



The Great Indian Philosopher : Dr. Radhakrishnan

Dillip Kumar Behura

One of India's most influential scholars of comparative religion and philosophy, Dr. S. Radhakrishnan is considered through his efforts to have built a bridge between the East and the West by showing that the philosophical systems of each tradition are comprehensible within the terms of the other. To him, philosophy was a way of understanding life and his study of Indian philosophy served as a cultural therapy. By interpreting Indian thought in

Western terms and showing that it was imbued with reason and logic he was able to give Indians a new sense of esteem, who were overcome by inferiority complex by imperial forces. But he also made clear to them that their long and rich tradition had been arrested and required further evolution and he exhorted Indians to cast off much that was corrupt and abhorrent.

Pandit Jawaharlal Nehru, who was one of his closest friends throughout, said about Dr. Radhakrishnan: 'he has served his country in many capacities. But above all, he is a great teacher from whom all of us have learnt much and will continue to learn. It is India's peculiarity in itself showing the kind of men we honour and respect.'

Dr. Radhakrishnan was born into a middle class Telugu Brahmin family at Tirutani in Tamil Nadu state. A town in Madras Presidency, British India, 64 km to the northwest of Madras (now Chennai). His early years were spent in Tirutani and Tirupati. His father was a subordinate revenue official in the service of a local Zamindar (landlord). He didn't want his son to learn English, instead wanted him to become a priest. His primary

education was at Primary Board High School at Tirutani. In 1896 he moved to the Hermansburg Evangelical Lutheran Mission School at Tirupati.

Dr. Radhakrishnan was awarded scholarships throughout his academic life. He joined the Voorhee's College in Vellore but switched over to the Madras Christian College at the age of 17. He graduated with a Master's Degree in Philosophy from the Madras Christian College in 1906, being one of its most distinguished alumni. Radhakrishnan wrote his thesis for the M.A degree on 'Ethics of the Vedanta and its Metaphysical Presuppositions'. He was afraid that his M.A thesis, would offend his Philosophy Professor, Dr. A.G Hogg. Instead, Dr. Hogg commended Radhakrishnan on doing an excellent job. Radhakrishnan's M.A thesis was published when he was only 20.

Radhakrishnan studied philosophy by chance rather than by choice. Being financially constrained student at that time, when a cousin, after graduating from the same college, passed on his textbooks in philosophy to Radhakrishnan, it automatically decided his academic course. Later on he

developed deep interest in his subject and wrote many acclaimed works on philosophy, both Eastern and Western. Dr. Radhakrishnan stated that western philosophers, despite all claims to objectivity, were influenced by theological influences of their own culture. He wrote books of Indian philosophy according to Western academic standards, and made all efforts for the west to give serious consideration to Indian philosophy. In his book 'Idealist View of Life', he made a powerful case for importance of intuitive thinking as opposed to purely intellectual forms of thought. He is well known for his commentaries on the Prasthanas, namely, the Bhagavadgita, the Upanishads and the Brahma Sutra.

Radhakrishnan was married to Sivakamu, a distant cousin, in 1904 at the age of 16. As per tradition the marriage was arranged by the family. The couple had five daughters and a son, Sarvepalli Gopal. He went on to a notable career as a historian. Sivakamu died in 1956. They were married for over 51 years.

In 1918 Radhakrishnan was selected as Professor of Philosophy by the University of Mysore. By that time he had

written many articles for journals of repute like The Quest, Journal of Philosophy and the International Journal of Ethics. He also completed his first book, "The Philosophy of Rabindranath Tagore." He believed Tagore's philosophy to be the 'genuine manifestation of the Indian spirit.' Dr. Radhakrishnan's second book, "The Reign of Religion in Contemporary Philosophy" was published in 1920.

In 1921 he was appointed as a Professor in Philosophy to occupy the King George V Chair of Mental and Moral Science at the University of Calcutta. Radhakrishnan represented the University of Calcutta at the Congress of the Universities of the British Empire in June 1926 and the International Congress of Philosophy at Harvard University in September 1926.

In 1929 Dr. Radhakrishnan was invited to take the post vacated by Principal J. Estlin Carpenter in Manchester College, Oxford. This gave him the opportunity to lecture to the students of the University of Oxford on Comparative Religion. For his services to education he was knighted by the British Government in 1931, but he never used the SR title in his

personal life, preferring instead his academic title of 'Doctor'.

He was Vice-Chancellor of Andhra University from 1931 to 1936. In 1936 Radhakrishnan was named Sprolading Professor of Eastern Religions and Ethics at the University of Oxford, and was selected a fellow of All Souls College. In 1939 Pt. Madan Mohan Malavya invited him to succeed him as the Vice-Chancellor of Banaras Hindu University (BHU). He continued as its Vice-Chancellor till January, 1948.

When India became independent in 1947, Dr. Radhakrishnan represented India at UNESCO and was later Ambassador of India to the Soviet Union, from 1949 to 1952. He was also elected to the Constituent Assembly of India.

Along with Ghanshyam Das Birla and some other Social workers in the pre-independence era, Dr. Radhakrishnan formed the Krishnarpan Charity Trust. Dr. Radhakrishnan moved beyond being a more academic and sought to engage his philosophical and religious studies in the political and social developments of the contemporary context. He believed that in India, the

philosopher's duty was to keep in touch with the past while stretching out to the future. This commitment to society, the crusading urgent tone in his scholarly writings, the modern note in his interpretations of even classical texts and his intellectual resistance to the deforming pressures of colonialism gave Dr. Radhakrishnan a distinct public image. He was a coin minted differently from the usual run of politicians and academicians.

