opportunities have enhanced the importance of our Constitution.

According to Yogi Sri Aurobindo, “India is rising not to become a powerful and
aggressive Nation, but to help and guide the mankind through her spiritual wisdom to attain
a life of perfection, fullness, equality and unity”.

Today, democracy in India has been strengthened. This is not only a Governance
system but also the lifeline for all of us. Development in various sectors strengthens democracy
and helps people enhance their confidence towards the existing system. Both duties and rights are equally important for democracy. We should be aware of our rights as well as responsibilities.

Gandhiji said that the soul of India lives in its villages. Crores of people residing in villages are the most powerful pillar in Indian democracy. Their active participation in the path of country’s development will further brighten the picture of prosperous India and developed Odisha.

Our beloved Odisha is the sacred land of peace and non-violence. Odisha has been successfully included in the path of country’s development. The fight against corruption has been more strengthened. Today, priority is accorded on development. Our able human workforce and natural resources have opened up new opportunities for development. The foundation of democracy and secularism has been strengthened. The confidence of the poor people has been increased to live with dignity. The development and welfare of the farmers, workers, women, tribal, oppressed, youths and students have ushered in a new era in the sphere of socio-economic empowerment. Let the commitment made by the Pancha Sakhas be the source of inspiration for all of us. To quote; “Do something for the country, before we die, make the country more prosperous than whatever it was during the early period of our life”. Let it be our aim to build a powerful India and developed Odisha through peace, development and moral values.

*Jai Hind.*
Message of
Shri Bikram Keshari Arukha
Hon'ble Minister, Forest & Environment, Parliamentary Affairs,
Information & Public Relations
on the occasion of Republic Day – 2017

On the auspicious occasion of Republic Day, I extend my heartiest greetings and good wishes to the Sisters and Brothers of Odisha.

The day of 26th January is of great significance to all of us. On this day we gave unto ourselves a Constitution proclaiming India as a Sovereign Democratic Republic. Our Constitution stands as one of the world’s ideal Constitution. The dreams and aspirations of the Indians have precisely been reflected in the Constitution. On this sacred occasion, we fondly and respectfully remember our valiant freedom fighters and framers of the Constitution. This day provides us a platform for introspection and reaffirmation.

I offer my respectful homage to all freedom fighters as well as Statesmen whose struggle and sacrifice gave us independence. It would be our highest gratitude if we completely dedicate ourselves in nation building, inspired by their ideology.

Odisha has significant contribution to the Indian Freedom Struggle. The heroic saga of freedom fighters of Odisha has been written in golden letters in
history. Their struggle, perseverance and attainments would be the perennial source of inspiration for all times to come.

After independence, India has made progress in every sector. Our economic prosperity has become an example for other countries. India is emerging as a super power in the whole world on economic front.

The most significant achievement has been strengthening of democracy in our country. It is a matter of great pride that while democracy in neighbouring countries are collapsing, democracy in India has become firmly rooted. Unity in diversity is our tradition. It is our prime duty to uphold this tradition.

Republic Day is a day of resolution. Let us come forward to place our State as well as the country at the highest pinnacle of success by rededicating ourselves to the progress of the country. Be it the pledge of this day.

*Jai Hind.*
Editor’s Note

This Editorial Page is left blank in the memory of the persons who lost their lives in the Hirakhand Express Train Accident.

Editor, Odisha Review
The word ‘culture’ has got wideness in its meaning by which a civilization reflects its total activities, behaviour and resemblance connected with nature and god in life style. Culture deserves the essence of the human race which draws the attention towards social, political and other connective activities. It is very difficult to explain a certain culture without presence of life; because the culture is a prolong hereditary process of life, history of human society from era to era of thousands of year trend not of some years or one. The culture creates unity in diversity. On the whole we can say confidently that the only art and culture of specific human race becomes stout or worthy in its manner and custom of living, festivals and rituals, language and literature, philosophy, temple arts and monumental work, music and dance etc. We can say in a nut shell that unity in diversity no difference in differentiation, unchangeability in changes is the culture of a definite society. Ideal life, ambition, fondness, pose and posture produce in the shape of culture. Life styles in improved status are the culture. Civilization is not the institution of culture whereas the culture is the institution of civilization. Moreover civilization is the product of culture. Society reaches to height of prestige as much as the culture is highly dignified.

Society and culture are both supplementary to each other. Imagination of culture is impossible without society and position of society is vice versa. The culture of a particular community is mainly the resemblance of livelihood and consciousness of the same kind of society or community. Culture is not only from high equity but also it is totally the humanitarian in nature to say. The humanity here does not limit within one person or two, but it can be high profiled in nature and character of sovereignty in whole mass rather than limited within one specific race, community, religion, caste, creed or area like state or country.

But so to say the Odisha has got its remarkable scarification and role in culture and national integrity and fraternity. In this point of view Odisha or Utkal is highly enriched with natural resources and vice-versa. The land Odisha is highly descent attractive and appreciable by its nature consisting with forest, mountain, sea, rivers, lakes, springs and length wide plains as well as green plateau. The Odisha livelihood and social culture is well connected to each other by this nature Goddess of Utkal, which can be clearly elaborated with its Dance, Music, Temples, Caves, Fine arts, inscriptions of Dharma Vani, language and literature etc. This religious and active land Utkal is quietly erected amidst divinal and spiritual monuments hither and thither spread all over Odisha. The Utka province has already carefully preserved the Sri Purushottam Kshetra’ in its heart and soul, i.e., the holy land presenting
with the Lord Jagannath since a long ago. That is why the supreme almighty Sri Jagannath is an eye witness for the spiritual history of Utkal. Hence the so-called Hindu religion is only meant to Jagannath Dharma, the history is the story of Lord Jagannath and the culture is the Jagannath culture.

In Hindu society, the ‘Jagannath Sanskruti’ and ‘Dharma Chetana’ is not only limited with the true combine sense of all religions but also has been deserved in equality, integrity, fraternity, having friendship with each other concerned to caste, creed, colour, community, race as well as individuals since long ago. In all castes like Soura, Siva, Shakta, Vaishnav, Ganapatya, Brahman, Tantrika, Aryan and non-Aryans besides the philosophers, anti-believers in shape and from of God there is other party who are actual supporters in shape and form of almighty and in both the categories they are almost tied with one rope of Dharma Dharana by means of sacred gathering in holy places where universal love and affection equality and fraternity is the burning example which denotes Jagannath Samskruti.

The devotional love of human soul is exactly reflected in the Jagannath culture. From the primitive age the man has not only made it own to Lord Jagannath but also has prayed before Him about all his good or bad, up and down in order to witness himself in the human life that is why Sri Jagannath being the supreme of all gods and goddesses faces his daily routine of life as human being manner is habituated by Sevakas and devotees. Hence from early rising from bed upto taking rest of God in night nities are being done in the same method of human being. The serial work i.e., getting up from bed, tooth brushing, mouth and face washing, bathing to embellish with costumes of the body i.e., Srianga, offering of Naivedya, diet after which it is called Bhoga etc. These are arranged by the special group of Sevakas. Like man the God suffers from fever being effected by various unhealthy situations and also witnesses the recreations involved with ceremonial activities. He is also linked with born and death. The astrologer too reflects daily good and bad results accordingly to fate. Sometimes the Almighty is not able to take food in correct time due to unhappening in daily ritual works and also he has to face sleepless moments thereof. He is also time and routine bounded for which He is compelled to face the same surroundings. It is natural that the human being has given Him the supreme position in praying. This is only the utmost reason of Jagannath Upasana.

The Jagannath culture has been deeply sedimented in the brain of human society in such a way that it cannot be traced in any other religions. Different races of human being like the tribal ‘Shavar’ and Vaishnab worship to the Lord as ‘Daru Brahma’ wooden deity and Shripati respectively, similarly the Shaktas as ‘Shakti’, Shaivas as Bhairab’, Buddhists as ‘Buddha’, Jains as ‘Rushav Dev’. The Jagannath culture is the evergreen pillar resembling the eternal union of masses based on different religions, philosophies, and culture. As much as the Lord Jagannath is confirmed as the popular worshipped God by different religious groups. Similarly Jagannath culture is also being loved by all since long. That is why the critics do not hesitate to describe the holy place Sri Jagannath Peetha as the centre of all religious. During the adverse situations, Sri Jagannath has stood like blue sky observing the universe by his large circled eyes. The anti-religious people have frequently invaded India to plunder the very attractive immense wealth. For that reason He has suffered from underground staying and dragged by the elephant to be shifted from one place to another secretly. Inspite of all these happenings the fame of Lord Jagannath has never been suppressed rather it has been highly appreciated and shining. Though by quitting up
the sabar (kula) community as to mix in monarchical caste he could not go away from Daitapati, Suara, Bada Suara, Panda, Parihari, the Sevakas, for ever. The Gajapati Maharaja is the foremost Sevaka who has already surrendered himself before the Lord. One of the main ideal aspect is the Jagannath culture is that he is worshipped by the total human masses without any hesitation in creed, race, community and religions. There is no feelings between Brahmin, Chandala, Tribes and Harijans. All of the devotees will enjoy Mahaprasad together with heart and soul. There are a host of Sevakas to take care of the Lord the Mali will supply flowers, the Supakars for (cooking) preparing of Bhoga, Daitapatis will serve Sri Anga i.e. body of God during Anasara. Besides that the specific carpenters will construct three Rathas (cars) for Car festival. Likewise the thirty six Sevayatas are called Chhatisa Nijoga engaged in each and every work of Sri Jagannath.

The Lord appears as unmoved in large form seated in Ratna Simahasana’ designed and decorated by various valuable stone as a resemblance of carrying equity in diversity, fraternity, pity forgiveness. He is always having grand vision by his circled eyes. He is always in the position of extending hands as if inviting to devotees to make them enriched with blessings. He is very very popular in every houses and respected in high nobility in some places. In various occasions of human being such as in inauguration of new house like stone foundation, ‘Gurha Prabesh’ i.e. entry to new constructed building the house owner worships to Vastu Debata praying to Lord Jagannath. In every house entry occasions of Odia people they take the name of Sri Jagannath for Mangal Muhurata. On the sixth day of a new born baby after its birth the Nirmalya is touched with the lips of the baby to overcome the unseen obstacles. At the time of starting education to a baby the lesson is begun with the three zeroes by the Guru which are resembling of final settlement of Sri Jagannath, Sri Balabhadra and sister Subhadra. Similarly at the time of marriage, the father or parent of both the groom and bride give each other the ‘Mahaprasad’ in hand so that the rituals will proceed for marriage in full confidence. The Odia people recite the name of Sri Jagannath at the time of death and usually take Nirmalya and Tulsi in mouth for peace of soul.

The Lord of universe Sri Jagannath is an inspiration to all, who is infinite, inexpressive, unlimited and can be converted to all categories of forms and cultures. Thus, the Jagannath culture has been able to tie all sorts of culture and religious in one sting and has become an unique platform for divergent religious faiths.

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Sunita Behera, Research Scholar, P.G. Department of Odia, Berhampur University, Berhampur.
Constitutional Democracy, Judiciary and Social Justice in India

Dr. Surya Narayan Misra

I
India is the largest functioning democracy in the world. It achieved her independence after a prolonged national movement. The philosophy of the Constitution of India were evolved during its nationalist struggle. Very few Constitutions have the kind of experience Indian Constitution making had. Dr. Rajendra Prasad, the President of the Constituent Assembly observed during the concluding session of the Assembly : We have prepared a democratic Constitution. But the successful working of democratic institutions requires in those who have to work them willingness to respect the view points of others, capacity for compromise and accommodation. Many things which cannot be written in a Constitution are done by conventions. Let me hope that we shall show those capacities and develop those conventions. The way in which we have been able to draw this Constitution without taking recourse to voting and to divisions in lobbies strengthens that hope.

Whenever the Constitution may or may not provide, the welfare of the country will depend upon the way in which the country is administered. That will depend upon the men who administer it. It is a trite saying that a country can have only the government it deserves. Our Constitution has provisions in it which appear to some to be objectionable from one point or another. We must admit that the defects are inherent in the situation in the country and the people at large. If the people who are elected are capable and men of character and integrity, they would be able to make the best even of the defective Constitution. If they are lacking in these, the Constitution can not help the country. After all, a Constitution like a machine is a lifeless thing. It acquires life because of the men who control it and operate it and India needs today nothing more than a set of honest men who will have the interest of the country before them. There is a fissiparous tendency arising out of various elements in our life. We have communal differences, caste differences, language differences, provincial differences and so forth. It requires men of strong character, men of vision, men who will not sacrifice the interest of the country at large for the sake of smaller groups and areas and who will rise over the prejudices which are born of these differences. We can only hope that the country will throw up such men in abundance !

The Constitution of India has entered into 64th year of its operation. One should remember that a Constitution is a fundamental law laying down basic objectives of a polity and procedures of institutional functioning to facilitate the attainment of the goals and fulfil the objectives. In our country's polity the legislature is the law making forum and the executive takes the directions of the legislature for its implementation. The judiciary under our Constitution is watchdog of the Constitution. It looks into both law making and the law implementation by the other two wings of the Constitutional democracy. The functions and role of these institutions are essential for successful operation of Constitutional democracy in our
country. A democracy means and provides a government by discussion. The representatives of people voice the wishes of the electorate for smooth operation of the socio-economic development thinking and their policy making.

At this stage, it will not be out of the way to examine what constitutes a Constitution. The first Written Constitution of the world, the U.S. Constitution contained only 7 Articles, as against the Indian Constitution (1950) had 395 Articles. For Americans, the Constitution was a legal document which established 'Rule of Law'. But for the Indians the Constitution was a manifesto, a confession of faith, a statement of ideals and a reflection of the culture.

Modern democracies are in conceivable without judiciary. This organ is not only guardian of the Constitution but also protector of fundamental rights of the citizens. Bryce observed; "There is no better test of the excellence of a government than the efficiency of its judicial system, for nothing more nearly touches the welfare and security of the average citizen than his knowledge that he can rely on the certain and prompt administration of justice." Similarly Garner put it; "A society without legislative organ is conceivable and indeed, fully developed legislative organ did not make their appearance in the life of the State until modern times, but a civilised state without judicial organ is hardly conceivable".

The judiciary is the protector of civil rights, it decides cases, it is the custodian of fundamental rights, it is the guardian of the Constitution, its role in a federal system as the arbitrator is well known and the power of judicial review has reposed faith of the people in the judiciary. Both legislative anti-people law making and the executive excesses can come under judicial scanner.

In Indian political system, the judiciary has carved out a very significant space for itself. The transition from a feudal to a democratic order and from colonial bondage to a free society needed an institution to protect individual's life, liberty and property. These natural rights make meaning to the living in a democratic order. Without freedom and protection an individual can not survive despite phenomenal progress in all walks of life. These are essential ingredients of life in a state. The Indian Constitution has provided a well knit provision of civil and political as well socio-economic rights for its citizens. The making of our Constitution had the blessings of an international climate of according respect to individual rights through proclamation of the Universal Declaration of Human Rights. Both part-III and part-IV of the Constitution were immensely benefited by the UDHR. It finetuned the concept of giving rights to the people. No other Constitution was benefitted in the manner the Indian Constitution was benefitted by the Declaration. The Constitution accorded a place of respect to the judiciary.

Poverty, illiteracy, ignorance and prejudices were in abundance when India joined the freeman's club. It was a civilisational nation. It was also an old nation but a new country. The two centuries of the British rule kept us divided and to control us the colonial administration introduced plethora of laws to assist the administration in the conduct of the affairs of the State. It took steps to reorganise administrative structure but did little to arrest poverty and create climate of confidence. Instead the hidden agenda was to create divisions at each stage of country's life. Thus at the dawn of independence we were divided into Rich-poor, Urban-rural, Literate-illiterate etc. The centuries of injustice could come to the surface when Mahatma Gandhi led the nationalist struggle. He stood by the side of the poor, village and illiterate mass. He created a sense of solidarity among the people through his well designed non-cooperation movement followed by civil disobedience agitation and finally the call for Quit-India. During his struggle he exposed the weaknesses of the colonial administration and he longed for 'Swaraj and
Swadeshi’. After independence all the organs of the government attempted to bring harmony and justice. At this stage let us discuss the issue of social justice and role of judiciary.

II

Indian Constitution, says Granville Austin, is first and foremost a social document. Its founding fathers and mothers established in the Constitution both the nation’s ideals and the institutions and processes for achieving them. The ideals were national unity and integrity and a democratic and equitable society. The new society was to be achieved through a socio-economic revolution pursued with a democratic spirit using constitutional, democratic institution. Thus unity, social revolution, and democracy, were goals, which were mutually dependent and had to be sought together and not separately.

The above observation aptly describes the Indian State, as contemplated by the framers of the Constitution. In fact the Preamble to the Constitution, which is based on the objectives resolution” of Pandit Jawaharlal Nehru, asserts that ‘We the people’ of India, through this Constitution, aim at establishing a Sovereign, Socialist, Secular, Democratic, Republic of India and to secure to all its citizens, justice-social, economic and political. The Constitution for this purpose has put across certain fundamental policy choices in the Constitution, in the form of Parts III and IV.

In Part III, the Constitution, in no unmistakable terms, declares the great rights and freedom, which the people of India intended to secure to all citizens, and in certain instances to both citizens and non-citizens, casting an onerous duty upon “the State” not to violate these Rights. In part IV of the Constitution furthers the guarantee of justice-social, economic and political, by providing for judicially non-enforceable obligations, on ‘the State’ in the form of Directive Principles of State Policy. But the fact that Principles stated in Part IV are judicially non-enforceable should not lead one to the conclusion that they are any less important than the Rights mentioned in Part III. A reference to the definition of the term ‘State’ in Parts-III and IV is enough to disperse any such notion. The fact that ‘the State’ has been defined in the same manner, in both Parts III and IV, is possibly an indication, that the founding fathers of the Constitution, were of the opinion that the nation’s ideals viz, national unity and integrity and a democratic and equitable society, to be achieved through a socio-economic revolution pursued with a democratic spirit using constitutional, democratic institutions.

There is no doubt that though the courts have always attached very great importance to the preservation of human liberties, no less importance has been attached to some of the Directive Principles of State Policy enunciated in Part IV.... The core of the commitment to the social revolution lies in parts III and IV. These are the conscience of the Constitution.

The Court said that, rights in Part III are not an end in themselves, but are the means to an end, the end is specified in Part IV. Together, the two realize the idea of justice, which the Indian State seeks to secure to all its citizens.

In Hussainara Khatoon v. Home Secretary, State of Bihar (I-V), turning its attention to the plight of under-trial prisoners languishing in jails, for years together, for want of proper legal aid, delay in conduct of trials, etc. held that, failure of the State to provide legal representation and accused person, amounted
denial of personal liberty without a just, fair and reasonable procedure established by law. Earlier in Maneka Gandhi’s case, the Court had held that a procedure under Article 21 must be a right, just, fair and a reasonable procedure and that it must also satisfy the test of reasonableness in Articles 14, as well as 19, besides Article 21. On this basis the Court decried the practice of handcuffing of prisoners (both under-trials as well as convicts), in Prem Shanker v. Delhi Administration. Recently, in Smt. Selvi v. State of Karnataka, the Court held that conducting of narco-analysis, polygraph test, etc. on accused persons, without their consent, was violation of both Articles 20 as well as 21, for it amounted to compelling a person to give evidence against himself, which was prohibited by Clause (3) of Article 20, and was not a just and a reasonable procedure under Article 21. In continuation of this trend of Court has also frowned upon custodial torture of the accused/convict and has issued elaborate guidelines to protect the accused/convict from custodial torture, in D.K. Basu v. State of West Bengal. Recently, in State of West Bengal v. Committee for protection of Democratic Rights, West Bengal, dismissing the appeal of the Government of West Bengal, against an order of the High Court, transferring the investigation of case involving violence and killing on the part of the ruling party in the State from the State police to C.B.I. the Court held that failure on the part of the police to carry out proper investigation so as to bring culprits to book, was a violation of the rights of the victims of that violence, for the State is under an obligation to ensure that a person committing a crime is apprehended and punished.

The above narration contains merely illustrative instances, where Court has tried to ensure that the Constitutional guarantee of justice-social, economic and political, is secured to people of India. However, there is still a long road to be traversed before it can be said that the State which the framers of the Constitution sought to create, has succeeded in fulfilling their aspirations.

References:

1. Austin, Granville Indian Constitution, the cornerstone of a Nation (New Delhi, Oxford Univesity Press), 2007, p.50. Also see, Minerva Mills Ltd. v. Union of India [AIR 1980 SC 1789 (1805-1810)].
3. Ibid.
6. For example, Article 21 of the Constitution guarantees Right of Life and Personal Liberty to all persons (both citizens as well as non-citizens).
9. Austin, Granville, supra : note.2. Also see, Minerva Mills Ltd. v. Union of India [AIR 1980 SC 1789 (1805-1810)].
14. (1980) 3 SCC 526
15. (2010)(4) Scale 690
16. AIR 1997 SC 610

Dr. Surya Narayan Misra, Emeritus Professor, School of Law, KIIT University, Bhubaneswar.
Clarion Call for 'Purna Swaraj' 
and Its Response in Odisha

Dr. Janmejay Choudhury

The Indian Congress under the Presidentship of Jawaharlal Nehru passed the resolution on complete Independence at Lahore on the last day of 1929, the Government saw in it a direct threat to the empire. The Viceroy Lord Irwin came to believe that the resolution would result in a secession movement and revolutionary violence. The Secretary of State advised him: “Try and avoid action which will force you to deal with masses, but rather pick responsible leaders and deal with them whoever and whatever they are. Keep up moral authority of Government and rally round it those who respect law and order and whose political instincts will defend India from revolutionary movement while pursuing evolutionary politics”.