Far from being a stern and severe intellectual remote from the world, Dr. Radhakrishnan was a very humane person. Exceedingly popular among his students right from his early days as a Professor at Presidency College, Madras he was an evocative teacher. He was offered the professorship in Calcutta University when he was less than 30 years old.

His mastery on his subject and his clarity of thought and expression made him a much sought after teacher. But what made him even more popular was his warm heartedness and his ability to draw out people. This aspect of his personality continued to win him countless admirers throughout his long and illustrious public life.

In the last decade of British rule, his was the most sophisticated and exalted analysis of Gandhi's work and thought and in free India he provided the ideological armour for Nehru's foreign policy. His commitment to high principles and unflinching dignity and moral authority to all the offices which he held. If in India Dr. Radhakrishnan was highly respected figure, abroad he became one of the best-liked public figures of his time. He earned very early international recognition as a philosopher. In 1952, the Library of Living Philosophers, an institute of world-wide repute, brought out a massive volume on the philosophy of Sarvepalli Radhakrishnan, devoted wholly to a critical appreciation of his philosophical doctrines.

After independence, this philosophical luminary, who personified the essence of India yet had a universal vision, became an ideal ambassador to the Soviet Union, for the nascent nation poised to establish itself in the international arena.

In 1952, Dr. Radhakrishnan was chosen to be the Vice President of the Republic of India and in 1962, he was made the Head of the State for five years. It was the

glory of Indian democracy that educationist aloof from politics but having an International acclaim as a profound scholar was placed in the position of the President. And it was an advantage for a young country like India to have him to interpret its domestic and foreign policies abroad to expound its outlook and aspirations emphatically and in the right way which was much needed in a world of uncertainty and disbelief among nations.

His appointment as President was hailed by Bertrand Russell who said, "It is an honour to philosophy that Dr. Radhakrishnan should be President of India and I, as a philosopher, take special pleasure in this. Plato aspired for philosophers to become kings and it is a tribute to India that she should make a Philosopher President."

History reserved for Radhakrishnan's term of office as President much suspense and surprise. Within months of his ascendancy in 1962 there was the Chinese invasion. The nation's morale was dealt a blow but Radhakrishnan's voice, firm and resolute came on the air to reassure a shaken nation: "Owing to the difficult terrain and numerical

superiority of the Chinese, we suffered military reverses. these have opened our eyes to the realities of the situation. We are now aware of our inadequacies and are alive to the needs of the present and the demands of the future. The country has developed a new purpose, a new will."

In 1965, Pakistan violated our Western frontiers. Dr. Radhakrishnan in his broadcast to the nation on September 25, 1965 said, "Pakistan assumed that India was too weak or too afraid or too proud to fight. India though naturally disinclined to take to arms felt the necessity to defend herself when attacked. Pakistan also assumed that communal disturbances would occur in the country and in the resulting chaos she could have her way. Her miscalculations must have come to her as a rude shock."

Dr. Radhakrishnan had great faith in Indian democracy. In his farewell broadcast to the

Nation on May 12, 1967, he said that despite occasional forebodings to the contrary, the Indian Constitution had worked successfully so far. But democracy, he warned, was also more than a system of the Government. "It was a way of life and a regime of civilised conduct of human affairs. We should be the architects of peaceful changes and the advocates of radical reform," he said.

Dr. Radhakrishnan was selected as the first Vice-President of India in 1952. He was elected as the second President of India (1962-1967). When he became President, some of his students and friends requested him to allow them to celebrate his birthday, 5th September. He replied, "Instead of celebrating my birthday, it would be my proud privilege if 5th September is observed as Teachers Day." His birthday has since been celebrated as the Teachers Day in India. It was a

tribute to Dr. Radhakrishnan's close association with the cause of teachers. Whatever position he held, as President or even as Ambassador, Dr. Radhakrishnan essentially remained a teacher all his life. The teaching profession was his first love and those who studied under him still remember with gratitude his great qualities as a teacher.

References

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Sarvepalli Radhakrishnan as Statesman

Dr. Dinabandhu Dehury

Sarvepalli Radhakrishnan had an integral view of the individual society and the world community. This integral view was like a thread that ran through and held together his philosophy of education, of religion and social regeneration, and of the One World of the human family. He perceived the building of this One World as the challenge to statesmanship in the era after the Second World War and the advent of nuclear weaponry.

One of the renowned teachers of our century, whose fiery lectures and writings left a lasting impression on audiences around the world, Radhakrishnan regarded education as an instrument to help man to understand and control himself, to relate himself rightly to nature and society, to

serve his country and at the same time progress a world outlook.

Similarly, the pursuit of philosophy meant to Radhakrishnan not only a supreme intellectual effort in search of synthesis but also an attempt to restore order and values to individual and collective human activity. He believed in the creation of a new outlook and a new way of life which will establish the fundamental unity of man's life on Earth.

During his long and distinguished association with UNESCO, Radhakrishnan always emphasized the basic unity of all religions, the common factors between the philosophies of the East and the West, and the need to build up "a world brain, a world mind or a world culture". The major project on mutual appreciation of Eastern and Western cultural values which UNESCO initiated in 1956, owed a great deal to his inspiration.

In the memorial meeting held in Paris in 1975 rich tributes were paid to Radhakrishnan. The Chairman of the Executive Board, Hector Wynter of Jamaica, referred to Radhakrishnan as "One of the inspirers of UNESCO and one

of the early guardians of its conscience, championing always the primacy of precept and principle in the search for peace."

Radhakrishnan had the great gift of being able to reconcile and synthesise seemingly different, if not contrary view points and values. His genius as a synthesizer found expression in numerous ways.

He fused the concept, inspired by religion, of a humane and equitable social order with the modern concept of socialism. Gandhiji, employing traditional cultural idiom, spoke of the ideal state as Rama Rajya and called for the service of Daridranarayana or God in the form of the poor and the deprived. He envisaged "an India in which the poorest shall be no high class and low class of people, an India in which all communities shall live in perfect harmony. There can be no room in such an India for the course of untouchability. Women will enjoy the same rights as men. This is the Indian of my dreams".

The India envisioned by Gandhiji, in a sense, what could be described, in nonreligious terms, as a secular,

democratic and socialist republic. No wonder that Radhakrishnan said : “The Socialist implications of freedom were understood by Gandhi, we should work for social and national integration, emancipation of women, and absolute social equality, complete abolition of untouchability and caste discrimination, and removal of economic disparities.” Radhakrishnan’s own belief in the possibility and necessity of a peaceful but fundamental change is summed up in his memorable affirmation: “We should be the advocates of peaceful change and advocates of radical reforms.”

Influenced profoundly by Mahatma Gandhi, Jawaharlal Nehru used the language of the modern age while applying Gandhiji’s message of non-violence both at home and abroad. Thus Nehru sought to build a socialist pattern of society in our country by the democratic process and planned development. He also formulated an independent, non-aligned foreign policy of promoting international peace on the basis of national independence and the cooperative co-existence of countries with different ideologies and social systems.

A signal contribution of Radhakrishnan as Statesman was to enrich with philosophical underpinning, and to spread widely with his persuasive eloquence, the Gandhi-Nehru vision of an equitable social-economic order at home and of cooperative international living.

Radhakrishnan did not see a conflict between, and was able to reconcile, secularism and a genuinely religious inclination. He was Chairman of the first University Education Commission, whose report pointed out that, under the Constitution. “There is no state religion. All the different forms are given equal place, provided they do not lead to corrupt practices. Each one is at liberty to approach the unseen as it suits his capacity and inclination. If this is the basis of our secular state, to be secular is not to be religiously illiterate. It is to be deeply spiritual and not narrowly religious”. The Commission accordingly recommended that the profoundly humanist insights of all the major religions of the World should be taught at every stage of education.

Similarly, Radhakrishnan saw no conflict between economic planning and individual liberty. He said: “We have to provide ourselves

with the material conditions of life – food, clothing and shelter – before we can develop – we believe in control, planning and regulation. So far as the art of living is concerned – Literature, Philosophy, Religion, Meditation and Worship – we believe in absolute freedom.”

Radhakrishnan’s great success in his role as statesman is attributable to this gift of a synthesizing insight. Those who knew of Radhakrishnan only as a Philosopher were some what surprised when he was invited by Jawaharlal Nehru in 1949 to serve as India’s Ambassador in Moscow in history and current affairs, of which he was an astute analyst.

On the eve of Radhakrishnan’s departure for the Soviet Union, Jawaharlal Nehru spoke about the importance of the assignment at a reception organized by the Delhi Andhra Association on August 24, 1949. He said: “We consider our relations with the Soviet Union very important, not only because the Soviet Union is a very great country in extent, power, prestige and capacity, and in so many other ways is playing a great part in the world today, but also because the Soviet Union is our neighbours cannot afford to be indifferent to each other. We

have many important and delicate missions". Nehru described Radhakrishnan as "the symbol of India" and said: "It is a matter of satisfaction to me that at this very difficult post we have a man of ability, who has a capacity to understand and make others understand also."

The Soviet Union was at that time inclined to be dogmatic and to regard India as having become only nominally independent. To the correction of this misperception Radhakrishnan's patient and persuasive presentation of India's recent history and current position contributed not a little, along with the Indian Government's independent and peace oriented policies in relation to the Korean hostilities and other issues.

Radhakrishnan's tenure as Ambassador in Moscow saw not only the clearing of the mists of misunderstanding but the laying of the foundation of cooperation between the two countries in the economic and political spheres. The progress of this cooperation over two decades was to culminate in the Indo-Soviet Treaty of Peace, Friendship and Cooperation that was signed in 1971.

The eminent position of Radhakrishnan as an elder statesman was recognized when, within weeks of his return from the assignment in Moscow, he was elected in 1952, unopposed as Vice-President of the Republic. In this capacity he presided over the Rajya Sabha as its Chairman with great distinction.

When Radhakrishnan was elected as President of the Republic, Jawaharlal Nehru said on the floor of the Rajya Sabha on May 11, 1962: "Today is the last day when we shall have the honour of your presiding over this House. Henceforth you will preside over an even more important organization, that is, nation itself. We are a little sad that you are leaving us, because you have made this a rather unique place and converted it into a family, sometimes apparently quarreling but really a family, under your guidance. On the other hand, you will exercise your charm to convert this huge nation also into a large family what we call national integration".

More than any other President or Vice-President, Radhakrishnan took a keen interest in the country's foreign policy. Both during the ten years of his Vice-Presidency

and as President, he undertook numerous visits abroad at the instance of Jawaharlal Nehru, Where ever he went, Radhakrishnan was heard with attention and respects because of his intellectual and moral stature and his human approach to persons and problems. He endeavoured to consolidate and strengthen India's external relations and to bring the United States of America and the Soviet Union to a better understanding of each other.

During these visits, as well as in his talks with the leaders of other countries when they came to India, Radhakrishnan would express his views with friendliness and candour. He did not hesitate to interpret India's Socialist aspirations to American audiences, or to commend intellectual and creative freedom to the leaders of the Soviet Union.

Addressing the United States senate on November 17, 1954, Radhakrishnan said: "We realize that political freedom is not an end itself. It is a means to social equality and economic justice." He reminded his listeners of what Thomas Jefferson had said in the last letter he ever wrote: "The mass of mankind was not born with saddles on their backs, nor a

favoured few booted and spurred, ready to ride them legitimately by the grace of God.”