The attention of the people and of the Government centered on Gandhi from the beginning of the new Year. He was himself in search of his step to begin the movement. When Rabindranath Tagore met him at the Sabarmati Ashram on 18th January Gandhi told him: “I am furiously thinking and I do not yet see any light coming out of the surrounding darkness.” Arising out of Gandhi’s serious thought, the nation was first asked to take the Independence Day Pledge on 26th January 1930 in the following words:

“We hold it to be a crime against man and God to submit any longer to a rule that has caused this fourfold disaster (economic, political, cultural and spiritual) to our country. We recognize, however that the most effective way of gaining our freedom is not through violence. We will, therefore, prepare ourselves by withdrawing, so far as we can, all voluntary association from the British Government, and will prepare for Civil Disobedience including non payment of taxes. … We, therefore, hereby solemnly resolve to carry out the Congress instructions issued from time to time for the purpose of establishing Purna Swaraj (Complete Independence)”.

In the middle of 1929, the Labour Party came to power in Britain and Ramsay Macdonald, the new Prime Minister, invited Lord Irwin, the Viceroy of India, for consultation in London. On his return, Lord Irwin issued a statement on 31st October 1929 as follows:

“I am authorized on behalf of His Majesty’s government to state clearly that, in their judgment, it is implicit in the declaration of 1917 that the natural issue of India’s constitutional progress, as there contemplated, is the attainment of Dominion Status.”

Such a declaration led to an all-parties’ conference in Delhi on the next day. But the political leaders were soon disappointed to learn from the Viceroy that he was unable to give any definite assurance for the immediate grant of dominion Status to India. A few days later, the annual session of the Indian National Congress
was held at London. Momentous decision was taken in that session by a resolution moved by Gandhiji himself. Nothing but complete independence or Purna Swaraj was now the national demand and the Congress was determined to reach the goal by mass disobedience movements throughout the country.

By the call of the Lahore Congress it was decided to celebrate 26 January as the Independence day throughout India. A long declaration of Independence, drafted by Gandhi, was adopted by the Congress Working Committee. Such a declaration was to be read out to the people throughout the country and they were full of enthusiasm, 26 January was celebrated and the people once again decided to plunge into the struggle for liberation of their motherland. A new phase of our freedom struggle had begun.

However, Pandit Gopabandhu Das, who had led the people of Odisha in the Non-Cooperation Movement, was no more on the scene. After the death of Pandit Gopabandhu Das, Gopabandhu Choudhury took the leadership of the Congress of the Odisha. He was a very active leader and from the days of Non-cooperation, he had concentrated his attention in the constructive programmes of Gandhiji. He became the president of the Provincial Congress Committee in 1929 and then in 1930, he took charge of the organization as its secretary. Harekrushna Mahtab shouldered the responsibilities of leading Odisha in the Civil Disobedience Movement. As the New Year opened, the 26 January 1930 was observed as the day of Purna Swaraj or Independence Day all over India.

On 26 January 1930 mass meetings were organized in different parts of the province to celebrate the Independence Day. In a large gathering at Cuttack, Gopabandhu Choudhury read the declaration and after listening silently, the people gave their assent to it by raising hands. A procession was also taken out in the town. At Baleswar, Harekrushna Mahtab and Nanda Kishore Das took prominent part in organizing the function. At Bhubaneswar the national flag was hoisted at the top of the Lingaraj temple. Some leading Congressmen like Acharya Harihar Das, Lingaraj Mishra, Krupasindhu Hota and Bholanath Sahu were arrested at Puri on the occasion. Besides, in many places the function was organized by the Congress and the people were aroused to the call of the nation. (The Samaja, 29 January 1930)

While the British Government proceeded to hold the Round Table Conference in London to decide India’s future constitution set up, the National Congress under Mahatma Gandhi prepared for launching Civil Disobedience Movement. The Congress Working Committee at its meeting held at Sabarmati in the mid-February 1930, authorized Gandhiji to initiate Civil Disobedience Movement in the country. Gandhiji finally decided to launch the movement by breaking the salt law at Dandi, a village on the sea coast in Gujarat. Such a decision was received with much enthusiasm by the Congress leaders in Odisha. As noted before, Odisha was the centre for production of very lucrative source of revenue. But subsequently the production was stopped and the people of Odisha inspite of long sea coast, were bound to purchase foreign salt for their daily consumption. Many attempts were made to receive the industry by the nationalist leaders. Gopabandhu moved a resolution in the Legislative Council of Bihar and Odisha in March 1918 for revival of salt industry in the province and the Government was also anxious for its development. The salt tax was considered ‘the most iniquitous of all from the poor men’s standpoint’ and hence Gandhiji decided to break it. Mahatma Gandhi decided to initiate the Civil Disobedience Movement himself with 78 followers by breaking the Salt law at a place named Dandi on the seashore of Gujarat. To reach that distant place he made a long journey which was famous as the
'Dandi March'. The famous Dandi March was begun on 12 March 1930. From Sabarmati Ashram people marched towards the seacoast with the mission to break the salt law and thus to inaugurate the Mass Civil Disobedience Movement in the country. Only 78 disciples marched with him which included one Motibas Das, a Khadi student of about 20 years of age, from Odisha. The procession covered the distance in 24 days with wide publicity and it naturally created unprecedented enthusiasm throughout the country. Gandhiji broke the salt law, as scheduled, on 6 April 1930. It was decided to start the movement in Odisha soon after the breaking of the salt law by Gandhiji at Dandi.

In the meanwhile, the Utkal Provincial Congress Committee (UPCC) met at Baleswar. On 16 March 1930 they decided to start the Civil Disobedience Movement by breaking the salt law. Gopabandhu Choudhury was given the responsibility to chalk out the programme. The UPCC also appealed to the people for all kinds of help in order to make the movement a success. The District Congress committees were directed to recruit volunteers to take active part in Salt Satyagraha. (The Samaja, 19 March 1930) The Congress leaders especially H.K. Mahtab and Surendra Nath Das prepared the ground at Inchudi, a place ten miles away from Baleswar on the seacoast, for the beginning of the movement in the province. In fact, they could so thoroughly drill nationalistic ideals into the minds of the villagers and rouse their patriotic sentiments that they showed exemplary tenacity and courage throughout the movement. On the basis of the government report, it was claimed that the Salt Satyagraha at Inchudi occupied the second place in India, the first being Gujarat where Gandhiji himself led the movements. (Mahtab H.K., Sadhanara Pathe, Odia Autobiography, Edn.2, Cuttack, 1972, p. 129) The movement gathered spectacular momentum in a short time. Thus, under the inspiring leadership of the Congress, the people of Odisha had achieved a spectacular success in Salt Satyagraha.

As the movement spread, the Government resorted to severe repression. Large scale arrests were made. Meetings and processions were broken up. Lathi charges and firings became the order of the day. But people continued to manufacture salt on the seashore, and laws were broken systematically elsewhere. Leaders like Jawaharlal Nehru and Khan Abdul Gaffar Khan were arrested. Finally, Gandhi was arrested in the night of the 4th May and taken to Yaravda Central Jail. In the meanwhile, all prominent Congress leaders of Odisha and hundreds of volunteers were imprisoned.

The Government, therefore decided to step down for a compromise with Gandhi. The Viceroy was obliged to open door for negotiation which he had earlier closed. On 17th January, 1931, he praised Gandhi in following words: “However mistaken any man think him to be and however deplorable may appear the result of the policy associated with his name, no one can fail to recognize the spiritual force which impels Mr. Gandhi to count no sacrifice too great in the cause, as he believes, of the India he loves.” On 26 January 1931, Gandhi and the members of the Congress Working Committee were released from prison. The Viceroy was ready to negotiate with the Mahatma for a settlement. The talks resulted in the Gandhi-Irwin Pact of 5th March, 1931. According to the terms of the Pacts, Gandhi agreed to discontinue the Civil Disobedience Movement, and the Government agreed to withdraw repressive ordinances and to release all the prisoners, except those who were connected with violence. The government also invited the Congress to attend the Round Table Conference.

Dr. Janmejaya Choudhury, Lecturer in History, Sri Jagannath College, Kaipadar, Khurda.
In its original sense, the term, right implied purity, virtue and innocence. It had been used to denote the benefit received or deserved. However, it did not carry the idea that one had these benefits as a matter of right.

In the eighteenth century, however, such adjectives as ‘natural’, ‘inherent’, ‘inalienable’, ‘impresscriptible’ had usually been used before the term the ‘Right of Man’ to signify that the existence of these rights was independent of positive law. The term the rights were independent of positive law. The contemporary use of the term ‘Human Rights’ as it finds its mention in the Universal Declaration of Human Rights of 1948, is of course, a revival of the eighteenth century concept of the ‘Rights of Man’. It is clearly evident from Article 1 of the Declaration which runs as:

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”.

This is the basic philosophical postulate upon which the Declaration is based. It clearly implies that the right to liberty and equality are the birth right of every human being which cannot be alienated. The basic assumption is that the human beings are possessed with rational and moral capabilities which differentiate them from other creatures on earth and therefore, they are entitled to certain rights and freedoms which other creatures do not have. Further, Article 3 of the Declaration provides that the right to life, the right to liberty and the right to security of persons are basic rights upon which the enjoyment of all other rights is dependent. The same approach has been adopted in India. Section 2 (d) of the protection of Human Rights Act, 1993 defines human rights as “the rights relating to life, liberty, equality and dignity of the individuals guaranteed by the Constitution or embodied in the International Covenants and enforceable by courts in India.” However, there are two main approaches to explain the nature and meanings of human rights. There are in particular philosophical or Theoretical Approach and Pragmatic Approach. The philosophical approach can be described with the help of five theories and these are as follows:

(a) The Legal Right Theory;
(b) The Natural Right Theory;
(c) The Social Welfare Theory of Rights;
(d) The Historical Theory of Rights, and
(e) The Idealistic Theory of Rights.
(a) The Legal Right Theory:

This theory can be upheld to the extent that the recognition of a right by State is necessary for its enforcement. If a State does not recognize a right it cannot be enforced, however potential it may be. Even in democratic societies, where people will reign supreme recognition of rights by State is essential for their enforcement against the state.

(b) The Natural Right Theory:

In the contemporary sense of the term, human rights has been defined by Elaine Pagels as “the idea that the individual has rights; claims upon society, or against society; that these rights, which society must recognize, on which it is obliged to act, are intrinsic to human beings.” What is postulated here is not only that there are human rights but also that these have universal application. It is opposed to the idea that the human rights are conferred upon the individual members by the society in which they live. It postulates that the human rights are claim upon or against the society and that these rights exist independent of and even prior to the formation of society. Thus the natural rights theory, in its ultimate analysis, rests upon the intrinsic nature of man. This natural rights explanation of the human rights has following three characteristic features:

1. Human Rights are said to be recognized.
2. Human Rights are said to be inalienable, natural and inherent.
3. All human beings are said to be essentially equal.

(c) The Social Welfare Theory of Rights:

The Social Welfare Theory is also known as the Social Expediency Theory. The advocates of this theory believe that law, custom and natural rights, all are conditioned by social expediency. For instance right to freedom of speech is not absolute but rather regulated in accordance with the requirements of social expediency. Roscoe Pound and Prof. Chaffe have supported this theory.

The utilitarian like Bentham and Mill have also supported this theory. They have advocated for the ‘greatest happiness of the greatest number’ as a principle on the basis of which all the social measures should be judged. Utility can be determined by means of reason and experience.

(d) The Historical Theory of Rights:

The historical theory maintains that the rights are the creation of historical process. A long-standing custom in the course of time concretize in the specific form of right. In the same spirit many of the natural rights have the sanction of the longest and the least broken custom, for example, the rights of Englishmen, which have found mention in the Magna Carta and the petition of Right, these, in fact, have been enjoyed from very early days. This justifies the comment of Ritchie that those rights which people think they ought to have are just and those rights which they have been accustomed to have or which they have a tradition (Whether true or false) of having once possessed. Custom is primitive law.

(e) The Idealistic Theory of Rights:

The Idealistic Theory of Rights is known as personality Theory of Rights. This theory insists on the inner development of man, on the development of his full potentiality. Hence, it treats right of personality as a supreme and absolute right. All other rights, such as, right to life, right to liberty or right to property are derived from this one fundamental right. These various rights are related to the right of personality. It may be
illustrated thus; I have a right to life only to the extent to which it is essential for the development of my full potentiality. In this sense society may not permit me to take away my life or to commit suicide. The chief merit of this theory is that it insists upon right of personality as the only absolute right and all other rights are derived from it and are conditioned by it.

**Pragmatic Approach:**

Besides philosophical and theoretical approach, another way of looking at the meaning and nature of human rights is pragmatism. Every right whether it has been perceived as inalienable or otherwise can have validity and effectiveness only through some process or institution. Thus it cannot be defined without reference to some institutional structure. As a room cannot be defined without reference to the walls, so human rights cannot be defined without reference to institutional settings.

In the Indian context, for instance, fundamental rights are incorporated in Part III of the Constitution of India. Although the term fundamental right has nowhere been defined in the Indian Constitution, but on careful examination of these several fundamental rights one would conclude that these rights constitute restrictions on the power of state and also require the state to adhere to the guidelines pronounced in the matter, by the Supreme Court of India. Viewed as such, the nature and meaning of ‘human rights and fundamental freedom’, as referred to in the charter of the United Nations should be ascertained with reference to the catalogue of human rights. Instruments which may be divided into three broad categories:

(a) Global, such as, the Universal Declaration of Human Rights, the International Covenant of Civil and Political Rights, the International Covenant on the Elimination of all forms of Racial Discrimination against women, the convention on the Rights of Child and such other covenants and declarations. These instruments have been United Nations.

(b) Regional, such as the European Convention on Human Rights and Fundamental Freedoms, the European Social Charter, the American Declaration of the Rights and Duties of Man, the American Convention of Human Rights, and the African Charter on Human and People’s Rights. These human rights instruments have been developed under regional forums, such as, the Council of Europe, the Organization of American State and the Organization of African Unity.

(c) Subsidiary treaties, which deals with only one human right or very small number of human rights. These treaties impose more specific and detailed obligation upon the state parties. For instance, the Conventions Relating to the Status of Refuges and the Status of Stateless Persons which contain detailed provisions for the specific application of ‘right of asylum’ proclaimed under Article 14 of the Universal of Human Rights Declaration.

**Interdependence of Three Categories of Human Rights:**

At one stage, it was argued that new economic, social and cultural rights should have precedence over the old civil and political rights, first, because new rights are more important than the old one and secondly, new rights, economic, social and culture, represents the basic needs of the human being, therefore, they must be satisfied first. In the same way, it is also argued that the
human right of third generation is even more important. If these rights are not implemented immediately, the earth planet will soon become uninhabitable. However, in the present day world, all human rights are considered tone interdependent. Various international institutions have emphasized upon the interdependence, complementarily and indivisibility of human rights.1

For instance, the Teheran International Conference on Human Rights stated in its Declaration that since “human rights and fundamental freedoms are indivisible, the full realization of civil and political rights without the enjoyment of economic, social and cultural rights, is impossible. The achievements of lasting progress in the implementation of human rights are dependent on sound and effective national international policies of economic development”2.

Similarly, General Assembly in its resolution asserted that:

(a) All human rights and fundamental freedoms are indivisible and interdependent; equal attention and urgent consideration should be given to the implementation, promotion and protection of civil and political and economic, social and cultural rights;

(b) Consequently human rights questions should be examined globally taking into account both the overall context of the various societies in which they present themselves, as well as the need for the promotion of the full dignity of the human person and the development and well being of the society.3

Regarding the implementation and importance of third generation of human rights, Luis B. Sohn has advocated that the implementation of these new rights may not, like the economic, social and cultural rights, be achieved immediately still they set new goals for us that can be accomplished progressively step by step by making strenuous efforts:

“They are vast and overwhelming, but so is our problem. The damage to humanity that might be inflicted by a nuclear war or an environmental catastrophe is almost beyond comprehension; we need to grasp any tool that is available to stem an engulfing tide that is of horrifying proportions”4.

Reference:

1. Ibid. Article 68

Dr. Nityananda Paul. At/Po- Khuruntia, Via- Nalagaja, Dist- Mayurbhanj, Odisha, 757073.
Miss. Suchitra Mishra, Mahanadi Vihar, Cuttack.
Women’s Rights and Violence in India: A Study of Constitutional Safeguards

Dr. Naresh Rout
Dr. Jayashree Bez

Abstract:
Women have been playing a major role in shaping the society by providing the moral force in the home environment. The position of women is half of the human capital of the country and one of the indices of national development. Women have gained a lot of ground in politics, the workforce, and even more power within their own households. There was a time in history when women were unable to voice their opinion in politics being unable to cast a vote or run for office, and now in modern time there are more than one woman running in the presidential campaign. Now women and men can both be the bread winners, the stereotypical role place on women are slowly dissolving and both spouse parents are sharing the responsibilities that come with the house and family. They are the embodiment of Shakti, the creator and destroyer of human race. It needs to be recognised that women are builders and moulders of nation’s destiny. They are the partner and soul of men and behind every successful man, there is a woman. But it is deplorable to treat that they are the most neglected and deprived segment of the society. In most families a daughter is viewed as liabilities and she is conditioned to believe that she is inferior and subordinate to men. Sons are idolized and celebrated. “May you be the mother of hundred sons” is a common Hindu wedding blessing. It is generally viewed empowerment of women is a solution to gender discrimination. It is now widely believed that empowerment of women that is providing equal rights, opportunities and responsibilities in the decision making process will go a long way in removing the existing gender discrimination.

Keywords: Rights, Empowerment, Violation, Constitutional Safeguards, and Protection.

“A woman’s sphere of influence is a unique sphere, one that cannot be duplicated by men. Because of that influence, women have an important responsibility in strengthening the kingdom of God on the earth”......

M. Russel Ballard
Constitutional safeguards were however provided in independent India declaring that all are equal before the law and any discrimination based on sex, caste, race etc. is unconstitutional. Special provisions made for women were incorporated in the Constitution keeping in view their position in the society. The general provision dealing with equality as such was made in Articles 14, 15, 16 and Article 23 dealing with traffic in human being. This was followed by Directive Principles (Article-39 and 42) which deal with equal pay for equal work for women at par with men and maternity benefit for them. There are also brief accounts of the Fundamental Duties towards women and an election provision prohibiting discrimination based on sex etc. There are other such provisions to protect the women from gender bias and discrimination. But unfortunately, the theoretical commitment to gender equality has failed to be transformed into real practice.

01. Constitutional Protection of the Rights of Women:

The status of women in India has been subjected to many changes over the past few millennia. Women in India now participate in all activities such as education, politics, media, art and culture, service sector, science and technology etc. Our Constitution guarantees equal rights to men and women. The Constitution is firmly grounded in the principles of liberty, fraternity, equality and justice. It contains a number of provisions for the empowerment of women. Women’s right to equality and nondiscrimination are defined as justifiable fundamental rights. The Constitution explicitly clarifies that affirmative action programmes for women are not incompatible with the principle of nondiscrimination on the ground of sex. The Government of India has always attached great importance to the protection and promotion of the human rights of women and is committed to achieving it. National plans and policies have consistently reflected a vision of progress that is not narrowly confined to expanding incomes, but gives a central place to the achievement of human rights, freedoms and wellbeing for all.

The framers of the Constitution were well conscious of the discriminations and unequal treatment meted out to the fairer sex, from time immemorial. They included certain general as well as specific provisions for the upliftment of the status of women. They provided equality of status and opportunities explicitly at some places and implicitly in all other places at par with men as citizens of India.

It is true that the original Constitution of India did not reflect concerns for gender justice adequately as expected. It provides against discrimination on the ground of sex (Article-15 & 16) but it did not take note of discrimination that is based on gender. Giving women certain rights in order to compensate them for their reproductive function is not a charity but an obligation. Although clause 3 of the Article-15 of the Constitution of India says that the state may make special provisions for women, this is a protectionist strategy and not an equalisation measure. Women should be provided with affirmative action by the state in order to help them overcome the handicap which they suffered under the patriarchal regime. As all the fundamental rights are male centric, there is no possibility of getting equality for women.

However, this fundamental law of the land through various provisions particularly as laid down in the Preamble, Part-III dealing with Fundamental Rights and in Part IV which deal
with Directive Principles of State Policy thrive for securing gender justice thereby putting women at par with men.

Preamble:

The Preamble to the Constitution of India declares that social, economic and political justice should accrue to all its citizens, which means everybody both men and women should not be denied the fruits of justice. Social justice as interpreted means recognition of greater good to a larger number without deprivation of legal rights of anybody. So it is expected that the state should enact positive measures for the protection of the weaker sections of the community (which includes women also) so as to uphold the Constitutionality of such measures. The expression ‘social and economic justice’ intends to remove the economic inequalities and rectify the injustice done to the unequals in the society thereby asserting the concept of distributive justice.

Again, the Preamble to the Indian Constitution contains various goals including ‘the equality of status and opportunity’ to all the citizens. This particular goal has been incorporated to give equal rights to the women and men in terms of status as well as opportunity. It has been the basis for much legislation like the Modern Hindu Laws which aim at giving equal status and rights to the women.

Fundamental Rights:

Even though, all fundamental rights contained in Part-III Articles 12-35 are applicable to all the citizens irrespective of sex, certain fundamental rights with certain specific and positive provisions protect the rights of women. Article-14 provides equality before law that is no person in the state will be denied equality before law and equal protection of the law. Thus, women in Indian society enjoy the same protection and treatment as men which are guaranteed by the Constitution.