Radhakrishnan went on to say: “We, in our country, are now engaged in the enterprise of affecting a social and economic revolution. The word ‘revolution’ need not scare us. It does not mean barricades and bloodshed. It means only speedy and drastic changes”.

Similarly while responding to the speeches of the Soviet leaders Marshal Bulganin and Nikita Khrushchev at an informal meeting with members of the Indian Parliament on November 31, 1955 Radhakrishnan said: “Now that the Soviet Union has consolidated its base and provided its people with the vital things of life without which they cannot live, we hope they will give them opportunities to develop the grace of the mind and the virtues of the spirit without which life is not worth living”.

Again, on a visit to the Soviet Union in September 1964, Radhakrishnan said in the course of a speech on Moscow Television: “The Soviet Union in recent times is placing great emphasis on

intellectual, artistic and spiritual values. Freedom of thought is the nerve centre, so to say, of every kind of higher life, intellectual and artistic. And as I look around I find a greater intellectual freedom, greater intellectual cooperation, greater cultural unification taking place in the Soviet Union and in other countries also. We must make the World safe for diversity, for peace, for cultural cooperation, for international understanding”.

Sarvepalli Radhakrishnan constantly stressed that the peaceful co-existence commended by India was “not a policy of passive and negative co-existence but one of active and fruitful cooperation among the people of the world”. Again he said, “when we talk about co-existence it does not mean that the aggrieved and the aggressor should live together. We will do our utmost to help the oppressed to redeem themselves from oppression.”

As President of the Indian Republic, Radhakrishnan acted as friend and Counselor to three Prime Ministers Jawaharlal Nehru, Lal Bahadur Shastri and Indira Gandhi. When Radhakrishnan passed away in April 1975, Indira Gandhi said of him: “it was our good fortune to have him as

Vice-President for ten years and as President for five years. As a Statesman, he had developed understanding of all the practical problems of nation building, and contributed significantly to the consolidation of our political and Parliamentary traditions.”

Radhakrishnan’s longest and closest association in public life was with Jawaharlal Nehru. In any country the relationship between a head of the government, the relationship between the two calls for mutual understanding and respect, candour and trust. These prevailed in the highest degree during the years that Radhakrishnan was President and Jawaharlal Nehru was Prime Minister.

There was a void in Radhakrishnan’s life, as in that of the country, with the death of Jawaharlal Nehru in May 1964. In a broadcast to the nation on May 26, 1965, Radhakrishnan described Nehru as “an earnest of the age to come, the age of the world men with world compassion. The best way to honour his memory is to get on with the work which he left unfinished, his work for peace, justice and freedom at home and abroad”.

Radhanakrishnan himself made a great contribution towards the realization of these objectives. To remind ourselves the realization of it and, more importantly, to make the younger generations aware of the significance of

Rdhakrishnan's life-work it is our duty not only on this occasion of the birth centenary but on a sustained basis in the coming years to discuss about him and to follow his ideals. This should serve as a stimulus to thinking and dedicated service in consonance with the

values cherished by Gandhiji, Jawaharlal Nehru and Radhakrishnan.

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My Gratitude

Swetapadma Mohapatra

Building every body's career,
Making thousands of doctors & engineers;
So simple, so innocent is their life,
Advancing with a noble aim, never they retreat.
Laying foundation of many luminaries,
As if a heaven sent fairy !
They train the mind of a child,
Taking care for our deed.
Who are they indeed ?

They, Our respected teachers,
Who are Society's knowledge Preachers,
Acknowledged as new generation makers,
Celebrating Teacher's Day on 5th September.

Also remembering Dr. Radhakrishnan forever,
Teacher our pathfinder, philosopher & guide;
Illuminate us from darkness in which we hide.
The Guru-Shishya, an old and unique relation,
History offers Ramakrishna-Swami Vivekananda as best example.
Their efforts to build us are commendable,
To make students worthy and able;
Thousand times I salute them, to day.
Long live in the hearts of students.

Swetapadma Mohapatra, C/o- S.S. Mohapatra lives Near Surya Sikha Club, Apartibindha, Dist. – Bhadrak, Orissa. She is a student of +3 Class.

Nabarangapur : The Treasure of Tribal Tourism and Culture

Dasharathi Patra

Tourism is a highly complex phenomenon and several academic, discipline are involved in its study "Tourism is a basic and most desirable human activity deserving the praise and encouragement of all people and all Governments." It is an industry concerned with attracting people to a destination, transporting them, arrange their housing, feeding and entertain them upon arrival and returning them to their homes. It deals for the most part with consumer tourists, the money they spend and the people and means which provide them with goods and services (tourism products). Tourism is not only an economic activity of

importance to national development but also an important medium of cultural exchanges among nations of the world.

Tourists are temporary exodus population who normally travel to predetermined destination for whatever purposes; they consumed tourism products while travelling and return home after a short period independently of whether their envisaged purpose is achieved. Tourists are normally divided into two categories namely Domestic and Foreign Tourists.

Domestic Tourist :

As per the definition of Department of Tourism, Government of India, a person will be considered a domestic tourist, who travel within the country to a place other than his usual place of residence and stays at hotel or any other commercial establishment run on commercial basis on paying room rent for a duration of not less than 24 hours or one night and not more than 12 months at a time for any of the following purposes :

1. Pleasure (Holiday, Leisure, Sports etc.)
2. Pilgrimage, religion and social function

3. Business, conference and meeting
4. Study and health.

Foreign Tourist

As per the definition of Department of Tourism, Government of India, a foreign tourist is a person visiting India on a Foreign Passport staying at least 24 hours in India and the purpose of whose journey can be classified under one of the following purposes :

1. Leisure (Recreation, Holiday, Health, Study, Religion and Sports)
2. Business, Family, Mission and Meeting.

Types of Tourism

As per the Orissa Tourism Policy 1997, Tourism in Orissa is divided into 9 types for promotion of Tourism in the State. They are as follows :

1. Archeological and Pilgrimage Tourism
2. Convention Tourism
3. Beach and Lake Tourism
4. Cultural Tourism - Fairs and Festivals, Handicrafts, Handloom and Tribal Arts.
6. Holiday and Leisure Tourism

7. Wild life Tourism

8. Sports and Adventure Tourism

9. Reservoir Tourism

Now steps are being taken for Eco-Tourism Development in the State.

Tourism Centre of Orissa :

There are 320 identified Tourist Centers in Orissa as on 1st May 2010 declared by Govt. of Orissa. Out of which 5 tourist centers are in Nabarangapur district. The names of such tourist centers along with their importance are given in Table-1 :

Orissa in the Eastern Coast of India attracts thousands of Domestic and Foreign Tourists every day to visit the various places of tourist interest. As per the Statistical Bulletin of Deptt. of Tourism, Government of Orissa 63,58,445 domestic and 43,966 foreign tourists totals to 64,02,411 have visited during the year 2008. It will be better to reproduce the tourist arrival of Nabarangapur district beginning from 2005 to various places to witness the Tribal Tourism and Culture.

Table - 1

Sl. No.	Name of identified centre	Importance	Distance from Nabarangapur in Kms.
1.	Kelia	Shiva shrine, religious centre	42
2.	Nabarangapur	District Headquarters	0
3.	Papadahandi	Shiva shrine, religious centre	12
4.	Podagada	Historical site	52
5.	Umerkote	Religious centre. Place of local people's presiding deity Goddess Pendrani	70

Year-wise Tourist Visit to the identified tourist centres of Nabarangapur District.

Name of the Tourist Centre	2005			2006		
	Domestic	Foreign	Total	Domestic	Foreign	Total
Papadahandi	116000	-	116000	123630	-	123630
Nabarangapur	31563	14	31577	32518	7	32525
Umarkote	139000	-	139000	140287	-	140287
Kelia	95000	-	95000	96645	96645	-
Podagada	-	-	-	3650	-	3650

Name of the Tourist Centre	2007			2008		
	Domestic	Foreign	Total	Domestic	Foreign	Total
Papadahandi	91102	-	91102	92924	-	92924
Nabarangapur	45375	2	45377	47200	-	47200
Umarkote	102697	-	102697	101250	-	101250
Kelia	89262	-	89262	91050	-	91050
Podagada	-	-	-	3650	-	3650

Source : Statistical Bulletin-2008 Produced by Department of Tourism and Culture (Tourism) Government of Orissa.

It is found that the tourists who are coming to Orissa firstly prefer to visit the sea beach and Jagannath temple, Puri; Sun temple and sea beach of Konark, temple town Bhubaneswar with Lingaraj temple, Rajarani temple, Mukteswar temple, Khandagiri and Udayagiri Caves, Nandankanan Botanical garden and Zoological park etc. If they are arriving during the festivals time they will definitely prefer to see the Car festival of Puri, Bali Yatra of Cuttack, Buddha festival at Lalitagiri and Konark Dance festival etc. The next alternative tour to spend their leisure, by experiencing Tribal Art, Culture is at Nabarangapur of Koraput tourist circuit to enjoy the flora and fauna and mostly the Tribal Tourism and Culture.

Koraput region mainly refer to undivided Koraput district. The erstwhile Koraput district was divided into four districts viz. Koraput, Nabarangapur, Malkangiri and Rayagada in 1992. The undivided Koraput district was one of the largest district (second in rank) in the country with an area of about 27,020 sqkms. Koraput region (i.e. undivided Koraput district) is bounded in the north by Kalahandi district of Orissa and Raipur of Chhatisgarh and in

south by Godavari and Vishakhapatnam of Andhra Pradesh and Ganjam undivided (Gajapati district of Orissa) in the east by Srikakulam district of Andhra Pradesh.

Other Attraction of Nabarangpur District

Koraput region has picturesque natural scenery with rolling mountains, meadows, roaring rivers, rapid waterfall, lakes, water reservoir about 3000 ft plateau valleys and primitive and colourful inhabitant tribals like Paraja, Kandha, Gond, Bhatra, Dhurua, Amatyia, Halva, Banjara and Bhunjia. The tribals here enjoy varieties of living in different seasons with its misty marring of the monsoon month, golden autumn winter, the thrilling

spring and moderate scorching summer. The geographical location still keeps this territory isolated from the coastal area. One enters the elevating ghat roads spirally ascending the lofty hill and ascending the steps valleys passing through as many sophisticated 36 railways tunnels from Rayagada to Koraput enroute. The name of such unidentified tourist centers need to be identified by the District Administration in near future. They are at Table-2.

Tourist Traffic during Mondei since 2002 :

As per survey conducted by District Tourist Office, Koraput in total Tourist traffic to see Mondei festival at Nabarangapur district headquarters since 2002 is given at Table-3.