Article-15 prohibits any sort of discrimination against women when it declares in clause-1 that ‘the state shall not discriminate against any citizen on grounds only of religion, caste, race, sex, place of birth or any of them’. Article-15(3) provides that, ‘nothing in this Article shall prevent the state from making a special provision for women and children’. This obviously refers that whenever any need arises due to peculiar characteristics the women enjoy, the state will not hesitate to meet their special needs by enacting laws for them. This was the intention of the framers of the Constitution and in order to improve the condition of women by giving special protection, this particular clause has been inserted. Justifying it Honorable Justice S. Manohar observed: ‘The insertion of clause (3) of the Article-15 in relation to women is recognition of the fact that for centuries, women of this country have been socially and economically handicapped. As a result, they are unable to participate in the socio-economic activities of the nation on a footing of equality. It is in order to eliminate the socio-economic backwardness of women and to empower them in a manner that would bring about effective equality between men and women that Article-15(3) is placed in Article-15. Its object is to strengthen and improve the status of women’ (Government of Andhra Pradesh v P. B. Vijay Kumar, AIR1995 SC 1648 at P. 1651). Here it is also submitted that when special treatment for women arises they should be treated as socially and educationally backward as contemplated in the Article-15(4) of the Constitution.

In this connection, it is noteworthy to quote Justice Despande when he says: “women
satisfy the educational, social and economic criteria of backwardness as compared to men. This fact is clouded and has not been brought to the forefront because the search for the criteria of backwardness has been restricted to comparisons being made, between different castes, communities or social classes, each of them including men as well as women. But when the condition of women is to be considered, one can approach by treating women as a class and compare the condition of women as against the condition of men.” (Charan Singh v Union of India, (1979) S. L. J. 26 at P. 32)

Article-16 guarantees equal opportunity in matters of public employment as Article-16(1) declares that “there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state”. In this case a reference may be made to the case of C.B. Muthamma v Union of India, AIR 1979 SC 1868, where the rules requiring female employees to get permission before marriage and denial of right to employment to married women were held discriminatory and violative of Article-16 of the Constitution. Justice V. R. Krishna Iyer declaring this rule to be in defiance of Article-16 went on to observe: “if a married man has right to a married woman other thing being equal, stands on no worse footing. This inferior posture is hangover by the masculine culture of threatening the weaker sex forgetting how our struggle for national freedom was also a battle against women’s slavery. Freedom is indivisible, so is Justice that our founding faith enshrined in Article-14 and 16 should have been tragically ignored vis-a-vis half of India’s humanity, namely our woman is a sad reflection on the distance between Constitution in the book and law in action. He went on to observe further that “we do not mean to universalise or dogmatise that men and women are equal in all occupations and all situations and do not exclude the need to pragmatise where the requirements of particular employment, the sensitivities of sex or the peculiarities of societal sectors or the handicaps of either sex may compel selectivity. But save where the differentiation is demonstrable, the rule of equity must govern.”

Article 16(4) of the Constitution provides for the reservation of appointments or posts in favour of any backward class of citizens and its object has been beautifully stated by Justice Jeevan Reddy when he said: In short, the object behind 16(4) is empowerment of the deprived backward communities to give them a share in the administrative apparatus and in the governance of the community.

Now a question arises whether women can be considered to be included in the ‘deprived backward community’. Taking into consideration the fact of their status and position they enjoy and the way they are ignored, they fulfill almost all the characteristics of a deprived backward community. As a class distinct from men, they are considered backward in all the spheres, social, economic and educational. That is why, it was thought that the women should not be treated unfavourably and every possible step should be taken in achieving this Constitutional goal of putting women at par with men.

Article-19 guarantees to all the citizens both men and women “ the right to freedom of speech and expression”. Thus, everyone has a fundamental right to form his own opinion on any issue of general concern. Life and personal liberty of everyone (may be a male or a female) is protected by the Article-21 of the Constitution which provides that “No person shall be deprived
of his life or personal liberty except according to procedure established by law”. Right to life is regarded as the most precious fundamental rights amongst all the human rights. The expression “Life” as assured under this Article does not connote mere animal existence or continued drudgery through life. It has got a much wider meaning. So also, the Supreme Court has given the widest possible interpretation to the expression ‘personal liberty’ which appears in the same Article in Menaka Gandhi’s case. The impact of the case is significant as a variety of rights were drawn into the contours of Article-21 by incorporating the concept of reasonableness into the procedure established by law.

Article-23 of the Constitution specifically prohibits traffic in human beings. In this context traffic in human beings includes ‘Devadasi System’. (Vishal Jeet v Union of India, AIR 1990 SC 1412). Trafficking in human beings has been prevalent in India for a long time in the form of prostitution and selling and purchasing human beings for a price just like vegetables. On the strength of Article-23(1) of the Constitution, the legislature has passed the Suppression of Immoral Traffic Act, 1956 (now renamed as The Immoral Traffic (Prevention) Act, 1956) which aims at abolishing the practice of prostitution and other forms of trafficking. This is an Act made in pursuance of the International Convention signed at New York on the 9th day May,1950 for the prevention of immoral traffic. Recently the Andhra Pradesh legislature has enacted the Devadasis (Prohibition of Dedication) Act, 1988 to prohibit the practice of dedicating women as Devadasis to Hindu Deities, idols, temples etc, which invariably results in evils like prostitution.

In “Peoples Union for Democratic Rights vs Union of India”, AIR 1982 SC 1473 the exaction of labour and services against payment of less than the minimum wages was held as forced labour and violative of Article-23. Under Article-25 of the Constitution of India, all persons either man or woman of any caste or creed are equally entitled to freedom of conscience and the right to freely profess, practice and propagate any religion - subject to public order, morality and health of the community.

The above enumerated fundamental rights in respect of women as enshrined in Part-III of our Constitution certainly aim at women welfare and to promote interests of women. The equality clause which widens the scope of fundamental rights of women beautifully found place in the words of Justice Krishna Iyer when he says: “The fight is not for women status but for human worth. The claim is not to end inequality of women but to restore universal justice. The bid is not for loaves and fishes for the forsaken gender but for cosmic harmony which never comes till women come. The soul of man is woman and when she goes there is not goodness of strength left” (V.R. Krishna Iyer “Of Law and Life”, 31 (1979)).

**Directive Principles of State Policy:**

Besides the Fundamental Rights, the Constitution in Part-IV under Directive principles of state policy also directs the state to take certain remedial measures for the welfare of the women. Article-37 says that it is the duty of the state to apply these directive principles in making laws. Thus, while special laws are needed to be enacted these principles will be followed. Article-39 which directs the state to secure a social order and promotion of welfare of the people has specific provisions for women also. Article-39 (a) says “that the citizens, men and women equally, have the right to an adequate means of livelihood.”
Article-39 (d) provides that "there is equal pay for equal work for both men and women". In Uttarakhand Mahila Kalyan Parishad vs state of UP, it was held that female teachers are entitled to the same salary as is paid to the male teachers of the same institution. Again the state has enacted the Equal Remuneration Act, 1976 to give effect to these Directive principles.(Uttarakhand Mahila Kalyan Parishad VS State Of UP)

Article-39 (e) specifically directs the state not to abuse the health and strength of the workers, men and women. That is why the Constitution imposes upon the state an obligation to ensure that the health and strength of workers, men and women and the under-age of children are not abused and that citizens are not forced by economic necessity to enter a vocation unsuited to their age or strength. In the case of the labours working on Solal Hydro Project vs State of Jammu and Kashmir, the Supreme Court held that construction work is hazardous employment and children below 14 year cannot be employed in such type of work.

Article-42 of the Constitution incorporates a very important provision for the benefit of women. It directs the state to make provisions for securing just and humane conditions of work and for maternity relief. The state has tried to implement this directive by enacting the Maternity Benefit Act, 1961.

Article-44 directs the state to secure for the citizens a uniform civil code throughout the territory of India. This particular goal is towards the achievement of gender justice. Even-though the state has not yet made efforts to introduce Uniform Civil Code in India, the judiciary has recognised the necessity of the uniformity in application of civil laws like law of Marriage, Succession, Adoption and Maintenance etc., in the case of Salara Mudgal vs. Union of India and other cases.(Sarala Mudgal VS Union of India)

Finally, through Article-46 the state is directed to “promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation”. We have already seen that the women have been regarded as economically and educationally backward; hence they require special protection as per the provision of this Article.

Apart from these specific provisions, all other provisions of the Constitution are equally applicable to the men and women. It clearly establishes the intention of the framers of the Constitution to improve the social, economic, educational and political status of the women so that they can be treated with men on equal terms.

Fundamental Duties:

In Part-IV-A of the Constitution, certain fundamental duties are enumerated for the citizens which is obligatory on their parts to do and respect. Article-51 (a) deals with such duties and clause (e) relates particularly to women which says: “it shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcend in religious, linguistic and regional and sectional diversities, to renounce practices derogatory to the dignity of women.

Women's Representation in Local Bodies:

Article-40 of the Directive Principles of State Policy states that the state shall take steps to organise village panchayats and endow such
powers and authority as may be necessary to enable them to function as units of self-government. The 73rd and 74th Amendments to the Constitution in 1992 provide for reservation of seats for women in election to panchayats and municipalities in Articles 243-D and 243-T. A Bill is pending before the parliament for reservation of seats to women in parliament and state legislature.

Though the Indian Constitution provides equality of status and of opportunity to women, discrimination is persisting in one form or the other. Discrimination against women continues to exist even today as it is so deep rooted in the traditions of Indian society. The root cause for the discrimination of women is that most women are ignorant of their rights and the position of equality assured to them under the Indian Constitution and the legal system. Enlightened women should fight to bring awakening in other women regarding their rights through awareness about their status in society as they constitute half of the Indian population.

**Protection by the International Bodies:**

Women's rights, in International law, emerges today as an exciting, rapidly developing subfield of International Human Rights Protection. In the International arena, indigenous women have several normative instruments which they can invoke to ensure that their rights are respected. Some are general in scope and pertain to all human beings, irrespective of race, gender and social status. Others offer more specific protection on the basis of gender or group affiliation.

**United Nations and Women’s Rights:**

The ‘United Nations Charter’ and the ‘Universal Declaration of Human Rights’ of the United Nations are considered to be the two basic Human Rights instruments and both these instruments ensure equality of women with men in variety of ways while emphasising on maintaining the dignity of women. The Charter, in its preamble, reaffirm its “faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom”.

Although the Universal Declaration of Human Rights is not legally binding on the member states, yet it has contributed significantly in the observance of human rights by the states and it also does not lag behind in giving protection to women. While recognising the “inherent dignity and the equal and inalienable rights of all members of the human family as the foundation of freedom, justice and peace in the world”, the preamble also reaffirms its faith on equality of men and women”.

In 1946, the United Nations established a Commission on the Status of Women which is now a part of the Economic and Social Council (ECOSOC). The two International Covenants—the International Covenant on Civil and Political Rights- 1966 and the International Covenant on Economic Social and Cultural Rights of 1966 also reinforces the concept of equality.

Besides these two Covenants, the Specialised Agencies of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) adopted Conventions concerning problems of women. While the International Labour Organisation (ILO) adopted a Convention in 1958 concerning equal remuneration for men and women workers for work of equal value, the UNESCO adopted the Convention Against Discrimination in Education in the year 1960 which prohibits “any distinction, exclusion, limitation or preference” on account of sex and
affecting thereby the equality of treatment in education.

Convention on the Political Rights of Women, 1952, Convention on the Nationality of Married Women- 1957, Convention on the Consent of Marriage, Minimum Age of Marriage and Registration of Marriages-1962 and the Convention on the Elimination of All Forms of Discrimination against Women- 1979 are some of the United Nations Human Rights Conventions which are specially related to Women. Out of these, the last mentioned Convention otherwise known as the Discrimination against women; Convention which was adopted by the General Assembly in 1979 is the most comprehensive instrument on the Human Rights of Women and contains more concrete provisions aimed at the real implementation of the rights already recognised. (Verma: 1999: 485)

The Preamble of Universal Declaration of Human Rights, 1948 of UNO further points out that “discrimination against women is incompatible with human dignity and with the welfare of the family and of society, prevents their participation on equal terms with men in the political, social, economic and cultural life of their countries and is an obstacle to the full development of the potentialities of women in the service of their countries and of humanity”.

The importance of women’s role in the development process and the need to intensify action to improve the status of women were recognised internationally in the year 1975 which was proclaimed by the General Assembly of the United Nations as the ‘International Women’s Year’ and the Decade 1975 to 85 was declared as the Decade for Women. The International Year of Women focused on the three fold objectives equality, development and peace. Since 1975 the UNO organized a series of World Conferences on Women’s issues, starting with the World Conference of the International Women’s Year in Mexico city. These conferences created an International Forum for Women's Rights, but also illustrated divisions between women of different culture and difficulties of attempting to apply principles universally. Emerging from the 1985 Nairobi Conference was a realisation that feminism is not monolithic but “constitutes the political expression of the concerns and interests of Women from different regions, classes’, nationalities and ethnic backgrounds. There is and must be a diversity of feminisms, responsive to different needs and concerns of women, as defined by them for themselves. This diversity builds on a common opposition to gender oppression and hierarchy which, however, is the first step in articulating, an action upon a political agenda”.

Besides the Conventions, we also have four International Conferences on Women and the latest was held in the year 1995 at Beijing. At the Fourth World Conference on Women in Beijing, the ‘platform for action’ was signed. This included a commitment to achieve “gender equality and the empowerment of women”.

The Human Right’s Protection Act 1993 was passed which provided for the establishment of Human Rights Commission and Commission for Women at national and state levels. Then the year 2001 was declared as the Year of ‘Empowerment of Women’ and specific programmes were chalked out for observing the year to ensure gender equality by removing gender discrimination.

Again, it is important to distinguish between legally binding instruments, such as conventions and treaties which states are obliged to respect once they have ratified them, and
instruments such as declarations which are not binding, but are morally persuasive. With regard to declarations, there is nobody to ensure that their content is respected. Their impact is essentially political in so far as they exposed states violations of the letter and spirit of declaration in the International arena.

Major Applicable Treaties and their Monitoring Bodies:

Among all the Human Right Treaties, six are of major importance and are upheld by monitoring bodies or treaty bodies, also referred to as ‘control committees’. These bodies must ensure that the states have signed the treaties in conform to the stated obligations. The control committees are made up of experts who, although appointed by the state parties, serve in a personal capacity and not on behalf of their governments.

OTHER INTERNATIONAL ORGANISATIONS

01. Organisation of American States (OAS)

It organised specific conventions relating to protection and promotion of Women’s Rights.

1. Inter-American Convention on the Granting of Civil Rights to Women.
2. Inter-American Convention on the Granting of Political Rights of Women.

02. Hague Conference:

It organised Specific Conventions relating to developments of Women's Rights;


03. Council of Europe:

It organised specific conventions related to protection of Women’s Rights;


04. The European System for the Enforcement of Human Rights and the European Union:

Both in the Court and even in the employment discrimination and labour context of the European Union, cases on the gender discrimination exists with implications for the enforcement of international standards.

05. The International Labour Organisation (ILO):

- LO sets standards for self employment and working activities of women and are embodied in recommendations and instruments to which many countries are parties.
- It organised the following specific conventions and recommendations for protection and promotion of Women’s Rights.
Night Work (Women) Convention (revised), 1948.
Equal Remuneration Convention, 1951.
Maternity Protection Convention (revised), 1952.
Workers with Family Responsibilities Convention, 1981.
Lead Poisoning (Women and Children) Recommendation, 1919.
Maternity Protection (Agriculture) Recommendations, 1919 & 1921.
Night Work of Women (Agriculture) Recommendation, 1921.

Gender Justice is integral to social justice. One of the critical areas of the concern is the development of an institutional mechanism for advancement of women under the strategic objective of integrating gender perspective in legislation, public policies, programmes and projects.

To conclude in the words of Justice Krishna Iyer, “whatever the paramount parchment of the Constitution may in tone, whatever the Universal Instruments may inscribe, we have miles to go and promises to keep if gender Justice is not to be mere dope but sure hope.”

III - VIOLATION OF RIGHTS:

Human right recognizes right to dignity which we claim by virtue of the fact that we are human beings. The human rights of women can be defined as collective rights for a woman to be seen and accepted as a person with the capacity to decide or act on her own behalf and to have equal access to resources and equitable social, economic and political support to develop her full potential, exercise her right as a full human being and to support the development of others.

Domestic violence perpetrated against women rights by partners and close family members has long been a matter of silent suffering within the four walls of the home. Despite the awareness others may have a woman’s ongoing experience of abuse, the phenomenon of domestic violence against woman is typically identified as a private concern. From this perspective, violence is seen to be a matter of individual responsibility, and the women is perceived to be the one responsible for either adjusting more adequately with the situation as dictated by cultural norms or developing an acceptable method of suffering silently. The basic understanding of domestic violence as a personal issue has limited the extent to which legal resolution to the problem can be actively pursued. In most societies, domestic violence against women has not been perceived to be a crime. However, as a result of feminist advocacy within the arenas of international human rights and development, social responsibility for domestic violence is slowly being acknowledged in many parts of the World.

The Indian Women were treated as an appendage of man and this tendency found its manifestation in the custom relating to marriage, religion, property, widowhood and dowry. With the spread of education among women, they became conscious and mobilised themselves in their limited capacity. They responded to the clarion call of Mahatma Gandhi to join the Indian National Movement. Various Acts were passed with an aim to alter to the status of women in
India leading to the formation of some organisations.

In the post-Independence period the Indian Constitution to a great extent has extended several privileges to women and also directed the state to take appropriate measures for the promotion of welfare of these neglected section of the society. Also several legislations made before and after independence have not only placed women at par with men but in certain cases they have been placed on a privileged position as against men. All these clearly lead to establish that attempts have been made for the upliftment of the women. But to our utter surprise the plight and condition of women could not improve as there is no satisfactory outcome. It has been observed that the human right of the women is being violated in many fields. But due to several reasons may be civil, political, economic or social, human rights of women are violated that severely affecting their status and dignity. Reasons are many. But generally, the present structure and practices those are being followed in our society are largely responsible for this fallout and continued discrimination against women.

But a close scrutiny would expose the fact that most of the so called women leaders belong to the urban educated families who had timely brush with progressive ideas and the whole idea of mobilising women and support in their favour and more to do with their patriotic fervour then their actual interest in addressing the gender based subjects. The real issues thus remain unattended.

World Health Organisation also estimates that in India, 6200 dowry deaths were reported in 1994. That is, an average of 17 married women was killed daily when their families failed to make dowry payments to the husband’s family. Each day in India 12 or more women die due to dowry torture. Two million girls and women are genitaly mutilated every year. The list goes one but women in India are at risk from criminal behavior everywhere and in every walk of life.

Besides this, the National Family Health Survey-2003 gives the following statistics about domestic violence against women in India.

- 34 percentage of all Indian women aged 15-49 have experienced domestic violence at any time since the age of 15, and 56 percentage of these women have experienced violence in the 12 months preceding the survey.
- Domestic violence is strongly correlated with both location and education. Rural women are more likely than urban women to have ever experienced physical violence. In West Bengal, 30.4 percentage of urban women have experienced domestic violence versus 44. 2 percentage of rural women. In India as a whole, 44 percentage of women with no education have experienced violence at some time since the age of 15 and 26 percentage have experienced violence in the past 12 months, but these proportions decline steadily with education.
- As with physical violence, the prevalence of sexual violence is highest among women in the poorest wealth quintile (13 percentage) and decline steadily with increasing wealth. Rates of sexual violence in West Bengal are currently twice the national average, at 21.5 percentage.
- A large majority of women who have experienced sexual violence have never told anyone about the violence (85 percentage)
and 8 percentage have ever sought help. However, 37 percentage of women who have experienced both physically and sexually violence and 22 percentage who have experienced only physical violence have sought help.

According to statistics from the Child and Women’s Abuse Study Unit, there are an estimated 10 million prostitutes in India and around 160,000 Nepalese women are held in India’s brothels. Women’s Rights Organisations and NGO’s estimate that more than 12,000 and perhaps as many as 50,000 women and children are trafficked into the country annually from neighbouring States for the sex trade.

The overwhelming majority of women who work in the informal sector are totally denied any kind of maternity entitlements and get no breaks for breast feeding their children.

Above statistics showing crime against women is on rise not only in India but also all over the World. Of the total crimes reported in the country 7 percentage constitute crime against women. Considering our social structure which promotes and impacts women to be silent and much of criminal behaviour against women go unreported, the data is alarming. Rapid urbanisation, industrialisation, movement of people from the country side to the growing cities, the growth of slums, widening spheres of occupational and social activities, commodification of women, their indecent portrayal in movies, wide circulation of pornographic material each has inadvertently led to the criminality against women.

The concern is also on the increasing percentage that these crimes constitute in the overall crime scenario. In Odisha, he number of rape cases registered has increased from 207 in 1989 to 816 in 1999 and then subsequently decreasing. Dowry cases which includes dowry, related to murders, suicide and torture cases have shown an exponential growth over 50% and in 2002 the cases totaled to 1503. Large shares of the dowry cases relate to dowry torture cases. Non-dowry torture as a separate category of cases being registered has a phenomenal increase with 177 cases in 1989 to 524 in 2002.

As a specific illustration of the district breakup of the rape cases registered in the state for the year 2000-2002 indicate the regional variation. Mayurbhanj district has always the maximum number of rape cases while the district of Boudh has the least numbers. In comparison of the years 2001 and 2002 barring 8 districts in which the number of rape cases have either increased or remained the same, the rest of the 22 districts have shown a declining trend ranging from 5% to 6%. Though the rate of investigation against registered cases is above 90%, the denial of justice on time is a burden on the women victims. The rate of conviction is also abysmally low which is evident from the fact that in the year 2001, there was not a single conviction.