Table - 2

Name of the unidentified centre	Importance	Distance from Nabarangapur dist. Hqrs. in Kms
Khatiguda, Indravati	Dam reservoir, Hydroelectricity power project	45
Gosain Darah	Waterfall	82
Chandandhara	Shaiva shrine & waterfall	100
Bhaskel Reservoir	Reservoir for irrigation and picnic spot in Umerkote block	85
Gorvari hill	Shaiva shrine and picturesque waterfall near Maidapur	25
Manda dangari	Shiva shrine with cave near Maidapur	11
Jagannathpur	Origin place of Goddess Maa Bhandargharani	23

Ghumardarha	Waterfall in Tentulikhunti block	50
Ghumureswara	Shaiva shrine with waterfall in Jharigaon block	40
Jhadeswar temple	Shaiva shrine in Narasinghaguda hill side.	15

Table-3

Year	Foreign	Domestic	Total
2002	-	35410	35410
2003	06	50000	50006
2004	-	80010	80010
2005	-	78010	78010
2006	-	56650	56650
2007	02	69400	69402
2008	-	70050	70050

Tourism Project

Administrative approval for "Development of Chapka Ashram Raighar-Pendrani" under the 12th Financial Commission grant has already started by the Department of Tourism and the work will be executed by Orissa Tourism Development Corporation (OTDC) Ltd soon. Moreover, the District Administration of Nabarangapur has taken steps for development of Hirlidangar, Saheed Minar, and Chandandhara and Podagada for promotion of tourism in the district.

Local Tourist Guide

Looking to the tourist potentiality and tourist flow to

the district, Department of Tourism in collaboration with the District Administration trained 21 candidates as trained guide to facilitate the visiting tourists in the district.

Tourism Approved Hostels

To provide better accommodation to the visiting tourists in the district following hotels are approved by the Department of Tourism in Nabarangapur district.

1. Hotel Narasingha, Nabarangapur
2. Hotel Sarathi, Umerkote

Travel and Excursion Agency

In order to provide better facility to the tourists

there are no such Travel and Excursion Agency approved by the Department of Tourism in Nabarangapur district.

Sustainable Tourism Development in Nabarangapur District

As Nabarangapur has got rich potential in tribal culture, historical site, wooden handicraft, lacquer work, colorful festival Mondei and Dhadra Mondei; Eco-Tourism as well as agriculture tourism and water reservoir Indravati have got future prospectus for sustainable tourism.

Even though, it has got its own attraction to draw large numbers of tourists. The main draw back is road and transport facilities as well as infrastructure development. Incentive to the private entrepreneur are very much essential.

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Combating HIV/AIDS : A Challenge Ahead

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I. INTRODUCTION

AIDS is a serious challenge and is as much a social and political phenomenon as it concerns a challenge to biological and medical sciences. AIDS is a silent killer disease caused by Human Immuno Deficiency Virus (HIV). It is no longer restricted to specific regions in the world or individuals with high risk behaviour, rather it can infect and affect any body, children to old aged, rich or poor, male or female and any where i.e. rural- urban, remote, developed, developing, underdeveloped countries or states¹.

HIV/ AIDS is not merely a medical problem; the manner in which the virus is impacting upon society reveals the intricate way in which social,

economic, cultural, political and legal factors act together to make certain sections of society more vulnerable.

Today, India is home to the largest AIDS epidemic in the world with 5.7 million people living with the disease. Of these merely 48% are women, and this number is rising fast. While the prevailing notion is that the majority of HIV positive women are commercial sex workers, statistics show that they comprise only around one percent of the total. Given prevailing gender norms in Indian society, the reality that, this point is to grim: the majority of women infected are married women whose husbands or primary sexual partners are engaging in high risk sexual behaviour outside marriage and are in effect bringing home the virus².

AIDS (Acquired Immune Deficiency Syndrome) - is a condition in which the in-built defence systems of the body break down completely. The phenomenon is gradual, but ultimately leads to total depletion of a very important cell component of the immune mechanism. Those affected are thus unable to combat commonly known diseases like pneumonias, diarrhoeas, tuberculosis and even common

colds; ultimately they die due to one or another of these infections. Because of the varied nature of these diseases, called AIDS associated, AIDS related or AIDS indicator diseases, AIDS has been identified as a syndrome rather than a single clinical entity. These mean that AIDS patients show several signs and symptoms which occur together at the same time³.

The virus of AIDS called Human Immuno Deficiency Virus (HIV). HIV/ AIDS is an infectious disease but is not easily transmitted through the environment, e.g. from air, water, food etc. Thus it is not a communicable disease like common cold, influenza or polio-viruses and other infectious agents. The virus enters the body in three major modes. The most important mode is having sexual intercourse with an infected person. The virus can be transmitted from men to men, men to women and to a slightly lower extent from women to men.

The second mode is through the transfusion of HIV infected blood or blood products or through infected blood in needles, syringes and other such instruments. The third way is the transmission

from an infected mother to her new born.

Although HIV has been detected in several body fluids, it is infectious mainly from blood, semen and vaginal secretions. For instance, very few virus particles have been detected (even by sensitive techniques) in saliva, tears and breast milk. Since an infant can consume about 800 ml to one litre of breast milk per day, there are chances that it might get infected through this route. However, various advantages of breast milk which make an ideal baby food should be weighed against this small chance of transmission. In any event, saliva and tears are not consumed in such a large quantities and thus are not considered likely to spread the virus of AIDS⁴.

II. LEGAL RESPONSE TO HIV/AIDS

Acquired Immune Deficiency Syndrome (AIDS) is a dreadful disease without any cure and it can only be prevented. Therefore a person who is found to be HIV positive, now a days is isolated by the society and sometimes even by his own family members and blood relatives under the misconception that AIDS is easily communicable. At the same time, it can not be

disputed that even the AIDS patients have certain fundamental rights and legal rights which they can not be deprived of merely because they have AIDS. It is in this background that the Supreme Court of India has given a landmark Judgement resolving certain complex legal issues⁵.