In a study conducted by an independent researcher, 89% of the illiterate women did not know about the State Commission for Women. Less than 50% of the educated were aware of it. Sensitive issues as sexual harassment at workplace and domestic violence do not get reflected in the data and thus more sensitization, research and analysis, awareness is needed in these areas. As per data domestic violence has been experienced by 29% of women. Half of the women in the survey accept at least one of the reasons as a justification for husband beating the wife. The result of a study shows there are lack
of co-ordination and political interference hamper the smooth functioning of the women cell.

Trafficking is a sensitive issue, but a study done by an independent researcher has succeeded in locating and identifying as many as 559 cases of trafficking in Odisha. Out of these 308 are categorised as direct cases (women who were found, who have been brought and sold beyond any doubt) and the remaining 251 cases as indirect cases those who were assumed to be vulnerable to trafficking. Most of the cases have occurred in the coastal districts (highest in Puri District) and more than 46 percentage of the women have been taken outside Odisha to Uttar Pradesh, Madhya Pradesh, Andhra Pradesh and West Bengal. The destination of more than 82 percentage of the indirect cases is a state of Uttar Pradesh. Within Odisha the town of Puri is the destination of more than 43 percentage of direct cases alone followed by the state capital Bhubaneswar around 30 percentage. Five principal factors such as poverty, promise of employment, promise of marriage, betrayal by lovers and domestic violence have been identified to be the specific causes behind the trade. The women who have been trafficked are from landless family and depend on wage labour. Lack of education and awareness compounds the miserable condition of the women.

Despite the introduction of the Dowry Prohibition Act, 1961 (28 of 1961) and The Dowry Prohibition Rules, 2000, the frequency of dowry related offences have not been minimised. Women face violence inside and outside the family throughout their lives. Police officials confirm that the vast majority of crimes against women do not get recorded. Displacement, disasters such as cyclone have accentuated the dowry menace.

As per the data from the Director General of Prisons, there are 68 jails in the state, which have a schedule capacity for 549 women out of which the exclusive women jail lies in Sambalpur with a capacity of 55. As on November, 2003, there are total of 353 women in jails out of which 95 are of convicts, 255 (more than 70 percentage) are under trial prisoners and three are of other category. Though overall the women in jails are well within the capacity, but in places such as Chowdwar, Baripada, Talcher, Khurdha are more than the capacity. In a study conducted by an independent researcher, found that the family and husband neglect the women who are staying in jails. Health conditions of these women are poor and they suffer from nutritional deficiency and anemia.

Research on violence against women undertaken in India and elsewhere has shown that women turn first to their immediate family or neighborhood for help and that informal, local level networks are crucial in providing site of first response to those experiencing domestic violence. In spite of the improvements in the formal responses of Indian state and legal institutions, studies also indicates that reporting and prosecuting domestic violence is only a last resort for most Indian Women. Apart from these, the increasing presence of informal community based initiatives such as the mobilisation of women at grass root levels, mock funeral processions of dowry victims, public shaming of perpetrators, street theatre and local methods of dispute resolution have been noted as some of the more effective and potentially sustainable responses to domestic violence in India. Although identified and acknowledged in previous studies of responses to domestic violence, very little documentation of such community responses exists. The following
research is intended to provide better documentation of how women led innovative responses have emerged, how they operate and how successful their in addressing the needs of women facing violence.

So the Domestic Violence Act 2005 in India, takes recognition of the fact that the conviction and imprisonment of the husband may not be the best solution to the problem of a victimised wife. It recognises problems of women, children and other family members living in the atmosphere of violence. It has provision for security against domestic violence by obtaining protection, residence and monetary relief orders. Cases of violence against women are challenges for a civilised society and important human rights issue. Violence creates environment of fear, breeds frustration, powerlessness, and inefficiency among victims. In such a circumstance, the goal of empowerment of women through protection of Women’s Rights will continue to elude us.

Women are much more likely than men to be victims of elder abuse. More than a million women in the United States aged 65 and over are victims of abuse each year. (Policy Research Inc, Calculated from National Centre on Elder Abuse, 1994).

In the Republic of South Africa, reports suggest that one in four women are assaulted by their boyfriend or husband every week. 1 in 2 South African according to a study are likely to be criminally assaulted during her life time. UNO in 1995 indicated that as many as 75 per cent of low caste women and 60 percentage of women in Tanzania, Ecuador and Sri Lanka say they have been subjected to domestic violence and sexual assault by their partner. In Japan, 59 per cent of all women have suffered from domestic violence and in the USA the figure is 39 per cent. In Britain, one in four women has been victims of domestic violence and 1 in 4 women have experienced rape or potential rape. 43 percentage of all violent crime experienced by women in Britain is domestic.

A European Commission of Inquiry in former Yugoslavia reported one estimate that more than 50,000 women and girls had been raped during the conflict. In January 1994, the special Reporter of Rwanda reported that in Rwanda, rape was the rule and its absence was the exception.

In 1998, across the European Union(EU), one in four women had been victims of violence at some time; in Ireland half of female murder victims were killed by their spouse or partners; in Finland, 20 percentage of women suffered violence at the hand of their spouse/partners (EU Survey, 1998).

In 2000, the proportions of women who reported to have attempted or completed forced sex with an intimate partner were: Brazil 10 percentage, Japan 6.2 percentage, Peru 46.7 percentage and Thailand 29.9 percentage; in 1995-96 the proportions of women reporting ever being physically assaulted by an intimate partner were Egypt 34 percentage, Paraguay 10 percentage and USA 22 percentage. (The World report on Violence and Health 2002, World Health Organisation.)

The World Health Organisation estimates that as many as 1 in 5 of the World’s women have been physically or sexually assaulted by a man. In some parts of the World, the figure is much higher. (WTO Report 2003-04). Battering is the greatest single cause of injury among US women, accounting for more emergency room visits (one million per year) than auto accidents,
muggings and rapes combined. In Papua New Guinea, 67 percentage of rural women and 56 percentage of urban women have been victims of domestic violence. But a three month surveillance survey in Alexandria, Egypt indicated that domestic violence was the leading cause of injury to women, accounting for 27.9 percentage of all visits by women to trauma units. In another report, it was shown that in a maternity hospital in Lima, Peru, 90 percentage of mothers aged 12-16 had been raped by their fathers, step fathers or close male relatives. In Canada, 62 percentage of women murdered and died at the hands of an intimate male partner. In Costa Rica, 49 percentage of a group of 80 battered women reported being battered during pregnancy, 7.9 percentage reported miscarriages as a result. A Survey in Barbados revealed that one in three women was sexually abused during childhood or adolescence and the so called ‘honour killings’ of women account for one quarter of the murder rate in Jordan.

References:

It is indeed incredible but true that very few could achieve in their life time what Biju Patnaik, the former Chief Minister of Odisha could do through a rare combination of what is known a forceful and towering personality, clear vision and insight, capacity of instantly anticipate, comprehend and grasp the trend of the events to come and act with tremendous amount of agility and tenacity to push through different projects which would bring in a sea change in the life of a common man.

Odisha started looking for the first time in the map of India was able to carve out a space for itself many years after Utkal Gourav Madhusudan Das who was also known for his ardent patriotism and dedication to motherland. He was instrumental in securing unification of dismembered parts of the State and birth of modern Odisha on 1st April 1936, of course two years after his death. Biju Patnaik could achieve for Odisha what nonelse had been able to do before like Paradeep Port, Express Highway linking Daitari and Paradeep, MIG Factory at Sunabeda, Hydro-Electric Power Project at Balimela, Thermal Power Station at Talcher etc besides what was started earlier, Hirakud Dam, Rourkela Steel Plant and Machhakunda Hydro-electric Project. It is a matter of pride and distinction for the people of our state that so much
could be done in such a short span with so much of feeling and involvement and so much of passion and concern for the people of our State.

Sir Julien Huxley, the famous British biologist and a science writer, the first D.G. of UNESCO and recipient of Kalinga Prize described Biju Patnaik as a “remarkable Indian whose adventures would fill a book”. Of course he was referring to his dare-e’-devil act as an Air force Pilot during the forties. After his flying days are over, he had switched over to a different career on the ground but the brand of politics he espouses has all the trappings of high drama.

No matter, which way you look at him, Biju Patnaik emerged as a politician and a mass leader in his very own unusual mould. The aberration notwithstanding he had no match among the present day political leaders. His Statesmanship was never in question.

The Encyclopaedia Britannica calls him an “Indian Politician : who parlayed his fame as a World War II aviator, anti-British freedom fighter and commercial airline entrepreneur into a political career, notably as Chief Minister of Odisha State during 1961-63 and 1990-95.”

The Economist referred him as, “It is worth -writing about Biju Patnaik, for at least two reasons. Firstly, his long life can be read as something of a history of India back to the time when the country was run by British. Secondly, he gave Indian Politics a rare fresh of colour”. He dominated the Political Scene for five decades irrespective of his political hue.

What was he? Maverick ? Whimsical ? Autocrat ? Ill-tempered ? Impulsive ? Arbitrary ? Call him anything it matters little. To him, to his numerous followers, to the common man who felt instantly reassured by his towering presence reverberating with self-confidence. His off the cuff remarks had an earthly meaning for the man in the street. Did not matter if the same triggered avoidable controversies. Like his role model Napoleon, Biju Patnaik had deleted the word “impossible” from this dictionary. A colourful personality he stood out from other run-off-the — mill politicians because of his idealistic approach that sometimes turned out to be as whimsical as that of his idol.

All in all, a politician of a different mould, a secular to the hilt, he will go down the history as a fighter for causes without regard for the consequences which he demonstrated during Indian independence movement, and when he was imprisoned during emergency. At the height of Mandal Politics defying Janata Dal’s national leadership he candidly stated that there are only two classes — the poor and the rich. ‘I don’t believe in any other caste which the Mandalites profess’ he said. He stood by it until he was pressurized to change his stance. But everybody know that at heart Biju Patnaik never believed in casteism, regionalism or religious bigotry. Ambitious, sometimes with cold blooded ruthlessness, Biju Patnaik was capable of waging a shrewd battle in support of principles as he was abandoning them for the sake of political realities. Yet he was articulate enough. At times willing to change stances under public pressure. A democratic streak indeed despite his temperamental whims.

In an interview with Sabina Sehgal which appeared in Times of India on 13th June 1993 he told –

It is unfortunate that hardly any govt. in this country he had the courage to adopt a toughline as far as austerity measures go. And this is because no one in the government wants to
give up his own benefits. In the old days, nobody received any special benefit, not even the Prime Minister. He recalled that even Pt. Neheru did not have a peon at his beck and call. On one occasion he dropped in at 8PM to see Pt. Nehru while returning from a wonderful film at Rivoli. After listening to him Pt. Nehru suddenly on one impulse decided that he wanted to see it. His devoted assistant Mr. Mathai went into fetch the driver but he had left. So without any fuss, both hailed a taxi and proceeded to cinema-no security, nothing. And even at the Cinema Hall, there was no fuss, people were happy to see him but that was all.

“Even Pt. Nehru never thought seriously about controlling the country’s population in terms of incentive and disincentives - no one with more than two children would have been entitled to a govt. job or an elective position”. Instead we have been converted into a nation of 90 crores from one of our 34 crores at the time of independence. The whole world is laughing at us. When every other country is trying to increase its per capita income but we seem to get poorer each year. Half of our population is below poverty line and every year it multiplies”, he said. Again he told, “If I was to run the country and if I was 30 years younger, I would certainly impose draconian laws and punitive measures to ensure that corruption doesn’t pay. And if Parliament is not supportive. I would acquire power to suspend it. Anyway Parliament is far too expensive.”

“Hard decisions are a must. No development is possible without human sacrifice. Be it Asoka or Peter the Great, human lives perished and that is how their great empire flourished. In Chernobyl or Bhopal, human sacrifice was the cost that one has to pay for development. While aeroplane first started, people were sacrificed. The development of rockets sacrificed scientists, for any human development there have been human sacrifice galore. To test the nitrogen bomb Hiroshima and Nagasaki were necessary. So why do we shy away from paying a price for development?” he said.

In an interview with Manipadma Jena in 1992 (Published in Times of India 31.10.2001) on a question ‘Did he lie sometimes?’ he related the incident.

“During a tour one day, I was going around a daily market in the Adivasi area of Koraput. Women were doing their trading. I saw an old lady with a hen, looking sad and alone. I felt like talking to her. I lied to her saying, I was very hungry and would she give me the fowl.

“She said; Babu, I know you are doing something for us, so take it as a gift from us poor people.’

“The old lady that day gave me the only thing that she had between herself and poverty. That is what I call grandeur of poverty. So, I sometimes lie to prove something I have deep conviction in.”

He considered his favourite journey would be that ultimate journey to the unknown.

Fear had been left behind: “when life itself is no longer precious, what is the fear for?’

No regret : “I have had my fill of life, love and adventure.”

If I had a choice, how would you like to die ? “one dies, what difference does it make how ?”

‘One should die proudly when it is no longer possible to live proudly’- he said.
Though more recognized as a politician, once he reminisced, “flying is my first love, and though it dimmed with age, it still remains so.”

On a question about his precious possession Biju Babu told:

“When I see a galaxy of stars-wanting to be amongst them; when I am piloting a plane through storm and lighting; when I feel the power of nature — that feeling is my most precious possession.”

The country’s first pilot turned politician and Odisha’s only simultaneously cosmopolitan yet grassroot leader’s daring dos are only too well known. His great love? To see the sunrise from deep sea; to see a rainbow from end to end.

On the greatest influence on his life, he credited his wife for exercising a moderating influence. But his source of sustenance was Lord Jagannath.

It’s a fact that Pt. Jawaharlal Nehru’s searching gaze for a fitting successor rested on Biju Patnaik for a wee moment’. But Nehru had believed that Congress was not such a small party which could not find a successor to him in case of a contingency. Yet the answer appeared confined to five leaders who by their own virtue and calibre made it to the top. They were V.K. Krishnamenon, Nehuru’s Defence Minister by virtue of his being a close friend; Lal Bahadur Sastri by virtue of his honesty and statesmanship; Moraraji Desai by virtue of his seniority and Nehru’s favourite; Indira Gandhi, because she was the Prime Minister’s daughter and Biju Patnaik, by virtue of his courage and gallantry and whom Nehru loved so much. Prime Minister Nehru had his inner contradictions. Although there were so many aspirants, he never revealed his mind as to who would be a befitting successor to him. But he had one in mind.

Biju Babu was one of India’s rarest politicians who made seminal contribution to public cause both in pre and post independence period. A freedom fighter, Pilot, Industrialist, Philanthropists and Politician apart he was man of the masses. He was an adventure, strong nationalist and revolutionary from his very childhood.

It was however an irony that continues to confound many political analysts that the man who did so much for the country and the state and commands unfathomable public esteem ever 19 years after his death had to wait for 27 years to return to power in the State. He took all ups and downs of life in his stride and remained calm till death.

Whether in politics or out of it, Biju Babu never took care to calculate the risks his decisions would bring in. Indeed, this foresightedness or rather the lack of it, put more often than not in political faux pass. He gave no forethought to his decisions, for he had no time to think before he leapt. He had a pronounced weakness for a shortest to success, power and popularity whether in industry or in politics. Then, that was the dynamics of his political philosophy – A typical man in hurry.

Yet, another sidelight of his political career was that he always wanted to be at the centre stage of Politics, be at the state or centre. Starting from the formation of different regional parties in post 1967 political scenario in Odisha and beginning with the 1977 experiment when for the first time in India’s political history a non-Congress government was catapulted to power, Biju Patnaik was the architect of this new power game. Whenever Janata and its’ various outfits were given a mandate — however fragmented they are, Biju Babu had a key role to organize them to
be in the saddle of power. Of course, it’s an irony of time that when the 13-party coalition at the Centre was facing a serious support—crunch during 1997, Biju Babu instead of being present in the saddle of power to provide the wherewithals, was struggling for his own survival. It was for the first time and the last, that Biju Babu was not performing the role of trouble—shooter—a job which he was assigned long back.

Biju Patnaik was ahead of his time, for which he was not even properly understood by his own people. No doubt, he was a political creature continuing to play an active role both in national and state politics to the very end, but he was far from corralled by politics like the most other practitioners of the profession. Unlike many other present day politicians, he never allowed his family members to step into the political arena as his two sons and daughter kept themselves away from the glare of publicity. His full blooded participation in the freedom struggle did not prevent him from following a dare-e’—devil course as a pilot or venturing into the unfamiliar terrain of industry after independence. In doing all this, he was driven as much by personal ambition as by the desire to raise modern Odisha to the lofty heights attained by its ancient incarnation—Kalinga. Though a twentieth century man his soul belonged to the Kalinga of Kharabela, the Aira monarch famous for his valour and wisdom with whom he had been often compared. He wanted the Odias to achieve excellence in every field and be recognized by the rest of his countrymen even internationally, for which he instituted the Kalinga Prize in science given away by UNESCO every year.

The country has lost a visionary, an insightful and dynamic personality who strove relentlessly and unremittingly to lift the people of the State and countrymen to a great height of the imagination and vision of Viswakabi Rabindranath Tagore. If we can perpetuate his memories and action and follow them will be a glaring tribute to him on his Birth Centenary Celebration year ending on 5th March this year.

Dr. Saroj Kumar Patnaik, 64A, Kalpana Area, BJB Nagar, Bhubaneswar.
“One individual may die for an idea; but that idea will, after his death, incarnate itself in a thousand lives. That is how the wheel of evolution moves on and the ideas and dreams of one nation are bestowed on to the next.”

The Nation is grateful to Netaji Subhas Chandra Bose, who has shown indomitable courage for the cause of freedom of our Motherland. Netaji was a great freedom fighter, a born leader, an idealist and a man of action. He sacrificed himself for the freedom of our country. In order to fight against British imperialism in India, he sought the support of Germany and Japan during World War II to gain enough footing to establish a provisional Indian government and army. While Bose’s mutiny against Britain was unsuccessful, he produced a feeling of national pride among the people and paved the way for future movements towards independence in India.

Subhas Chandra Bose was born on January 23, 1897 in Cuttack, Odisha. His father Janaki Nath Bose was a famous lawyer and his mother Prabhavati Devi was a pious and religious lady. Subhas Chandra Bose was the ninth child among fourteen siblings. Subhas Chandra Bose was a brilliant student right from his childhood. He topped the Matriculation examination of Calcutta Province and graduated with a First class in Philosophy from the Scottish Church College in Calcutta. He was strongly influenced by Swami Vivekananda’s teachings and was known for his patriotic zeal as a student. To fulfill his parent's wishes he went to England in 1919 to compete for Indian Civil Services. In England he appeared for the Indian Civil Service competitive examination in 1920, and came out fourth in order of merit. However, Subhas Chandra Bose was deeply disturbed by the Jallianwalla Bagh massacre, and left his civil services apprenticeship midway to return to India in 1921.

After returning to India Netaji Subhas Chandra Bose came under the influence of Mahatma Gandhi and joined the Indian National Congress. On Gandhiji’s instructions, he started working under Deshbandhu Chittaranjan Das, whom he later acknowledged his political Guru. Soon he showed his leadership mettle and gained his way up in the Congress’ hierarchy. In 1928 the Motilal Nehru Committee appointed by the Congress declared in favour of Domination Status, but Subhas Chandra Bose along with Jawaharlal Nehru opposed it, and both asserted that they would be satisfied with nothing short of complete independence for India. Subhas also announced the formation of the Independence League. Subhas Chandra Bose was jailed during Civil Disobedience Movement in 1930. He was released in 1931 after Gandhi-Irwin pact was
signed. He protested against the Gandhi-Irwin pact and opposed the suspension of Civil Disobedience movement specially when Bhagat Singh and his associates were hanged.

Subhas Chandra Bose was soon arrested again under the infamous Bengal Regulation. After a year he was released on medical grounds and was banished from India to Europe. He took steps to establish centres in different European capitals with a view to promoting politico-cultural contacts between India and Europe. Defying the ban on his entry to India, Subhas Chandra Bose returned to India and was again arrested and jailed for a year. After the General Elections of 1937, Congress came to power in seven states and Subhas Chandra Bose was released. Shortly afterwards he was elected President at the Haripura Congress Session in 1938. During his term as Congress President, he talked of planning in concrete terms, and set up a National planning Committee in October that year.

At the end of his first term, the presidential election to the Tripuri Congress session took place in early 1939. Subhas Chandra Bose was re-elected, defeating Dr. Pattabhi Sitaramayya who had been backed by Mahatma Gandhi and the Congress Working Committee. Clouds of World War II were on the horizon and he brought a resolution to give the British six months to hand India over to the Indians, failing which there would be a revolt. There was much opposition to his rigid stand, and he resigned from the post of President and formed a progressive group known as the Forward Bloc.

When the World War II broke in 1941, Subhas was interned in his Calcutta home under constant police guard. He did not come out of his house for 40 days, nor did he see anyone during that period. And on the 41st midnight, he escaped in the disguise of a Maulavi and reached Germany under an Italian diplomatic passport with an Italian name of Orlando Mazzota.

In Berlin, he formed the first Indian National Army (I.N.A.) with the ‘prisoners of war’ who were Indian soldiers serving the British Army. Now he came to be known as ‘Netaji’. Subhas also founded an Indian Radio Station called Azad Hind Radio in Berlin, from where he had very often to broadcast for his countrymen suggesting about their political activities during the war.

From Berlin, Subhas went to Japan, where the I.N.A. was enlarged with the addition of more soldiers and civilians. The I.N.A. was now a large army. Netaji, as the Chief Commander of the I.N.A., declared war against the British. The I.N.A. fought tooth and nail in the Burma front, and hoisted Indian national flag in Imphal of Manipur. Netaji Subhas Chandra Bose addressed the Indian National Army at a rally of Indians in Burma, in 1944. The war took suddenly a strange turn, because the Japanese who were I.N.A.’s allied forces surrendered. So Netaji had to order retreat of his I.N.A.

Netaji’s senior army officials advised him to go to Russia for help. He left for Russia in a Japanese aircraft which unfortunately met with an accident at the time of taking off, and the great Indian leader Netaji died on the spot on 18th August, 1945. People of India still believe that his death is shrouded in mystery.

The sad news of his death had ended all the hopes of his Indian National Army to fight against British rule. Even after his death, he is still alive with his vibrant nationalism in the heart of Indian people as an undying inspiration. According to the scholarly opinion, he died because of the third-degree burn due to the overloaded Japanese plane crash. The great works and contributions of Netaji have been marked in the Indian history as an unforgettable event. Netaji, no doubt left an indelible mark in the history of Indian Freedom Movement.

Saroj Kumar Jena, At-Gobarghuti, Po-Chakrada, Via-Darada, Dist-Balasore-756022.
Avul Pakir Jainulabdeen (A. P. J.) Abdul Kalam (15 October 1931 – 27 July 2015) was the 11th President of India from 2002 to 2007. A career scientist turned politician, Kalam was born and raised in Rameswaram, Tamil Nadu, and studied physics and aerospace engineering. He spent the next four decades as a scientist and science administrator, mainly at the Defence Research and Development Organisation (DRDO) and Indian Space Research Organisation (ISRO) and was intimately involved in India’s civilian space programme and military missile development efforts. He thus came to be known as the *Missile Man of India* for his work on the development of ballistic missile and launch vehicle technology. He also played a pivotal organisational, technical, and political role in India’s *Pokhran-II* nuclear tests in 1998, the first since the original nuclear test by India in 1974.

Kalam was elected as the 11th President of India in 2002 with the support of both the ruling Bharatiya Janata Party and the then-opposition Indian National Congress. Widely referred to as the “People’s President”, he returned to his civilian life of education, writing and public service after a single term. He was a recipient of several prestigious awards, including the Bharat Ratna, India’s highest civilian honour.

Democratic India’s missile programme dates back to the late 1950s, when Jawaharlal Nehru was the Prime Minister of India and Dr. D. S. Kothari was the Scientific Advisor to the Defence Minister. In 1958, the government of India constituted a team of Indian scientists - called the Special Weapons Development Team - to research guided missile technology. Motivated to strengthen its defences after the 1962 Sino-Indian War, and the prevailing international scenario of the time, the government of Independent India renewed its focus on Indian missile technology development. Initially, the scientists of the Special Weapons Development Team worked from Met Calfe House (New Delhi), but the establishment later shifted to Hyderabad after the state government granted them the former Nizam’s army barracks. This was

Dr. Kalam: The Missile Man of India

Dr. Manas Ranjan Senapati
Dr. Ajay Kumar Swain

Abdul Kalam Island, formerly known as Wheeler Island, is an island off the coast of Odisha, approximately 150 kilometres (93 mi) from the state capital Bhubaneswar. The **Integrated Test Range** maintaining a missile testing facility is located in the island. In September 2015, Chief Minister Naveen Patnaik declared that the island would be renamed to honour the late Indian president, APJ Abdul Kalam.

Motivated to strengthen its defences after the 1962 Sino-Indian War, and the prevailing international scenario of the time, the government of Independent India renewed its focus on Indian missile technology development. Initially, the scientists of the Special Weapons Development Team worked from Met Calfe House (New Delhi), but the establishment later shifted to Hyderabad after the state government granted them the former Nizam’s army barracks. This was
the genesis of the **Defence Research and Development Laboratory** (DRDL) – earlier known as the **Special Weapons Development Team** – under DRDO, solely formed for missile technology research and development.

Its first anti-tank missile was a totally indigenous product, which was successfully test-fired. The project laid the foundation of India’s missile programme and many from this group who were involved in the development of the anti-tank missile to be used in Sarath ICVs manufactured at Ordnance Factory Medak, went on to set up the Bharat Dynamics Limited (BDL), Hyderabad in the proximity of the ordnance factory, which became the production agency of missiles in India. (In the 1970s, SS-11B anti-tank missiles were manufactured under license from France at the BDL.)

As Indian science and technology was curtailed before it became independent, and missile technology had developed at a fast pace after the second world war, India decided to update itself on missile technology by reverse engineering a surface-to-air missile. This project was code-named Project Devil and it worked, from 1970 to 1979, on reverse engineering the Russian SAM-2 (which Russia supplied to India). Dr. B. D. Nag Chaudhri (then Scientific Adviser to the Defence Minister) advocated the need to build technologies needed for the future, such as liquid propellant powered engines. Thus, a parallel program called Project Valiant was also initiated to build a rocket engine powered by liquid propellants. V. K. Saraswat was part of the team that built the engine between 1971 – 1974.

Other scientists at DRDO simultaneously focused on building a guidance package – an essential part of a long-range missile that determines its path and accuracy to hit a target. A platform-based inertial navigation system (INS) was developed and tested, on board an Avro aircraft, in 1974–75. Subsequently, an INS was built for both missiles and an aircraft, and this was tested in 1979 on board a Canberra aircraft.

By the start of 1980’s, DRDL had developed competencies in the fields of propulsion, navigation and manufacture of materials. Thus, India’s political and scientific leadership, which included prime minister Indira Gandhi, Defence Minister R. Venkataraman, V.S. Arunachalam (Scientific Advisor to the Defence Minister), decided that all these technologies should be consolidated.

This led to the birth of the Integrated Guided Missile Development Program and Dr. Abdul Kalam, who had previously been the project director for the SLV-3 programme at ISRO, was inducted as the DRDL Director in 1983 to conceive and lead it. He decided that DRDL would pursue multiple projects in this area simultaneously. The Agni missile was initially conceived in the IGMDP as a technology demonstrator project in the form of a re-entry vehicle, and was later upgraded to a ballistic missile with different ranges. As part of this program, the Interim Test Range at Balasore in Orissa was also developed for missile testing.

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Dr. Manas Ranjan Senapati, Professor & Head, Department of Chemistry, Trident Academy of Technology, Bhubaneswar-751024, Email : dr_senapati@yahoo.com.

Dr. Ajay Kumar Swain, Dean, Students Welfare, Gandhi Institute for Technology, Bhubaneswar.
The British conquered Odisha in 1803. But the annexation had begun at least 250 years before. Preceded by a series of Muslim attacks, the subjugation became something ‘official’ when the Sultanate of Bengal brought ‘Odisha’ under its control. Then came the Mughals. The last Hindu Emperor of Odisha – Gajapati Mukunda Deva was defeated and killed in the battle of Gohoratikiri in 1568. With his death, sixteenth-century Odisha plunged into complete darkness. What followed was even more sinister.

Round about 1936. After much haggling, Odisha was separated from the Bihar province following a long drawn out struggle. Odias got reunited after centuries of political separation. On 1 April, Odisha became a separate state on the linguistic basis.

Among the leaders who moved center stage to unite the Odias, Madhusudan Das and Maharaja Krushna Chandra Gajapati were the two big names that instantly come to mind. But, Madhubabu was always undisputedly the first among equals.

By the time Madhubabu emerged on the scene, Odisha had lost everything that it was up to. The warrior class had vanquished beyond recognition. Odia soldiers had not only lost their self-esteem, they had also become paupers. A similar fate was awaiting the Zamindars who sold their land through desperate means.

The quelling of the Paika Rebellion of 1857 demoralized the Odia community no end. Sure, the East India Company subsequently made some constructive gestures and tried to establish a semblance of rule of law. However, many Odias could not partake in the ‘civilizing mission’ of the British because of their lack of will, economic impoverishment, and state of demoralization.

Madhusudan Das, or ‘Utkal Gaurav’ as he is fondly called, had many firsts to his credit: he was the first graduate, first post-graduate and first law graduate of Odisha. But more than these seminal achievements, the renaissance era in Odisha was led by Madhusudan. Even though born in a family of an erstwhile landed aristocracy, he made a new beginning and resurgent Odisha
needed a leader like him. Indeed, none other than Madhusudan could have given the state a new birth, a new identity.

Madhusudan is singularly remembered for his relentless efforts to bring together Odias and the unification he struggled to attain was stupendous. Madhusudan’s unification theory didn’t hinge on linguistic prejudice. The element of linguistic nationalism found in his scheme of things was need of the hour. The people of Odisha in the early part of the nineteenth century faced an unprecedented identity crisis and only a Madhusudan could have risen to the occasion.

Madhusudan strongly believed ‘Odisha was a colony of a colony’. As compared to other provinces, problems in Odisha were grave: there was a serious threat to the culture and language in the backdrop of the half-baked hypothesis that ‘Odia Ekta Swatantra Bhasa Nae’ (Odia is not a separate language).

Madhusudan’s profound knowledge about Italian and German unification impelled him to propound the theory that language is a significant factor to connect the people and it is the only the lingo that provided a basis for emotional integration. If Madhusudan was born in distinctly historical circumstances, he had to strive in mobilizing the people. Besides the danger to the Odia language, Odisha was lagging behind by at least half a century. Bengali apathy and British imperialism contributed shoddily to the decline.

Fascinatingly, Madhusudan didn’t put a fight with the neighboring Bengal aristocracy for their dominance. He just wanted the onslaught on the language to stop and demanded the respectability that Odias deserved. This demand was again within the framework of a single administration.

As President of the ‘Utkal Sabha’, Madhusudan was resolute to elevate the Odia language and literature and to unite the Odia-speaking tracts. In 1903, Madhusudan convened the historic Utkal Sammelan at Rambha, Ganjam. The native princes, lawyers, intellectuals and journalists who attended this convention displayed a hitherto- unseen sense of patriotism. Rambha conference was the precursor to the unanimity.

If Madhusudan’s claim was supported by Lord Curzon, it found sympathetic mention in the Montague- Chelmsford Reforms (1919) and the Simon commission Report (1927). Eventually, Odisha became a separate state under the government of India Act, 1935. With effect from 1st April 1936, a separate Governor’s Province of Odisha was established. Odisha. The rest, as they say, is history.

Popularly called as ‘Madhu Barrister’, his legal acumen had few parallels.

Signs of Madhusudan’s individuality and iconoclasm emerged early in his life. After his early education in the village school, he moved to Cuttack and studied in Cuttack High School (later known as Ravenshaw Collegiate School) which offered English education.

Madhusudan’s real journey, however, began in 1864 when he went to Calcutta University. Despite numerous adversities and challenges, he completed his Bachelor’s degree in 1870. In 1873, he became the first post-graduate followed by a law degree in 1878. These achievements in a row were few and far between.

In Calcutta, Madhusudan practiced law first at Alipur Court. Then he switched over to High Court Bar as a Junior of Barrister Woodruff.

Madhubabu worked not only for the political, social and economic upliftment of the people of Odisha by being a lawyer, social reformer, and patriot; he was also the first ever legislator from Odisha. First ever Odia to become a member of both the legislative council and the Central Legislative Assembly of India, he was the first Indian Minister too.
Madhusudan Das was the moving strength for about a half century in Odisha’s political, economic, and social life. The fifty years – beginning his return from Calcutta in 1881 till his passing away in 1934 – witnessed unparalleled devotion in the making of a modern state. Madhusudan’s effort to revitalize the province began with some bold initiatives in the field of industry and capital.

In the nineteenth century, Odisha had a prosperous industrial base. The weaving of Cotton cloth, Silk, Brass and Bell metal, Filigree, Leather constituted the core of the rural industry. But they had all vanished and by the beginning of the 20th century, only a few survived in the hinterland.

Entrepreneurship in Odisha began with Madhusudan Das. He was the pioneer in introducing the first steam factory with scientific appliances towards the end of 19th century. But the two industrial concerns with which Madhubabu’s name is invariably linked are ‘Orissa Art Wares’ and ‘Utkal Tannery.’

Much before anyone had thought about establishing a factory in Odisha, Madhubabu set up the Orissa Art Wares in 1898 in his own backyard. Some one hundred artisans learnt the trade and were employed in the factory. Incredibly fine and artistic pieces silver filigree items tumbled out of this factory. Madhusudan succeeded in reviving traditional arts of Odisha and tried to introduce modern machines. But as luck would have it, the workshop sustained heavy losses. Because of poor management, it was finally closed. This made Madhusudan try something else.

Utkal Tannery came in 1905. Spread over an area of 40 acres near the Cuttack railway station, the intent of this unit was to tan leather available in Odisha’s hinterland and produce high quality shoes. Madhubabu spent a lot of energy, time and money to make it a resourceful industrial entity of that time. With modern gadgets, skilled tanners and shoe-makers, Utkal Tannery manufactured top class footwear.

One great thing about Utkal Tannery was Madhusudan ensured quality. Sometimes, he rejected huge consignments even if he found minor defects in the products. In a sense, Madhusudan was quite ahead of time and much before Total Quality Management (TQM) became an accepted way of life in management, Madhubabu had tried it out.

Utkal Tannery faced severe financial loss and commercially it was a disaster. It was put to auction in August 1925 and two years later Madhusudan was declared insolvent. Fame could not save the tannery. True, Madhubabu had to ultimately give up the business enterprise. But he surely broke new ground.

Sadly, like all great people who loved their soil enormously, Madhubabu had to spend his last life in penury having sacrificed everything for his cherished motherland. There was nothing that Madhubabu didn’t put his hand on to revive the fortitude of his people and make them superior - racially, economically and politically. To call him just an ‘icon of Odia pride’ isn’t enough. He was much more than an icon – a man of immense self-esteem.

Madhusudan Das was one of the rarest products of Indian social life, for he loved his fellow- men. His moral and intellectual stature was far higher than that of his countrymen and his whole life was committed not to realizing a personal ambition, but to raise his people to a higher level.

Exceptional was his vision. Madhusudan Das had a practical sense of realism and strove fearlessly against the ‘mental’ darkness of early twentieth century Odisha.
Mahatma Gandhi : The Emancipator of Oppressed

Er. Raghunath Patra

What a time bound theory
You tutored out Gandhiji
Not meant for the freedom of the country alone
It bears on all situations large or small
Supports dignity and right of the person.
You tutored all how to live worthy
Helped innumerable discriminated poor
Preached social justice and
Genuine democracy.
Non-violence provides tools
To restrain the war.
Non-violence taught how to
Forbear violence
To struggle against racial
And economic oppression
Identification of the individual
With vast cosmos
And retain individuality of our own.
Oh! Ardent lover of truth
And non-violence!
Preferred imprisonment till
Truth triumphs over evil
You are apostle of Anti apartheid
Dedicated life to fight out
Injustice and racial peril.
Martin Luther King(J)
And Nelson Mandela, both
Got Nobel award for peace
Were solely Gandhian
In theory and legacy of them
Harbored no ill
In any walk of life both, in any turn.
Gandhiji did not punish his enemies
Reconciled with humanity
One may aspire whether friend or foe
Every individual should inhale divine grace
And desire.

India is Gandhiji's birth country
South Africa is country of adoption.
India gave Africa an young Barrister
South Africa gave Mahatma Gandhi,
A sacred heroic man.
India and Africa, both the countries
Contributed to his intellectual, moral genius
He led liberation - movement
Against Govt., violating freedom
With his ideology of non-violence
In colonial theatres.
Gandhiji preferred violence than cowardice
Disliked to remain vile witness of dishonour
He gave clarion call 'Quit India', 'Do or die'
To emancipate from bondage
Which functioned as Elixir.
Gandhiji did not covet any thing for himself
He fought only for freedom of his country man
'Quit India' 'Do or die' slogan
Swept entire nation
With an unprecedented wave of union.
Enemies, that Gandhiji fought
Ignorance, poverty and violence
Now also it survives in the nation more or less
We should pay heed to his lessons
To eradicate all, to make nation
A prosperous one.
I hail you oh!
Saint among politicians
politician among saints of mankind
you suffered and suffered till breathed your last
For emancipation of oppressed
No where I find !!!

Er. Raghunath Patra, Brindaban Dham, Lokanath Road, Patna Hata Sahi Chhak, Puri-1
The Indian Republic Day is fast approaching, this day is certainly a day to reflect and respond to all the sacrifices made and the wars fought to make India a sovereign republic. However, with the independence and the struggles associated with it beaming more and more historic or old; there is a growing fear that the youth of today are not able to understand the magnitude of what transpired before 1947.

Moreover, there is a threat that if people are not reminded enough about India’s Republic Day, and the reasoning behind the celebration of it, people may soon forget their history and treat the day as yet another holiday. Therefore, it is in India’s best interest that Indians acknowledge the importance of the day and celebrate the independence that their forefathers dreamt of and fought for. That said, here are things that you might want to know and understand about India’s Republic Day and the traditions that govern it.

Celebration of 26th January before Independence

The Indian National Congress and many other parties had been celebrating 26th January as a symbol of Independence long before India truly became independent. This date was chosen as a day to commemorate the declaration of independence in 1930.

History of Indian Republic Day

India got her independence on 15th August 1947. The laws of governance were however based on the colonial Government of India Act 1935 in modified way and the nation was a Dominion under Governor General Mountbatten and George VI as head of the state. So, India still did not have a permanent Constitution of its own. A draft of the Indian Constitution was presented by the Drafting Committee on 4th November 1947 with the Assembly meeting consistently for over a period of 2 years, 11 months and 18 days and discussing the matter till an agreed upon version of the Constitution was finalized; On 24th January 1950, the Assembly signed two copies of the document in Hindi and English. The Constitution of India came into being on 26th January 1950 at 10.18 AM 1st. This day has been known as the Republic Day of India since then. This day is celebrated as a tribute to the declaration of the Constitution of India.

Constitution of India

There are main bodies of the Government in the Constitution: The Executive, the Legislature,
and the Judiciary. The relationship and connection between each of these bodies, the citizens of India and the Government is decided and guided by the Constitution. It lays down the national objectives of the country as Democracy, Socialism, Secularism and National Integration.

**Amar Jawan Jyoti**

On the Republic Day of India, every year at Delhi, the honourable Prime Minister of India lays a wreath at Amar Jawan Jyoti at India Gate as a mark of respect to all the people and soldiers of our country who died fighting for our Independence. After which there is a two minute silence as a tribute of honour and thanks to the soldiers. ‘Amar Jawan Jyoti’ in Hindi means ‘the light of the immortal soldiers’. It is because of these soldiers India was liberated.

**Awards**

The President of India presents prestigious bravery awards such as Ashoka Chakra, Kirti Chakra, Param Veer Chakra, Veer Chakra and Maha Veer Chakra to Indian Armed Forces and civilians for their acts of bravery and courage. Children who stood out with their courage and performed acts of bravery are also awarded the National Bravery award.

**21-Gun Salute**

Gun salutes are the firing of cannons and arms as a military or naval mark of honour. The President of India arrives at Rajpath with other dignitaries and then unfurls the Indian National flag as the Indian National Anthem is played and a 21-gun salute is given.

**Beating Retreat**

After the Republic Day, on 29th January of every year, a ceremony known as ‘Beating Retreat’ is held at the ‘Vijay Chowk’ or alternatively known as ‘The Victory Square’ in New Delhi. This ceremony starts at 6.00 PM IST and the beating of the drums marks the closure of the Republic Day celebrations. This ceremony originated in England in the 16th century, the beating of the evening drums signalled the end of inspection of the troops and the return to the castle for the night. In Delhi, the Beating Retreat ends with the bands of all the armed forces playing the song ‘Abide with me’.

**National Holiday**

26th January of every year is declared a National Holiday as the Republic Day of India is considered to be a National Festival. The entire nation celebrates the day and the ceremonies from New Delhi are broadcast live on television for the millions of viewers.

**Chief Guests**

The honourable chief guest for the Republic Day celebrations is different each year; the head of the state or ruling government of other countries are invited. India being a peace-loving nation strives to maintain good relations and enrich the connections with nations of the world and thus invites the guests of honour based on diplomatic, strategic, or international geopolitics.
Need of Creative Environment for Development of Tribal Children

Dr. Purbasha Kar

Abstract

In this paper, the author discusses the importance of creativity, encouraging creative activity in tribal children through better education and providing facilities in schools for stimulating and enrichment of creative talents. Healthy pupil-teacher relationship and rich and creative educational programmes, curricular methods of teaching, promotions and rewards should be remodelled according to the needs of the tribal children.

Introduction:

Creativity has become a hot topic in educational Psychology. From President Barack Obama to Amazon’s Jeff Bezos to Newsweek magazine, business leaders, major media outlets, government officials and education policy makers are increasingly advocating including student creativity in the curriculum. The Kothari Education Commission, (1964-66) laid stress on creative activities in the school curriculum. Creative development is a vital component of the whole child and the holistic model for early childhood education. More importantly, there has been a strong connection linked between creativity, happiness and one’s emotional health and well-being. So the curriculum should enable pupils to think creatively and critically, to solve problems and to make a difference for the better. It should give them the opportunity to become creative, innovative, enterprising and capable of leadership to equip them for their future lives as workers and citizens.