In 'x' vs Hospital 'z'⁶ a Division Bench of the Supreme Court consisting of Justice S. Saghir Ahmad and Justice B.N. Kripal dealt with the various aspects relating to rights of AIDS patient. In the instant case, the appellant Mr 'x' was a doctor by profession working in the health service of the state of Nagaland as Assistant Surgeon. As a part of his duty, he was advised to accompany a patient diagnosed as "aortic aneurysm" to 'z' Hospital at Madras. For treatment of the above disease, the said patient was posted for surgery on 31.05.1995, which however was cancelled due to shortage of blood. On 01.06.1995, i.e, next day the appellant Mr 'x' and the driver of the patient were asked to donate blood for the patient and their blood samples were taken and the result showed that the appellant's blood group was A positive. On the next day the patient was operated upon successfully and discharged on

10.06.1995. After coming back to Nagaland, the appellant proposed marriage to one Ms 'y' which was accepted in August 1995. It was to be held on 12.12.1995 but was called off on the ground that the blood of the appellant collected at the Madras Hospital was found to be HIV positive. Thereafter, the appellant again went to the respondent's hospital at Madras, where after conducting several tests, it was confirmed that he was HIV positive. Since the marriage had been settled but subsequently called off, several people including members of the appellant's family and other members of his community became aware of his HIV positive status. This resulted in severe criticism of the appellant and he was ostracized by his community as a result of which he left Nagaland and lived at Madras.

The appellant first approached the National Consumer Disputes Redressal Commission for damages against the respondents, on the ground that the information regarding his HIV positive status which was required to be kept secret under the medical ethics was disclosed illegally and therefore they were liable to pay damages. However the Commission dismissed the

complaint as also the application for interim relief summarily on the ground that the appellant may seek his remedy in the Civil Court. Aggrieved by the order of the National Commission, the appellant preferred a Civil appeal to the Supreme Court which was decided in the instant case⁷.

The Supreme Court has extensively dealt with the above issues and also other related issues, with the help of many International Covenants, statutory provision and decided cases.

(1) Duty of doctors to maintain confidentiality in AIDS cases —

Regarding the contention that right to privacy is a fundamental right and that persons in the medical profession have an obligation to maintain confidentiality, the court referred to the (i) Hippocratic oath administered to doctors (ii) Covenant to maintain secrecy and confidentiality in the International Code of Medical Ethics and (iii) relevant law in India. Based on the provisions of Medical Council Act 1956, it was argued before the Supreme Court that the doctors duty to maintain secrecy has a correlative right vested in the patient that

whatever has come to the knowledge of the doctor would not be divulged and it is this right which was violated by the respondents. However, the court after going through the entire gamut of facts and law referred to the guidelines on HIV infection and AIDS issued by the General Medical Council of Great Britain, which inter alia, provide that a doctor may consider it a duty to ensure that any sexual partner is informed regardless of the patients own wishes⁸.

(2) Right to Privacy of AIDS patient —

The much talked about epidemic HIV/AIDS poses a serious threat to humanity all over the world. The threat is not just because of its invincible nature but also because of its wide ranging impact on the social and economic life of the people. It is the latter which makes the legal issues associated with this epidemic more complicated. One such complicated issue relates to the right of privacy of the HIV/AIDS victim.

The right to privacy is implicit in the right to life and liberty guaranteed to the citizens of this country by Article 21. Also in the American Constitution, the right of privacy finds expression in the First, Fourth and Fifth Amendments.

Many other countries also have recognized this right to privacy as an important right of individual. In the instant case the court has also extensively discussed the nature of the right to privacy in general and that of AIDS patients in particular. Article 8 of the European Convention on Human Rights emphatically declared that “As one of Basic Human Rights, the right of privacy is not treated as absolute and is subject to such action as may be lawfully taken for the prevention of crime or disorder or protection of health or morals or protection of rights and freedom of others”⁹.

The court in the instant case, thus concluded that having regard to the fact that the appellant was found to be HIV positive, its disclosure would not be violative of either the rule of confidentiality or the appellant’s right of privacy as Ms ‘Y’ with whom the appellant was likely to be married was saved in time by such disclosure, or else, she too would have been infected with the dreadful disease if the marriage had taken place and consummated¹⁰.

(3) Right of AIDS patient to marry —

Here it is pertinent to discuss the most relevant issue regarding the right to marriage

of AIDS patients. With regard to the age and biological needs a person may have a right to marry but this right is not without a duty. Since mental and physical health is of prime importance in marriage, any person suffering from a venereal disease which is communicable in nature, may not claim a right to marry as an absolute right.

In the instant case, the learned judges held that so long as the person suffering from AIDS disease and is not cured of that communicable disease or other venereal disease or impotency, the right to marry can not be enforced through a court of law and shall be treated as a suspended right¹¹.

The foregoing analysis and discussion make it clear that the Supreme Court has delivered an important judgement capable of far reaching consequences affecting the right of AIDS patients in India. This is a welcome step particularly because it dispels many misconceptions about the right of unfortunate AIDS victims.

(4) Legal strategy for fighting the dreadly virus —

The pandemic of Acquired Immuno Deficiency Syndrome (AIDS) is perceived as a serious threat to humanity. The spread of AIDS is

threatening the existing social framework since the detection of the virus first in U.S.A. in 1981 and in India in 1986. The world picture of HIV/AIDS is very dismal. The most disappointing side of this picture is that India is No.1 in HIV/AIDS. The UN AIDS report 2006 released on Nov'24, 2006 presents the grim picture of India's AIDS problem. It is for the first time that UN AIDS has said that India has the highest number of people living with HIV/AIDS – 5.7 million but only 7% patients are getting treatment for the dreadly disease. India has to be ready to meet this serious threat. The strategy to check the menace of this virus is the imminent need of the day in any serious endeavour to save the humanity¹².

The ideal legal strategy to fight the dreadly virus should confirm to the following norms.