To foster the development of the whole child, in all developmental domains, creative skills are fundamental to successful learning and future academic success. Creative talents is nothing but the divergent thinking process of the children that is the presence of some creative components like fluency, flexibility, originality, inquisitiveness, seeing problems persistency in thought. Being creative enables children to make connections between one area of learning and another and so extend their understanding. This area includes art, music, dance, role-play and imaginative play. Torrance, (1962) regards that, “the future of our civilization depends upon the quality of the creative imagination of our next generation. Perhaps our need is not so much for more Scientists and
Creativity of tribal children:

Creativity of the tribals constitutes a significant dimension in the educational scheme today. It is a common notion that tribal children are inferior in creative performance as compared to the normal counterparts. It is true that we cannot turn each tribal child into a creative person, but it is also true that each tribal child during the period of his growth and development can be trained to think in a creative manner. A creative environment of a school is successful when,

- A tribal child speaks and understands mother tongue, since the child sees his world in his language.
- Experience of the child is reflected in the learning and teaching.
- Learning is interesting and meaningful.
- Tribal children have the freedom to speak and interact without fear and hesitation.
- Space for children’s creativity through learning activities. So help the tribal children turn their uniformed ideas into reality by giving encouragement and suggestions and by asking helpful questions.

Creativity is an important aspect of the human personality. According to Baquin Mehdi, (1977): An important thing about creativity which as educators we would be interested in, is that creative thinking abilities can be developed to varying degrees among different individuals through a systematically organized programme of instruction. Early identification and environmental stimulation should be properly undertaken by teachers, researchers for tribal student’s development in creativity. Factors like negative parental attitude to education, less parents support in school work, low levels of motivation, poor family income and poor self concept of children, deprivation characteristics of home and neighbourhood are mainly responsible for poor performance of tribal children in their various creative fields.

Maslow, (1962) points out that we tend to think of creativity in terms of products, and that we also judge creativity (as we do achievement) in terms of stereotypes. Stereotyped teaching in the classroom makes the tribal children bored. Asking them to memories theories, facts and illustrations, kills the interest in the tribal children. Most of the tribal schools are single teacher schools and the pupil-teacher ratio is very high. Since tribal children go out to collect food, fuel or supplement family income, they do not attend school during school hours. Schools lack a systematized and suitable curriculum, which can be relevant to their life style. The curriculum followed in non-tribal areas is also followed here. Due to poverty and ignorance parents also have little faith in education. Our teachers lack proper training to influence the tribals and by temperament they are not competent enough to deal with the tribal children. Hence the responsibility falls on the shoulders of educationalists, teachers, planners, administrators and parents.

The aims of education, curriculum, methods of teaching, promotions and rewards should be remoulded according to the needs of tribal children. Suitable remedial programmes have to be designed that would encourage the development of creativity among tribal children.
Schools must be marked by the values of equality, social justice and respect for diversity as well as of the dignity and rights of children. A creative environment is one where tribal children clarify their doubts and ask questions. If instead of ignoring children’s comments or sealing their tongues with strict rules of silence and restrictions on the language to be used, teachers encourage tribal children to talk, they would find that the classroom is livelier place and that teaching is not predictable and boring but rather an adventure of interacting mind. Such an environment will facilitate the divergent thinking, self-confidence and self-esteem of learners of all ages. Yet not enough attention is paid to the importance of creative environment for learning. Often classrooms are overcrowded, with no alternative space to learn, nor are they attractive, inviting or sensitive towards children’s needs.

When children are asked about the kind of spaces they like, very often they want to be in a place that is colourful, friendly and peaceful with lots of open space offering with animals, plants, flowers, trees and toys. In order to attract and retain children, the creative environment must have all these elements in and around them. Tribal children are given more opportunities to participate in the classroom situation.

The creative teacher’s focus must be on learner by developing problem solving approach to curriculum, promoting and valuing creative thinking and diversity of opinion, mixing a blend of high support and high expectations that students can solve their own problems. Teachers should create favourable environments, select suitable strategies and propose appropriate content and assessment. Classroom interactions allow teachers to find out pupils needs and to organize appropriate instructional activities accordingly.

As a teacher in tribal areas he should know

- Does the state curriculum and text book responsive to the educational needs of tribal children?
- Is his classroom suitable to meet the need of tribal children effective and responsive?
- Why the tribal children are non-responsive, in spite of his efforts.

The teacher should believe in the creative ability of all tribal students; encourage empathy in student; value creative expression in learners, teach in ways that facilitate it, adopt the curriculum to meet student’s individual needs.

**Promoting Creativity by Teachers:**

- The teachers should plan the creative objectives for the curriculum. They should look for the opportunities to promote creativity in his existing scheme of work and lesson plans.
- Also they should plan for a range of teaching and learning styles so that as many pupils as possible have the opportunities to show their creativity.
- Role-play can increase pupil’s imaginative engagement and give them freedom to explore ideas. Hands-on experimentation, problem solving, discussion, and collaborative work will all provide excellent opportunities for creative thinking and behaviour.
• Creating opportunities where pupils are encouraged to actively do the work and question what is going on.

• Actively encouraging tribal pupil to question, make connections, envisaging what might be possible and exploring ideas.

• Joining in with activities and modeling creative thinking and behaviour.

• Making effective use of encouragement, praise and positive language.

• Meet the basic needs of the children. Inside the classroom the teacher creates an atmosphere where children are safe, feel emotionally secure and have sense of belonging.

• Structure the environment and activities based on the children’s cognitive development varying complexity and level of choices etc. help children learn what they can manage. Teachers give children many opportunities to work with concrete objects and encourage them to interact with others and learn about other perspectives.

• Establishment of a community where learning takes place enough positive relationships. Children are taught the skills they need for making friends, solving problems and sharing.

• Integrate outdoor games as well as board and card games, thus allowing children to make up their own rules.

• Teachers should adopt modern teaching strategies and methods and use them in and outside the classroom.

• Modern media and materials should be utilized by teachers in teaching various subjects creatively.

• Projects like observance of School day, Notational festivals, Talent day etc. may be undertaken.

• In various subjects, teachers should provide adequate scope for open-end questioning, free activities, dramatization, quizes and enrichment programmes.

• The creative environment should be democratic, free from all sorts of authoritarianism and teacher’s domination.

• Research studies show that creativity can be identified and nourished in the child through our curricular programmes.

• The curriculum should be flexible, the instructional materials should be of great variety and enrichment, the method of teaching should be scientific, dynamic, school organization and administration should be democratic, different co-curricular programmes like debates, writing, art and painting competitions, scientific and recreational hobbies, magazines and dramas, cultural activities, excursion and field trips. For teaching the heuristic approach, problem-solving and project method and scientific enquiry techniques should be adopted keeping in view the individual differences in specific creative talents.

**Conclusion:**

A special care and personalised support system is therefore, imperative to nourish the creative potential of tribal children. Creativity can
be fostered and developed and published. A host of well-known educational thinkers and practitioners such as Froebel, Montessori, Steiner, Dewey, Piaget and Bouncer have strongly emphasized the importance of creativity in education over the past hundred years. A teacher’s role is an ongoing cycle of guiding student learning and assessing student progress. Teachers learn the most effective method for utilizing various interest areas and the schedule as well as using a variety of strategies to motivate students learning and increase students’ skills, understanding and knowledge. To develop real creativity students need the freedom to pursue question that concern them. ‘Creativity Killers’ are in flexible time tables, intense competition and compartmentalized subject teaching and imposed curriculum assessment practices.

The entire atmosphere of the school should be conducive to free, original and creative activities without any kind of inhibitions and restrictions. Teachers, in fact, should act as a creative classroom manager, a creative mentor, a creative administrator and a creative disciplinary master. Teachers have to abandon the uni-directional (hierarchical) role, as a transmitter of knowledge. They have to adopt a multifaceted framework that allows them to adopt more than one role.

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Dr. Purbasha Kar, Lecturer in Education Dept. of Education, F.M Junior College, Balasore, E-mail: purbashakar5@gmail.com.
Scenario of Preschool Education

Dr. Premananda Paul

Preschool education involves all sorts of developmental, care, educational programmes and institutional arrangements meant for young children prior to their enrolment in primary school. Although preschool education is ordinarily not compulsory, in most countries some variety of public and private preschool programmes and institutions do exist. The NCERT has suggested various objectives for better administration of pre-school education. The Curriculum in its narrower sense encompasses the entire range of school experiences and opportunities for learning, designed by the teachers, the administrators and planners for the total and integrated development of children. Methods of teaching for the pre-school children need to be activity centred in approach. Its major focus should be in providing maximum opportunity for creative self-expression and development of some good habits. The teacher of a pre-school must have a basic knowledge of child development & psychology. The teacher must know how to run a pre-school, its requirements for safety and health, nutrition and mental health service.

Although preschool education is ordinarily not compulsory, in most countries some variety of public and/or private preschool programmes and institutions do exist. The institutional arrangements for preschool education vary widely around the world, as do the names applied to these institutions. Day Care Centre, Play Centre, Infant school, Day Nursery and Creche are usually meant for infants and toddlers up to 3 years of age; are custodial in nature emphasizing the care and nurture aspects of early education such as physical care, health and nutritional care and socio-emotional care. These Institutions are usually meant for the children of working mother or for children who cannot otherwise be cared
for at home. These centres are usually staffed by parents Cooperatives, medically trained nurses and others without teacher training. Preschool Day Care Centre, Nursery, Play Group, Story Group and Nursery School admit 3-6 year old children just like the Balwadis and Anganwadies of India. In these Centres, in addition to the care and nurture function; development-stimulating training, socialization, habit formation and observational learning as well as compensators, remedial, prevention and/or preparatory developing school readiness education are also provided. Nursery School, Kindergarten and other schools may also serve the aforesaid functions, but they put a greater emphasis on academic training. These are mainly staffed by trained teachers, are often for half-day or full-day school hours and have some sort of structured syllabus. On the whole, most of these institutional arrangements usually provide care, socialization, and/or academic training.

Education is continuous lifelong socialization and adoption process; beginning of birth (according to some researchers, even at conception) and ending only with death. Though education, a person learns how to live. The natural teachers are the parents. The nature school is ordinary family home. The natural tools of learning are the play materials readily available in the environment as natural matters and “beautiful junk”. Because of ignorance, inability, inaccessibility and/or unavailability of parents; and inadequate, disadvantaged or deprived home environments; the need for early childcare and education facilities outside the home becomes essential and justifiable. That is why preschool care and education facilities were conceived and have developed all over the world.

The children of today are the citizens of tomorrow. This calls for an integrated and meaningful educational system. Nearly 40% of the total population of India is below 12 years and 61.9 million belong to the age group of 3 to 4 years. Our nation’s future prosperity depends on the care with which we build up to character and habits of our children. In the above context, it is felt essential to have comprehensive look into the pre-School education need to receive prime attention which have been highlighted in the following.

- The rate of growth and development during pre-school age is so rapid that the child is able to take in almost anything if it is given to him in a form in which he can understand it. The more exposures we give the child at this age, richer is the dividend.

- Due to economic pressure, spread of women’s education and social duties, many mothers are away from the home during the day time for career and may be to supplement the family income. Also as a result of urbanization, joint families are breaking up and it is a problem for working mothers to leave their children at homes and go out to work. So establishment of pre-school is also a social necessity in these days.

- Dropout that is seen in grade - I and in school can be reduced and avoided if the children who join these classes are prepared in advance for formal schooling. A child who has had pre-school experience before joining the primary school adjusts himself easily and successfully in primary classes.

- With urbanization and industrialization, people are moving to cities, hence the living space is becoming limited day by day. There is hardly any space a child to move about run and play at here. There is no scope at all
for the child to investigate and experiment around, both of which are necessary for the child’s optimum development. Hence, pre-schools with enough space and enriching environment for free movement and proper play equipment are perhaps the more positive answer for children today.

- The pre-school year is the period of socialization. Children love to play with other children, which they may not get at home.
- Among the educated mothers are able to understand the significance of early childhood years and accordingly treat their children. Since, in India most of mothers are uneducated, are unable to guide their children properly, the home “environment may not” be fully satisfying and challenging for the optimum growth and development of children.

Objectives of Pre-school Education:

NCERT (National Council of Educational Research and Training) has suggested the following objectives of pre-school education.

- To develop in the child good healthy habits and basic skills,
- To develop desirable social attitudes and manners,
- To develop emotional maturity by guiding the child to express, understand, accept and control his feeling and emotion,
- To encourage and stimulate aesthetic appreciation,
- To encourage independence and creativity by providing the child with sufficient opportunities for self-expression,
- To develop the child’s ability to express his thoughts and feelings in fluent, correct and clear speech,
- To develop in the child a good physique, adequate muscular Co-ordination and basic motor skills, through various activities of the pre-schools.

Curriculum of Pre-school Education:

Curriculum in its narrower sense encompasses the entire range of school experiences and opportunities for learning, designed by the teachers, the administrators and planners for the total and integrated development of children. A curriculum becomes rich and wholesome when it takes into consideration the following aspects:

1. Developmental needs and abilities of the child at a particular age.
2. Goals, aims and objectives of pre-schools, which direct experience and activities for a particular age.
3. Time-table planned for a particular age.
4. Teaching strategies adopted and practiced to suit that age level.
5. Topics selected for learning need to be related to the real life experiences and developmental level.
6. School climate in the form of relationships, attitudes & beliefs, norms & regulations.

Methods of Teaching in Pre-School Education:

Methods of teaching for the pre-school children need to be activity centred in approach. Its major focus should be in providing maximum opportunity for creative self-expression and development of some good habits. In this context
the teacher may adopt so many methods of teaching but all of them should aim at proving valuable education experiences to the children though joyful approach. Some of the methods have been pointed out in the following:

- Play way Method.
- Story-Telling.
- Rhythm, music & movement.
- Dramatization.
- Excursions.
- Joyful Learning.

**Role of Teachers:**

The teacher of a pre-school must have a basic knowledge of child development and psychology. The teacher must know how to run a pre-school, its requirements for safety and health, nutrition and mental health service. Moreover, the teacher should be able to recruit and guide the other staff; experience and one whose professional training should include an academic degree in the field of Early Childhood care and Education. Besides the teachers should develop the following basic requirements.

- Should be at least 18 years old - mature enough to handle young children.
- Should be healthy enough to perform all duties safely and should have no disease that could be communicated to the children.
- Must be able to work with children without using physical or psychological punishment, be able to praise and encourage children.
- Be very progressive and creative always to work for the development and welfare of the children.
- Be academically well trained and qualified.
- Preferably women to deal with the young children with their soft & motherly affection.

**Conclusion:**

This is a very critical period for the child for his growth and development when especially the child starts showing his independent behavior and working without other help. However there are two basic assumptions which enable us to understand children during this period in a better way. Firstly children are very much more like, than they are different. Secondly each child is a unique and precious individual. He has a specific endowment, as well as of his own history and experiences all of which allow children to differ in their ways of understanding, reacting and copying, so care must need for them.

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Dr. Premananda Paul. At/Post- Khuruntia, Mayurbhanj, Odisha.
Nature and Scope of Sanskrit Learning in Odisha

Bhubaneswar Pradhan

Sanskrit, being the ancient language of the world establishes its effect in socio-cultural, economic, religious and literary field a lot. In this context the nature and scope of Sanskrit learning in Odisha is to be taken in to consideration. It is the divine, profound, noble, encyclopaedic, link, classical and modern Indian Language of the country. People have great respect to learn this. But a mere Sanskrit learner can not know it as a baby of lioness brought up by a she-goat. So the aim and objective of this effort is to spread this popular form of learning among the people of the state and acquaint them about the scope of this learning to be a learner of this supreme form of language and to earn once own livelihood in a very noble way.

Sanskrit is the most ancient language of the country and world also as there is not any composition prior to the Vedas. Dandin told it as a divine language. According to Swami Dayananda Saraswati the Vedas are created by none. He believed that the Vedic Rishis are only seers of Vedic truth. Weber told the Rig Veda as the first book of world library. Sanskrit words by and large are found in other languages of the world but Sanskrit does not accept words of other languages any more. It is told to be the profound language of the world having a great store-house on literature, Grammar, Phonetics, Ayurveda, History, Economics, Management and other fields of composition. The Vedas, the Puranas, the Mahabharata, the Ramayana, the Panchatantra, the Hitapodesa, the Kathasaritsagar, the Astadhyayi, the Charaka Samhita, the Dramas of Kalidas, Bhavabhuti and Sudraka and the prose writing of Vana and Suvandhu. The epics of Magha, Sriharsha and Bharavi, the Rajatarangini, the Arthasastra and others are in Sanskrit to have compositions in almost all branches of learning of the world. The philosophical writings in Sanskrit are as larger as an ocean of knowledge. All these prove Sanskrit to be placed second to none and a unique of its kind in the world.

Nobility is the true essence of human life. One should be very noble as per the directive principles of Sanskrit scriptures. The Vedas, the Upanisads, the Panchatantra, the Hitopadesha, the Ramayana, the Mahabharata, the Neetistaka are the complete sources of ethics to make a person noble in each and every sphere of human life. Sanskrit is told to be an encyclopaedic language as words of other languages are not found in Sanskrit, but Sanskrit words are found in all vernacular languages of the country and English too. The words brought from Sanskrit to
other languages require to be referred to Sanskrit for their proper analysis. Sanskrit has the capacity to build a new word as the root of verbs; prefix and suffix are capable to do so. For example the word daughter in English is supposed to be extracted from the Sanskrit word Duhitar which means as the good for both the bride and groom’s family which is self-explanatory. Similar examples of a large numbers can be set here for analysis of the same.2

Sanskrit is often used as the link language of India. Especially the Sanskrit Pundits of southern states in their tour to Banaras use Sanskrit as a medium of instructions. The syntax of Sanskrit grammar is so rigid that does not allow to any slip of tongue of the speaker and so the listener also does not feel any troubles irrespective of two different regions of the country. The utterance of English words is variable in nature and so it is not understood well by all in the country. Sanskrit is the classical language of the country. Like Hebrew, Greek and Latin it is accepted as the classical language by the linguists of the world. Further as per the guidelines of the central government it is accepted as the classical language of the country. From the very beginning of human civilization it was in use by the people and now also it is being taught in various countries of the world as a sign of great love and liking of the people for the supreme form of learning.

Sanskrit being ancient is also not out of use by the people today. According to the group of researchers of Jawaharlal Nehru University it is proved to be very suitable language for computer and software technology. In all ritual performances and marriage functions by the Hindus it is the only language to be used by and large.3 Now in Mattur, Baghuar, Jhiri, Mohat and Sankoti, the people use it as their lingua-franca. Further in Gurukuls and Sanskrit speaking Camps it is compulsory to be used by all. Sanskrit is being taught as an MIL in CHSE course in Odisha including different educational institutes of the country providing learning in English Medium.

Now the scope of learning Sanskrit can be considered. Sanskrit inspires people to be noble in each and every field of life. A noble person can bear all troubles and does not go astray for improper earning. Sanskrit scriptures teach that art of living and it helps to get divine thinking within the minds of the common people. To earn own livelihood through practice of highest norms of humanity can only be achieved by going in to the meaning and to perform the advice in day to day life perfectly. Unemployment is the root cause of all evils and proper earning can provide peace through performing all deeds recommended by the Sanskrit scriptures.

In Odisha, a Sanskrit learning person can get his employment as a teacher in schools or colleges of the state. There is provision to appoint one classical teacher in every high school on compulsory basis and in colleges and universities the scope to be a faculty of Sanskrit is very large. Further in traditional Sanskrit tolls and colleges there is very large possibilities of getting employment. In Sri Jagannath Sanskrit University and Sadashiva Kendriya Sanskrit Vidyapeetha of Puri persons can get their employment after successful completion of required educational qualification in Sanskrit.

For the post of translator Sanskrit can be a field of employment. The state government of Odisha has recently decided to give official language status to Odia. The Odia language is somehow an outcome from Sanskrit and so the role of Sanskrit scholars for translation of various administrative works cannot be ignored. A person
can get ample opportunity of learning by translating Sanskrit scriptures into Odia and other Indian languages of the country. A speaker has to go through various Sanskrit compositions to give his discourse to the people on various topics of human being and their relation to supreme soul. From Astrology people can get their way of planning for future course of action and hence as an astrologer one can earn his livelihood very well. A Vastu specialist can earn huge amount of public response after getting required knowledge in the field based on Sanskrit. To be an Ayurvedic physician the knowledge of Sanskrit is very essential.

The role of Yoga teacher is a very desirable post for earning own livelihood and public response today. Thousands of priests are working as ritual performers in the state and they accept it as a prestigious post of earning for them. The role of classical dance and singing cannot be considered without basic knowledge in Sanskrit. Sanskrit is the source of all branches of learning and it is too the mother of almost all new Aryan language of the country. So, one should gain Sanskrit knowledge to be a compiler of multilingual dictionary. By composing original Sanskrit text one can get his self-employment of high public response as a poet, dramatist or novelist in Sanskrit. To be a philosopher Sanskrit knowledge is more essential as the vast store-house of knowledge only can be found in ancient Sanskrit scriptures all over the country. The people of the country can get the benefit of such divine composition through philosophical analysis of the same properly.

So, as per discussion as cited above Sanskrit is no doubt a unique composition of its kind in the world. It can provide vast employment to the people of Odisha and help them to be a very essential part of human resources of the country. The per capita income of the state is very low and the new source of employment as discussed earlier can be a new hope for the unemployed youth of the state and that can be a permanent solution for providing vast employment generation for them. The state government should take proper initiative for the same and the long felt crisis of unemployment can be eradicated for fulfilling the aim and objective of Sanskrit learning in Odisha and abroad.

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Bhubaneswar Pradhan, Research Scholar, Utkal University, Vani Vihar and Sanskrit teacher, Kanglood High School, Bargarh.
An erudite scholar, ace archaeologist and eminent historian, Krishna Chandra Panigrahi shines as a resplendent star in the intellectual firmament of Odisha, born in a lower middle class family of Khiching in the district of Mayurbhanj to Sagar Panigrahi and Saraswati Devi in the year 1909, he had an eventful and chequered career. His father had to make both ends meet with the meager income derived from the land and the priestly services.

Krishna Chandra started his education in the traditional village Chatasalis run by the Avadhans. The death of his father and elder brother (in the same year, 1919), brought untold miseries to his family. With great difficulty, he passed the upper primary examination and was awarded a scholarship, which enabled him to continue his study in the M.E. School at Karanjia. He received scholarship throughout his educational career and successfully completed B.A. examination with History honours from Ravenshaw College, Cuttack in the year 1935. His diligence in studies, humility in behavior and fixity of purpose drew the attention of the then ruling chief of Mayurbhanj State who also extended financial support to prosecute his studies. In 1937, he passed M.A. in Ancient Indian History and Culture from Calcutta University. During his stay at Kolkata, he was greatly influenced by Pandit Binayak Mishra, who was then teaching in the University.

Much before the completion of studies, Krishna Chandra married Taramani Devi, the youngest daughter of Bharat Chandra Panda of Chhdia village near Badasahi of Mayurbhanj district. He lived with his wife at Kolkata while continuing his master’s programme.

When he returned from Kolkata, Maharaja Pratap Chandra Bhanja Deo offered him the job of Research Assistant. He was required to assist the eminent archaeologist R.P.Chanda in editing old records and archaeological remains in the State. While working with R.P.Chanda, he was deputed to Delhi to receive training in the Archaeological Survey of India (A.S.I.). After the completion of the training he got a chance to work as an Archaeological Scholar there and continued in the same post till 1944.

During his tenure in the A.S.I., he got himself associated with the excavations at Nalanda, Rajgir and Nandangarh in Bihar, Rajghat near Benaras and at Panchmadi in Madhya Pradesh and Ahichhatra. He also awaited the chance of visiting the important museums at Kolkata, Nalanda, Patna, Benaras, Saranath, Allahabad, Mathura, Lucknow, Delhi, Taxila etc.
During this period, he undertook extensive research on the pottery and produced a highly acclaimed research work on the theme of the evolution of Indian Pottery, a pioneering study.

He joined as a Lecturer in History, G.M. College, Sambalpur in the year 1944 and continued there for about three years. Then, he was appointed as a Curator of the Provincial Museum in 1947 at Cuttack, which was finally shifted to Bhubaneswar in 1949. The present Odisha State Museum owes him greatly as he took keen interest in the collection of sculptures and other archaeological properties. It was during this period that he was associated with the excavation of Sisupalgarh near Bhubaneswar and published a series of research articles. He also completed his magnum opus, “Archaeological Remains at Bhubaneswar” and later submitted this treatise to Calcutta University. He was awarded the D.Phil Degree in 1954. This book got international recognition and was accepted as a text book in the Oriental School of Art, London. Many Indian Universities accepted it as a reference book.

Again, he opted for Odisha Education Service and joined in Ravenshaw College as a Lecturer in 1951. But, three years after in 1954, he again joined the A.S.I. as Asst. Superintendent and then promoted as Circle Superintendent in 1957. But, he did not got satisfaction in the A.S.I. and after rendering seven years of service he left the job. In 1961, he was posted as a Reader in History in Ravenshaw College, Cuttack. He served there for a long period and just before his retirement in 1968, he was promoted as Professor of History in G.M. College, Sambalpur. After his retirement from Government Service, he joined Berhampur University as Professor and continued there for four years. After that, he continued to render his valuable service in the domain as the UGC Professor in Ravenshaw College, Cuttack.

The President of India conferred upon him the title of “Padmashree” in 1976 as a mark of recognition to his valuable services. He received the prestigious Odisha Sahitya Academy Award in 1983 for his book "Mo Samayara Odisha”.

Professor Panigrahi’s contribution as a researcher is invaluable. His notable works in English and Odia are Archaeological Remains at Bhubaneswar, Chronology of the Bhaumakaras and Somavamsis of Orissa, History of Orissa (Hindu Period), Sarala Sahityare Aitihasika Chitra (Odia), Itihasa ’0’ Kimbadanti (Odia), Prabandha Manasa (Odia). In addition he has written a large number of articles in English and Odia.

The hallmark of his writings was his natural inclination of getting at the historical truth and empirical analysis. He was never rigid in his views and open to contradictions with right arguments based on evidences. He was the first person in the country to initiate scientific study on ancient pottery. In Odisha, he was also the pioneer to initiate the study on iconography and architecture. Professor Panigrahi for the first time classified Odishan temples on the basis of architectural style. His learned articles on epigraphy, sculpture, literature, museology etc. make him stand apart in the galaxy of scholars.

After his retirement, Professor Krishna Chandra Panigrahi settled at Saanta Sahi in Cuttack City. The sudden death of his eldest son in 1985 brought great shock to him and thereafter, he fell ill. Finally, he passed away on 25th February, 1987. His life and activities constitute a theme of hope and aspiration for the posterity.

Dr. Jayanti Rath, Superintendent of Museum, Odisha, Bhubaneswar.
The Muslims conquest of India made a distinct impact on the indigenous manifestation of life and culture of its own peoples. The style incorporated in architecture were not only new modes and principles of construction but reflected the socio-religious demands of the followers of Islam. (1) Architecture is one of the important sections of learning to articulate the progress and degeneration of culture of a country. The literary text, the archaeological inputs and the folk tradition appear to be man’s endless endeavours in building of human habitation from ancient hut type to gigantic minarets and mosques over the ages. Architecture unfolds the genuineness of the post-cultural heritage and impels history to carry its message through a period amidst the variability of culture and civilization. In fact, architecture is the objectification of the consciousness of people in solid meeting and reality which is transcendental into totality. (2)

The defeat of Mukunda Deva at the hand of Sulaiman Karrani in 1568 CE marked the end of Hindu rule in Odisha. It is true that, the Afghan rule in Odisha was a period of political warfare and unrest. However, the political unrest toned down with the conquest of Odisha by Raja Mansingh, the confident General of emperor Akbar in 1595 CE. (3) Consequently, in Odisha Afghan rule is short lived and was only confined to the border districts up to the North of Mahanadi river and having little indelible imprint on the culture of Odisha.

The Muslims rule in Odisha from 1568 to 1751 CE opened a new chapter in the history of architecture. The Muslims introduced their own tradition in methods of construction and decoration. The use of building materials such as concrete, mortar, introduction of arches vaults, domes and minars, etc. could be noticed. Embellishment of the walls with perforated screens, geometrical and floral patterns etc. are some of the typical features of Islamic monuments. The Islamic architecture in Odisha is represented by a small number of mosques, tombs etc. which mostly belong to the Mughal period. As Cuttack was their headquarters the city contains several Islamic monuments. (4)

In fact Muslims migration to Odisha was a continuous process, they settled in Odisha with new religion and culture. Along with the administrators, general, traders and camp followers, the Ulemas (religious preachers) and saints also came with them to serve their religious needs. The Muslim religious institutions like Mosque, Tomb, Maktab and Madrasas were
flourished under the patronization of Muslim rulers. Cuttack was the capital and grew to be the most important centre for Muslim religious institutions, afterwards with the penetration of the Muslims to the interior of the Odisha, Muslim population increased considerably. Presently, mosques and tombs of the saints are found in every nook and corner of Odisha. Only in Cuttack district around three hundred seven Muslim shrines and mosques were found. A good number of Muslim educational institutions grew up in Odisha like, Maktabs and Madrasas for education of Muslim pupils. Most of the institutions still continue today. The madrasa at Khatibin Shahi Cuttack, Pattamundai, Binjharpur, Aul, Alanahat, Sharadhapur, Soram (Puri) are some of the examples which got Muslim patronage to impart education to their children. Emperor Aurangzeb appointed Qazis, Muftis and Muhatazsibs and granted rent-free lands to saints and virtuous person in Odisha.

There are references of the Muslim rulers granting lands to poor, deprived, saintly persons, ulemas, and moulavis, and to the different religious institutions of Muslims for their maintenance. Mughal Government issued 10 batis of land to Abdul Hamid, a holy man for his maintenance for praying to God for the longevity of the throne. Nawab of Bengal in 1686 CE, granted 5 batis of land to Musabat Aisa Bibi of Jajpur in Odisha for her maintenance, likewise Shaikh Abdul Salam received grant from emperor Aurangzeb 1704-05 CE. Sometimes the Government issued grants for the students as Madad-i-Mash and also to the pious persons. It has also come to light that not only Mughal Subedars but also rich and pious men had conferred land to the religious-minded people. One of such examples is Muhammed Shah Ghazi who gave five batis of land to Jajpur mosque through Allauddin, one priest of that mosque. The generosity of Muslim rulers was not confined only to Islamic monuments, religious persons or saints; the Muslim rulers confirm lands already enjoyed by the trustees of the temples of Hindus and expedited the matter for release of more grants for the Hindu religious purposes, which indicate the religious liberality of Muslim population in Odisha since fifteenth century onwards.

The Islamic architecture in Odisha started with the advent of Mughal rule as the Afghans could not have peaceful time to devote themselves for architectural activities. Hence, most of the architectural works belong to the Mughal period. The Islamic monuments in Odisha as elsewhere in India comprise mosques, tombs, palaces of the Governor and the forts. The monuments and shrines are contribution of Muslim rulers and administrators. All medieval architectures of Odisha had directly or indirectly been affected by the impact of Islamic architecture.

Since Cuttack had been the capital of the Mughal Government in Odisha, it enjoyed the privilege of possessing some of the exceptional Islamic monuments. Badani, acclaimed historian during the reign of Akbar described Cuttack as “the mine of heathenism”. Abul Fazl, renowned writer during the reign of Akbar described Cuttack as “The city has a stone fort situated at the bifurcation of two rivers, the Mahanadi is held as high veneration by the Hindus. It is the residence of the Governor and contains some fine buildings”. This stone fort has been after careful scrutiny identified with fort of Barabati constructed by Mukunda Deva. William Bruton is the first and only English man to give us a description of the splendour of the court of
The palace of Mukunda Deva is now in ruins and is identified as Barabati fort.\(^{10}\) Of course, all the monuments which come during the Muslim period exceptionally bears historical significance for the researchers. One of such important Islamic architectural elegance is found in the Qadam Rasool, its architectural beauty is unfolded here.

**Qadam Rasool of Cuttack**

*Qadam Rasool* (foot-print of the holy Prophet Mohammed), the most important Mughal architecture in Odisha is situated at Cuttack. Haji Syed Alimullah, President of Dacca and a close relative of Syed Hashim of Mashar of Persian brought the holy relic from Najab in Arabia with the signature of the Sherif of Mecca. It was first kept under a Khirni tree in Kukuriapadala village in Sungra Pargana of Cuttack district in order to testify the genuineness of the relic. The place was named as Rasulpur for enshrining the holy relic. Because of the presence of the holy relic in the Sungra Pargana many diseases and ailments became healed the news reached the Shujauddin Mohammed Khan, the then Deputy Nazim of Odisha, in the later part of the reign of emperor Aurangzeb who desired to pay homage to the sacred relic but that was not possible due to the bad communication between Rasulpur to Sungra. Hence, Diwan Muhammed Ali, Officer in Charge of the Shrine of Sungra removed the holy relic of the Prophet to Cuttack in accordance with the direction of Shujauddin Mohammed Khan, and with the order of the Deputy Nazim, the holy relic was shifted to Rasulpur at Cuttack and at Jobra Ghat on the bank of the river Mahanadi in the year 1099 \(^{12}\) in a straw-thatched house the holy relic was installed. Munshi Hashmand Khan was appointed as the Superintendent to look after the shrine. Till today this locality of Cuttack has been called as Hashmand Shahi.\(^{11}\)

The **Qadam Rasool** Shrine has a boundary of half a square mile. On each corner of the boundary wall there is a small minaret and a well-laid garden inside it, but afterwards it has been converted to a Muslim burial ground. The garden has been lost to decay. The main entrance is called as Naubat Khana (music gallery). It comprises double - storied, the upper story was used to beat drums at the sunrise and sunset during the month of Ramadhan/Ramjan, for observation of fast and during other specific times the drum was beaten. To the right side of the Naubat Khana, there is one small mosque called Moti Masjid. It was built on an elevated plinth and seems to be contemporary of the Naubat Khana. The Moti Masjid is a single flat dome resting on three arches.\(^{12}\) Besides, the Naubat Khana another entrance is there where six Hujras on both sides with dome on them is used as a resting shed. The entrance has two stone pillars inserted in the walls on both sides. On the right side of the entrance there is one more mosque similar in architecture to Moti Masjid mentioned above was built in 1130 Hijra era i.e., 1717 CE by Nawab Shujauddin Mohammed Khan who equally built the main impressive building of Qadam Rasool. The mosque has nine small minarets having a big one on the centre bearing the emblem of Islam i.e. the crescent and a star. It has beautiful arches and fine Mehrabs. Recently one Azangah was added to its beauty and utility.\(^{13}\)

The **Qadam Rasool** shrine is an octagonal building standing on a plinth, has only one dome, over which a small golden dome has been
positioned. The interior roof has been painted with flowers and plants. The non-existence of the human forms in the painting's indicate the painter’s awareness of Islamic sanctions. It has a marble floor in black and white squares. In the centre the Qadam of Rasool or foot print of the Prophet has been placed in a metal basin, on a pillar, encircled by water (it is very often drunk by the devotees), kept in a octagonal reservoir. The pinnacle of the dome has been adorned like those of Sikhara temple with Kalasa and Amalaka. At the first glance the structure looks like a structure built on a temple style of architecture. The most important characteristic in the construction is that it has been built in Odia style by Odia masons and architects. So far as the architectural design of the building is concerned it is one of the beautiful pieces of Mughal architecture in Odisha. Hence, it is an example of fusion of Hindu-Muslim architecture in Odisha. Inside the Qadam Rasool, a big grave yard is there in which Mohammed Taqi Khan, the Deputy Nazim of Odisha, Fateh Khan and Azam Khan and many more notable personalities have been buried. It is also stated that a well-known saint Shahid Pani tomb is also found there. In the Qadam Rasool premises there are several inscriptions - some are inscribed on the main building and others are on the tomb stone within the compound. These Persian inscriptions unfold the architectural history of Odisha. The architecture of Qadam Rasool is unique of its own kind. Today this shrine is dear to Hindus and Muslims alike. Historically it is a monument of beauty.

Qadam Rasool of Balasore

There are few Islamic architectures available in Balasore town like, Juma Maszid built during the reign of emperor Aurangzeb, it also contains a Persian inscription by which we can know about the mosque in detail. Qadam Rasool deserves special attraction to describe. Shujauddin Mohammed Khan, son-in-law of Murshid Khan I’an ardent champion of Islamic architecture in Odisha constructed a few Islamic monuments in Odisha. Mohammad Taqi Khan, son of Shujauddin Mohammed Khan donated property for the maintenance of Qadam Rasool at Balasore. He also erected the gates of the Qadam Rasool at Balasore. Taqi Khan also constructed the Dargah which was renovated in later period. He also made generous grant of lands to the extent of thirty batis and twelve manas in the Sunhat Pargana of Balasore in 1137 Amli i.e. 1729 CE. One Persian inscription attached to the holy structure indicates that the ground which contains the holy Prophet’s footprints deserves deep reverence of sages for ages.

It can be summarized here that the medieval Islamic architecture in Odisha may not be of exceptional one with many of its contemporary in India. Yet the architecture constructed by the Muslim rulers are considered to be the exceptional one which indicates their interest in its beauty and splendour. Thus, above all Qadam Rasool is a place of spiritual solace to mankind.

References:


Dr. Mohammed Yamin, Department of History, Madanpur-Rampur College, Madanpur-Rampur, Kalahandi-766102.
The geographical existence of Rajnagar is beautiful, fascinating and simultaneously alarming also. Rivers, lakes and rivulets make a complex network of tidal waterways in three directions while the Bay of Bengal lies at the East. In monsoon, the rivers spread across the land creating topography where boundaries between land and water metamorphose. It seems impossible to believe until one sees it. Besides, interposed between the Bay of Bengal and the landscape, there is a dense thicket of mangroves. The sturdy and stringy foliage with knotty branches are impassably overgrown. The mangrove swamps exist near the mouth of the Baunsagarh Nallah. In fact, the area is rich in biodiversity. This landscape has enough prettiness to invite strangers.

At the entrance of the block headquarter, Rajnagar welcomes the outsiders with the fantastic murmuring music of the Hansua that has fallen into the Bay of Bengal at one end and mixed with the Brahmani at the other. The river, enrapturing the reddish luminescence of the rising sun and the marvellous glow of the setting one especially in winter, thrills erotic longings and ecstasy in nature lovers. The heavy and enlarged mud banks appear to be yielded with a flotilla of dinghies, ferries, canoes, bhotbhotis and motor yachts. During heavy rainfall, when rivers rise, Rajnagar looks like a floating balloon, a floating biodome filled with common fauna and flora. Unpredictable, this area sustains a dazzling and amazing variety of aquatic life forms – from gargantuan crocodiles to microscopic fish. Its productive and prolific ecosystem functions as a natural fish nursery.

Besides, Bhitarkanika and Gahirmatha crown the glory and pride of Rajnagar. Such are the spectacular and astounding places that support to the ecosystem of crocodiles, sea turtles, spotted deers, wild boars, monkeys, poisonous snakes, hedgehogs, wolves and after all an amazing number of resident and migratory birds. The enchanting mangrove forests, the estuarine crocodiles lying at the mud banks, avifauna, mammals and reptilian population like king cobra, Indian python and water monitor lizards etc. are the worthy and magnificent sightseeing that draw the tourists from and abroad the country. The giant salt water crocodiles even up to 24 feet in length attract the tourists. Simultaneously, one will get the chance of seeing more than 215 species of avifauna including unbelievable eight varieties of kingfishers. In fact, it is one of the most imposing wildlife sanctuaries of Asia. Similarly, Gahirmatha is known as the nesting ground of Olive Ridley Turtles. One feels overwhelmed to see such wide-
ranging Marine Sanctuary in the world. However, the Pentha Sea Beach is another attraction for tourists. Hukitola, an unexplored area comes under the same Forest Division.

One of the greatest threats for the people of Rajnagar stems from cyclone and flood. The matter of survival has been a question since 1967 cyclone. The cyclonic storm, torrential rainfall, the tidal surge, saline inundation in 1971, 1977, 1984 and the devastating 1999 Super Cyclone and the recent Phailin in 2013 etc. have led to the great death-toll of life and livestock of these people. Such cyclones have mercilessly destroyed and shattered the stability of life. But the dense foliage of mangroves, to some extent, has checked the force of high speed wind, saline inundation and cyclonic ruination.

Persecuted with poverty and unemployment, the people of this region are very simple, innocent and honest. They know how to struggle and survive, thereby before ripening and plucking the fruits of their labour, natural calamity intervenes. With a bending backbone, they try to strengthen again to stand up. Majority of people depend upon agriculture which is the main source of income of this area. Some people adopt net-making and fishing as their source of living. But the natural calamities, treacherous currents, the silting of the sands at the river mouths and lack of marketing etc. pose threat to their occupations. Very few are in their family traditional profession like earthen-pot making, boat building and thread ware basket weaving. The artistic design shaped by these people is immortal. But the meagre income from such profession causes the loss of spirit in them. Similarly, some people of this region devote their whole life in taking care of their livestock. The rate of literacy is poor. The unemployed youths go abroad for a better source of income. As they are not highly qualified, their diasporic life is engaged in menial jobs. The qualified youths undergo an immense struggle to be self-made. As there is no other proviso, these people become bound to be exodus.

Presently, Rajnagar is a constituency of 29 Panchayats with nearly 363 wards. The houses in the villages and even in the Block Headquarters are mostly mud-walled and bamboo-straw thatched. The dwellings beside the embankment are in utter panic. During flood and cyclone, people cower in their roofless huts and watch water rising and tumble with the cyclonic storms. People living, in shacks and shanties come across a tremendous loss. The fearsome loss after cyclonic devastation in this region cannot be quantified exactly in terms of life and livestock. Here, life is lived in poverty and destitution. It has come to the observance of the government to have a change.

The people of this landscape are daring and heroic individuals as they risk death to conquer such adverse situations. They give message to all that the proper study of mankind is to survive. Besides, the staple flood of the people of this area is rice and curry. Usually they cultivate different types of vegetables like pumpkins, spinach, brinjal, tomato, gourd, been, arum, radish, potato and yam etc. They plant onion, garlic, chilly, mustard seed and coriander also. But the major item in the curry is a fantastic variety of fish: prawns, ilisha, parshey, bhakti, rohu, balia, vakur and many others. Some people’s most choice is dried fish. On the other hand, the hygienic consciousness is very poor. As the villages are chocked with back-to-back mud houses, the narrow and broken lanes are used
for toilet and defecation. The women go in groups for their open defecation at the roadside. The mangy dogs, cows and oxen, sometimes, lick to the excrement. Diarrhoea is a regular outbreak of this area. Moreover, by the break-up of East and West Pakistan and forming of Bangladesh, the refugees infiltrated into this region in 1978 and set up their dwellings at Okilpal, Gupti, Dangamal, Rangani Talchua and Gahirmatha.

The women folk of this area are mostly religious and superstitious also. They love to live in joint family. They honor to the patriarch head of the family. They remain confined within the four walls of the house. The low rate of literacy bounds them to remain busy in household jobs. There are many age old Jagannath Temples, Shiva Temples and the shrines in every village where the village goddesses are worshipped. During the cyclone, the village folk completely surrender themselves to their Gods and Goddesses. Usually the area is prone to cyclones and tidal waves that occur between April and May and at the beginning of winter between October and December.

Sr. Lecturer in English, Biju Patnaik College of Science and Education, Bhubaneswar Email: subasrout186@gmail.com
Brinjal Fruit and Shoot Borer, *Leucinodes Orbonalis* Guenee (Lepidoptera: Pyralidae) and their Management

Subhashree Dash

Brinjal (*Solanum melongena L.*) is also known as Aubergine or Eggplant is a solanaceous member which is native to India and is considered as one of the top ten vegetables in the world (Srinivasan, 2009). Among the insect pests shoot and fruit borer *Leucinodes orbonalis* (Guenee), is considered to have economic importance. It causes serious damage especially during the fruiting stage and inflicts yield loss as high as 85–90% (Patnaik 2000; Misra 2008; Jagginavar et al. 2009).

This pest is widely distributed all over India. Farmers rely exclusively on the application of chemical insecticides to combat FSB, which has resulted in a tremendous misuse of pesticides in an attempt to produce damage-free marketable fruits. Despite intensive insecticide applications, the pest cannot be controlled due to its resistance to commonly used pesticides. Therefore, the IPM with conventional nonchemical methods of pest control as components is thought to avert the risk of pesticide and make the IPM more farmers’ and eco-friendly.

The moths are medium sized. Its wing expanson is 22-26 mm. The wings are whitish with large brown or black patches on the dorsum of the thorax and abdomen. Its wings are white with a bluish or pinkish tinge. Full grown larvae is light pink measuring about 12 mm long and covered with sparsely distributed hairs all over the body. Pupates is a tough silken cocoon on the plant itself. Entire life cycle is completed in 3-6 weeks. There are five overlapping generation in a year.

The pest is active throughout the year at places having moderate climate but its activity is adversely affected by severe cold. About 250 eggs are laid by a single female on ventral surface of the leaves, shoots, flower buds and occasionally on fruits. Incubation period is 3-5 days, larvae become full grown in 7-13 days. The full grown larva comes out and pupation takes place in boat shaped cocoon on the plant itself. The pupal
period lasts about 7-10 days. Adults live for 2-3 days.

Infests the crop both in vegetative and fruiting stage of the plant. In young plants, the caterpillar bore into petioles and mid ribs of large leaves. When terminal shoots are attacked, the growing points are killed. As a result the affected leaves dry and drop down. After fruit formation larva make their entry under the calyx when they are young and close the entry point with excreta and feed within it. Severe damage is mainly caused to the developing fruits by the caterpillar as they tunnel inside the fruits.

**Integrated Management of Brinjal shoot and fruit borer -**

- Grow less susceptible varieties such as Pusa purple round, Brinjal long green, Pusa purple cluster, Brinjal round white, Arka Kasumkar etc.

- Continuous cropping or ratooning may be avoided. Adjust the time of planting by transplanting up to 4th week of June. Dip the roots of the seedlings for 3 hours in imidacloprid solution prepared at 1ml/lit before transplanting.

- Avoid eggplant monocultures and follow crop rotations. As EFSB is practically a monophagous insect on eggplant, discontinuing eggplant cultivation in a community for few seasons will significantly reduce the population.

- Do not raise eggplant seedlings near an existing or previous eggplant crop or heaps of dried eggplant stalks. If seedlings must be grown in those areas, cover the seedling beds with 30-mesh nylon net to prevent the entry of EFSB moths, which would lay eggs on the growing seedlings.

- Remove and destroy infested shoots and fruit along with larvae promptly at regular intervals until final harvest to manage EFSB. In heavy infestation the whole plant should be uprooted and destroyed. This will be highly effective when practiced throughout a community.

- Pheromone trap@1 for 400 sq.m. + weekly release of 50,000 to 60,000 *Trichogramma chilonis* + two sprays of BT @1ml/L at 10 days interval at peak flowering. Place the traps either at canopy level or at slightly above the canopy level for effective attraction. This will be highly effective when practiced in a community.

- Use neem-based bio pesticides, which will not interfere with the activities of predators and parasitoids in eggplant production systems. Apply neem cake at 250kg/ha at 30 days after transplanting.

- The biological method of control of this pest is introduction of some hyperparasites like Pristomerus testaceus (Mori.), Cremastus flavororbitalis (Cam.), Bracon sp, Pseudoperichaeta sp etc. These hyperparasites parasitize and feed upon the larvae of this pest.

**Use of registered pesticides for management of Shoot and fruit borer -**

<table>
<thead>
<tr>
<th>Chemical name</th>
<th>Formulation (gm/ml) per hectare</th>
<th>Dilution in water (liter)</th>
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<tr>
<td>Azadiractin 1% (1000ppm)</td>
<td>1000-1500</td>
<td>500</td>
</tr>
<tr>
<td>Cypermethrin 10 % EC</td>
<td>550-760</td>
<td>500</td>
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Emamectin benzoate 5% SG 200 500
Fenpropathrin 30 % EC 250-340 500
Fenvalerate 20% EC 375-500 500
Lambda-cyhalothrin 5% EC 300 500
Quinalphos 25% EC 1500 500
Thiodicarb 75% WP 625-1000 500
Triazophos 40% EC 1250 500
Cypermethrin 3% + Quinalphos 20% EC 350-400 500
Deltamethrin 1% + Triazophos 35% EC 1000-1250 500

Subhashree Dash, Ph.D Scholar, Department of Entomology, College of Agriculture, OUAT, Bhubaneswar, mail id- subhashreedash22@gmail.com

The Flag Utters

Er. Satyabrata Rath

The flag utters
Utters on the blue mountain
With a venerable rhyme :
Come, come without doubt,
Come forward with all your urge
Looking at me.
Take assurance un-ending
Take this faith from wind that
Roams around me,
I shall draw-down your worries
For which
You are wheeled and twirled
Days and nights.
Why a look so saddy ?
Why for
Smiles not touching your lips ?

Learn to smile
The world shall be friendly,
The sky shall smile with you.
You have come
Where spring rounds
All the days,
Where twenty-two steps
Welcome all,
Where He waits for you
To shower blessings.
Come forward
With heart full of confidence.

Er. Satyabrata Rath, College Road, Banki, P.O.-Banki, Dist.- Cuttack.
In Indian Constitution, Article 129, makes the Supreme Court the 'Court of record'. A court of record is one whose records and judicial proceedings are preserved for perpetual memory having evidentiary value binding on all other courts.

Thus the Supreme Court shall be a court of record and shall have all the powers of such court including the power to punish for contempt of itself.

Article 215 of the constitution of India also says that "every High Court shall be a court of record and shall have all the powers of such a court including the power to punish for contempt of itself."

As per the contempt of courts Act 1971, contempt of court includes both civil and criminal contempt. Contempt of court refers to actions which either defy a court's authority, cast disrespect on a court or impede the ability of the court to perform its functions.

Civil contempt means:- Wilful, disobedience to any judgement, decree, direction, order or other process of a court or wilful breach of an undertaking given to a court.

Criminal contempt implies the publication (Whether by words spoken or written by science or by visible representation or otherwise) of any matter or the doing of any other act what so ever which-

(i) Which scandalises or tends to scandalise or lowers or tends to lower the authority of, any court; or

(ii) Prejudice or interferes or tends to interfere with the due course of any judicial proceedings; or

Interfere or tends to interference with or obstructs or tends to obstruct, the administration of justice in any other manner.

Very often it is alleged that, Article 129 and 215, conferring the Supreme Court and High Court with contempt power run contradictory to the article 19(1)(a) which guarantees freedom of speech and expression.

In C.K. Daphtary, Sr. Advocate and Others -Vrs- Shri O.P. Gupta and others¹

His lordship Shrikri held that,“Before dealing with the question of maintainability of the petition and other points raised in his application dated Jan 28, 1971, we propose to dispose of the point regarding the validity of the
existing law relating to contempt of Court. The first respondent has urged that the existing law relating to contempt of court by writings in respect of proceedings which have finished is repugnant to Article 19(1) (a) read with article 19 (2). He contends that the existing law imposes unreasonable restrictions on a citizen’s right to freedom of speech guaranteed under Article 19 (1) (a). He urges that we should follow the law existing in the United States of America. Mr. C.K. Daphtary on the other hand, contends, first, that Article 19 (1)(a) and Article 19 (2) do not apply to the law relating to contempt of this Court because of Article 129 of the Constitution, which reads:

“The Supreme Court shall be a court of record and shall have all the powers of such a court including the power to punish for contempt of itself”.

Secondly, Mr. Daphtary urges that the existing law relating to contempt of courts is not a “law” covered by the definition of the word “law” in Article 13 (3) (a). Thirdly Mr. Daphtary contends that the existing law only imposes reasonable restrictions within the meaning of Article 19(2) of the Constitution.

Very often doubts are raised as to whether Article 19 (1)(a) which is general and placed in chapter-III having known as fundamental or basic rights if run subsidiary to Article 129 and 215. However, if we analyse the court rulings

1. **AIR 1971 SC 1132**

We will find in most cases, the Judicial dictum apparently takes the view that, Article 19 (1)(a) must run subsidiary to that of contempt power of apex court as enunciated under article 129 & 215. Unlike British system we do not have any unwritten constitution. We have a written constitution i.e. a codified fundamental law & on the anvil of which other rules/norms must be tested and validated. Like the United State of America, we have a written constitution. In the American constitution, the freedom of speech & expression is sacrosanct and there is no provision imposing restrictions like Article 19 (2) of our constitution. The first amendment to the U.S. constitution inter alia says “Congress shall make no law abridging freedom of speech or of the Press” The above amendment is couched in such language that makes it clear that congress is under an obligation not to bring any enactment or law abridging freedom of speech or of the press.

In India however, freedom of speech, one of the basic rights is subjected to the restriction as mentioned in article 19 (2). We have made the scope very limited giving little scope for scathing criticising for fear of coming under the prohibiting area of Article 19(2)...... and contempt of court is one such restricted area in the name of which restrictions can be imposed in the exercise of freedom of speech expression. Deep Respect for the judicial dictum is equally important but at the same time freedom of speech and expression should not be circumscribed in the name of contempt power of court. It is the basic right of every citizen in any democracy to criticise and comment on the functioning of the organisations of the Government——be it Legislature executive or judiciary. In a democracy the freedom of speech and expression should not be qualified with the words i.e. bonafide, good faith, constructive, criticism and thus any restriction on the pretext of reasonable restriction is against the spirit of constitutional government. The importance of freedom of speech and expression can well be inferred from Thomas Jefferson’s²

Statement that “the people are the only censors of their governors”. Thus it is needless to say that freedom of speech and expression implies unqualified freedom and otherwise there will be little scope that people may discuss and comment on the grey areas of governance for fear of being repugnant either to the privileges of court or parliament.

American Chief Justice Charels Evance Hughes3 says imperative is the need to preserve inviolate the constitutional rights of fair speech, free press and free assembly in order to maintain the opportunity for free political discussion, to the end that government may be responsive to the will of the people and that, changes, if desired may be obtained by peaceful means. Therein lies the security of the Republic, the very foundation of the constitutional government.

In perspective Publication Ltd –Vrs-
State of Maharastra4

Grover. J. speaking on behalf of the court, reviewed the entire case law and stated the result of the discussion of the cases on contempt as follows:-

1. It will not be right to say that committals for contempt for scandalizing the court have become obsolete.

2. The summary jurisdiction by way of contempt must be exercised with great care and caution and only when its exercise is necessary for the proper administration of law and justice.

3. It is open to anyone to express fair, reasonable and legitimate criticism of any act or conduct of a judge in his judicial capacity or even to make a proper and fair comment on any decision given by him because “Justice is not a cloistered virtue and she must be allowed to suffer the scrutiny and respectful, even though outspoken, comments of ordinary men.”

3. De jonge –vrs- Oregon, 299 us 353

4. AIR 1971 SC 779

Hidayatullah, Cj, in R.C. Cooper –vrs- Union of India5 observed “There is no doubt that the court like any other institution does not enjoy immunity from fair criticism. This court does not claim to be always right although it does not spare any effort to be right according to the best of the ability, knowledge and judgment of the judges. They do not think themselves in possession of all truth or hold that wherever others differ from them, it is so far error. No one is more conscious of his limitations and fallibility than a judge but because of his training and the assistance he gets from learned counsel he is apt to avoid mistakes more than others.........We are constrained to say also that while fair and temperate criticism of this court or any other court even if strong, may not be actionable, attributing improper motives, or tending to bring judges or courts into hatred and contempt or obstructing directly or indirectly with the functioning of courts is serious contempt of which notice must and will be taken. Respect is expected not only from those to whom the judgment of the court is acceptable but also from those to whom it is repugnant. Those who err in their criticism by indulging in vilification of the institution of courts, administration of justice and the instruments though which the administration acts, should take heed for they will act at their own peril. We think this will be enough caution to persons embarking on the path of criticism.”
5. **AIR 1970 SC1318**

6. **AIR 1978 SC 727**

7. **AIR 1978 SC 727, Para 23**

In Re: S. Mulgaokar⁶ C.J. observed that the judiciary is not immune from criticism but when that criticism is based on obvious distortion or gross misstatement and made in a manner which is designed to lower the respect of the judiciary and destroyed public confidence in it, it cannot be ignored. He further declared:

“I do not think that we should abstain from using this weapon even when its use is needed to correct standards of behaviour in grossly and repeatedly erring quarter.”

Krishna Iyer, J. While concurring observed (para 23)⁷

“The contempt power, though jurisdictionally large, is discretionary in its unsheathed exercise. Every commission of contempt need not erupt in indignant committal or demand punishment, because Judges are judicious, their valour non-violent and their wisdom goes into action when played upon by a volley of values, the least of which is personal protection—for a wide discretion, range of circumspection and rainbow of public considerations benignantly guide that power. Justice if not hubris; power is not petulance and prudence is not pusillanimity, especially when Judges are themselves prospectors and mercy is a mark of strength, not whimper of weakness. Christ and Gandhi still not be lost on the Judges at a critical time when Courts are on trial and the people (We, the people of India) pronounce the final verdict on all national institutions. Such was the sublime perspective, not plural little factors, that prompted me to nip in the bud the proceeding started for serving a larger cause of public justice than punitive action against a publisher, even assuming (without admitting) he was guilty. The preliminary proceeding has been buried publicly: let it lie in peace. Many values like free press, fair trial, judicial fearlessness and community confidence must generously enter the verdict, the benefit of doubt, without absolutist insistence, being extended to the defendants. Such are the dynamics of power in this special jurisdiction. These diverse indicators, carefully considered have persuaded me to go no further, by a unilateral decision of the Bench. This closure has two consequences. It puts the lid on the proceedings without pronouncing on the guilt or otherwise of the opposite parties. In a quasi-criminal action, a presumption of innocence

Operates. Secondly, whatever belated reasons we may give for our action. We must not proceed to substantiate the accusation, if any. To condemn unheard is not fair play. Bodyline bowling perhaps, is not cricket. So my reason do not reflect on the merits of the charge.”

He further observed “contempt power is a wise economy to be used by the Court of this branch of its jurisdiction. The court will act with seriousness and severity where justice is jeopardized by a gross and/or unfounded attack on the judges, where the attack is calculated to obstruct or destroy the judicial process. The court should harmonise the constitutional values of free criticism and the need for a fearless curial process and its presiding functionary, the judge. A happy balance has to be struck, the benefit of the doubt being given generously against the judge, slurring over marginal deviations but severely proving the supremacy of the law over pugnacious, vicious, unrepentant and malignant condemners, be they the powerful press, gang up of vested interests,
veteran columnists of Olympian establishmentarians.”

**AIR 1970 SC 2015**

In E.M. Sankaran Namboodripad –Vrs- T. Narayanan Nambiar it was stated on behalf of the contemners that law of contempt must be read without encroaching upon the guaranteed freedom of speech and expression in Art. 19 of the constitution and the intention of the contemner in making the statement should be examined in the light of his political views as he was at liberty to put them before the people. It was further argued as that the species of contempt called ‘scandalising the court’ had fallen apart and laws no longer enforced in England, the freedom of speech and expression gave immunity to the appellant contemnor to publicise the political philosophy in which he believed. The Court while rejecting the plea held “the appellant has contended before us that the law of contempt should be so applied that the freedom of speech and expression are not whittled down. This is true the spirit underlying Art. 19 (1) (a) must have due play but we cannot overlook the

8. **AIR 1970 SC 2015**

Provisions of the second clause of the article. While it is intended that there should be freedom of speech and expression, it is also intended that in the exercise of the right, contempt of court shall not be committed.

In fact before deciding/determining whether the language or criticism can be deemed to be contumacious and thereby justify punitive action on the part of the court, we must not overlook the fact that in a constitutional government anybody has a right to criticise the judgement of any court, the only restriction being the criticism must be in respectful language. So long such criticism are made in good faith being couched in respectful language and not intentionally and maliciously tend to bring the court into disrepute it cannot be contempt of court and hence proceeded with. In the name of contempt of court it is not proper to limit the scope of freedom of speech and expression to a fix bounded territory saying that travel beyond this is contumacious.

J.K. Samantasinghar, Secretary, Odisha State Bar Council, Cuttack.
Odisha has the unique distinction of having the largest concentration of colourful tribes. ‘Parajas’. The population of the Paraja tribes in the state according to 2011 Census was 374,628. Majority of them are concentrated in its Eastern Ghat. This tribe has maintained a healthy sex ratio of 1000 males to 1080 females. The concentration of this tribe is more in undivided Koraput district. The overall literacy percentage of the tribe is 34.92%. 46.44% of males and 24.44% of females of this tribe are literate.

The nomenclature, ‘Paraja’, is a ‘local odia and desia term, which appears to have been derived from the Sanskrit word ‘Praja’ which literally means the common people; who are citizens under King or Raja. The term ‘Paraja’ also has another meaning in Odia denoting the tenant or the Royat.

Majority of the Parajas are concentrated in the district of Koraput. Semiliguda, Pattangi, Lamtapat, Laxmipur, Kundra, Boipariguda, Jeypore Blocks of the Koraput district are native places of Parajas. In Koraput region the Parajas live with Gadaba, Kondha, Rana and Domb. There are four types of the Paraja in this region i.e. 1. Bada Paraja or Sodia Paraja; 2. Pengo Paraja ; 3. Jodia Paraja and 4. Selia Paraja. Generally, the first two groups comprise the Bada Paraja and other two groups the Sana Paraja.

The Parajas live in big and small settlements in the company of other communities. The Paraja villages lie in the plains, on the foot hills and nearby forests in close proximity to hill streams. Inside the village there are two important places called Berna Munda and Nissani Munda. Berna Munda is the place comprising stone slabs where the village headman and leaders sit at dawn to discuss village affairs. Nissani Munda is the seat of the village deity called ‘Hundi Debta’.

A Paraja village has its own sit of traditional village functionaries, where ‘Jani’ is the sacred head and he is the custodian of the religions and moral life of the village community. The ‘Muduli’ is the secular head of the village who is assisted by ‘Challan.’ Besides these Disari, Gurumai, Gunia and Bhatta Nayak are the important functionaries.

Family is the smallest unit in the Paraja Society. The family is patrilineal and patriarchal. The Parajas have a number of totemic sects such as Bagh (tiger), Kachim (tortoise), Bokda (Goat), Netam (Dog), Godhi (Lizard), Pandki (Dove) and so on. They highly respect their totemic species and observe taboos against killing them. Lilen cloth and napkins for men and cheap sarees for women are the traditional dress of the Paraja.

Paraja observe many seasonal festival with pomp and ceremony round the year. Among
these, the important ones are Asadha Parab, Nuakhia, Diali Parab, Push Parab, Chaita Parab etc.

Dance, song and music are the characteristics of Paraja aesthetic life. Dhemsa dance, Khadumara dance, Dungdunga dance are some of the popular dance of the tribe. The male members use the musical instruments like dhola, tamaka, dungdunga & mahuri. Among the Paraja every one is a musician and a poet. They sing different types of song on the occasion of Puja & festivals. Their dance, music & songs are highly inspired by the beautiful elements of nature like the Sun, the Moon, the sky, the wind, the rain and the trees, streams, flowers, birds and animals etc.

Each Paraja village has two separate dormitories at the end of the village; known as ‘dhangda basa’ for boys and ‘dhangdi basa’ for girls. Grown up unmarried boys and girls of the village come to these ‘basas’ spend the evening there, know each other and engage in dance and music till late night. These dormitories help in creating an intimacy between the boys and girls to select their life partners. Besides, these dormitories are the centers of socio-cultural activities of the Paraja society.

The marriage within the clan is prohibited in Paraja society. Monogamy is the rule, although in the exceptional cases polygamy is practiced.

The staple food of the Paraja is rice and is supplemented with millets, maize, pulses, seasonal fruits, roots and meat, egg, fish etc. Some of the important trees of the Paraja are mahula, salap, kendu, mango etc. They collect flowers, juice and fruit from these trees. They also use (mohua liquor) mahuli, landa (mandia liquor), salap (palm liquor) etc. It is an integral part of their life. Even they offer liquor to their deities and spirits.

The economy of Paraja tribes are primarily agro and forest based. Their lands are not so fertile, mostly unirrigated and are of low productivity. So they are marginal & small farmers. Many of them are landless. Whatever is produced is consumed. They adopt primitive method of cultivation. They adopt both wet cultivation and shifting cultivation.

A careful study of the socio-cultural life of the Paraja tribe shows that they lead a very simple and joyful life. The traditional economic organisation of Parajas, their marriage and kinship system, political set-up, magico-religious life, as well as their folk-culture and world views have changed to some extent with the changing times, but it still continues to function effectively. Modern men have to learn a lot from these gullible tribes. They should be allowed to develop their own genius and we should not impose anything on them in the name of development. Only then can we preserve their rich cultural heritage for our bright future.

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Dr. Debashis Patra, Asst. Professor, P.G Deptt. of Odia Language & Literature, Rajdhani College, Bhubaneswar, E-mail: dr.debashispatra@gmail.com.