- (i) The laws and the legal strategy with regard to AIDS should be based on an upto date knowledge of the disease, its causes, its incidence and its consequences on social life;
- (ii) The penal and punitive regime should give way to a preventive and

rehabilitative regime sought to be established by a progressive welfare legislation;

- (iii) The legal strategy should also be in conformity with the human rights jurisprudence developed by the International Declaration of Human Rights and AIDS Summit of Paris.
- (iv) The primary objective of the laws relating to AIDS should be to attempt to protect individual, communities and nations from the life threatening infections of HIV leading to AIDS.
- (v) No effective legal strategy can ignore the basic need of the protection of persons living with AIDS and those around them from unjust and inhuman discrimination. The human right jurisprudence demands that we must protect the unfortunate species infected with AIDS.
- (vi) It must be noted that all strategies aiming at isolation of HIV patients are foredoomed to failure. We need anti-discrimination laws to

protect human rights. What is infact needed is to discover ways and means to minimize the risk of HIV infection and legal strategy that would help achieve this objective.

- (vii) An early approach to mandatory testing of immigrants should give way to a more rational and cost effective response that concentrates on education and prevention.
- (viii) The need for anti-discrimination legislation and the protection of confidentiality and privacy of those who are infected or at risk should be stressed in the context of the proposed legislation in under developed countries.
- (ix) The proposal for education of judges, administrators and other decision makers should be considered seriously to meet the challenges of the pandemic squarely.
- (x) A well equipped communication system and a centralized information service may be a pre-requisite of

implementation of any effective legal strategy.

- (xi) The proposals for the provisions of tax relief to relatives who support members of the family of HIV/AIDS infected persons, should be considered favourably to supply the necessary incentive for the fight against the dreadly disease.
- (xii) UNDP should co-ordinate the efforts for establishing appropriate legal reponse to HIV and AIDS and for securing a fair and equitable ethical framework within which the fundamental rights of everyone affected by the epidemic can be secured. It is necessary to explore the role of the law in our fight against HIV/AIDS both positive and negative, direct and indirect by considering the several legal and ethical issues and their manifestation all over the world.
- (xiii) There is only one law which provides for the notification of AIDS in India¹³.

In addition, local Municipal Laws require every

medical practitioner who treats or becomes cognizant of the existence of any dangerous disease to give information of the same to the Executive Health Officer¹⁴. Section 2 of the Epidemic Diseases Act also confers powers on an officer of the State Govt., in case of threat of an outbreak of a dangerous epidemic disease, when ordinary provisions of law are insufficient to tackle the disease. No doubt these enabling legal provisions should be made on a much wider scale to meet adequately the challenge of the HIV/AIDS virus¹⁵.

(5) Law as an impediment : the case of Injecting Drug Users (IDUs)

Efforts directed towards spreading HIV/AIDS awareness and initiatives undertaken for HIV prevention in prisons are met with a framework of repressive laws that actually fuel the growth of HIV in prisons. For instance, in 1994 Kiran Bedi cited Section 377 of the Indian Penal Code, 1860 which criminalizes sodomy, when she refused permission for the distribution of condoms in Tihar Jail.

Similarly, in the case of injecting drug users or IDUs, the provision of HIV prevention

services is hampered by the Narcotic Drugs and Psychotropic Substances Act 1985 (NDPS) IDUs are considered to be a population vulnerable to HIV as sharing injection is considered one of the most efficient methods of HIV transmission. In India this vulnerability is exacerbated by the harsh legal regime under NDPS that criminalizes and marginalizes IDUS. Criminalization results in, among other things, IDUs being unable to access healthcare and other services including those that could protect them from HIV. Drug users make up a significant portion of under trial prisoners and are repeatedly imprisoned for petty offences like consumption resulting in a vicious cycle of drugs, prisons and vulnerability which acts like a spider's web entangling them and making it very difficult for them to get out¹⁶.

(6) Sex work, HIV and ITPA

The year 2007 has thrown numerous challenges to rights based work in preventing and controlling HIV/AIDS spread in India. The stigma and discrimination of women and children at health care settings, in homes and schools continued. Denial of sex education in schools by some states in the country raised a

major nation-wide debate. The HIV intervention programmes for sex workers which has been stabilized after a long struggle is on the verge of collapse with the new amendments being brought into the Immoral Traffic Prevention Act 1956. Immoral Traffic Prevention Act 1956 (ITPA) is the principal Act which deals with sex work in India. The present framework is far from perfect and sex workers continue to be harassed at the hands of the police. However, to add to the already existing woes of sex workers, the Ministry of Women and Child Development has proposed certain amendments to the Act, which can only have detrimental effect to the problem at hand. While the objective of bringing in an amendment to already existing laws is to improve the law and make it more in syne with existing conditions. In this case however, it seems to be moving in the opposite direction. In the amendments proposed by MOWCD, all sex workers as regarded as trafficked victims and there is no space for those who choose to work in this profession voluntarily. The provision that has proved to be the most controversial in the existing debate over the amendments is the one, which seeks to criminalize clients. The

understanding seems to be to kill like demand and therefore stop the supply. The obvious impact of this move is apprehended to adversely impact sex workers livelihoods drive them underground and severely hamper the HIV intervention, which has taken years to stabilize and make a difference in the lives of sex workers. In an effort to placate the sex workers the MOWCD has also suggested removing the provision which criminalizes soliciting in public places by sex workers but the effects of this positive move can well be negated by bringing in other detrimental provisions. The sex workers federation and HIV instruction programme which work for their rights have opposed these amendment¹⁷.

III. THE AIDS AND THE HUMAN RIGHTS LAW

Today there is an increasing recognition both nationally and internationally to the human rights component of AIDS epidemic (UN Centre of Human Rights 1991; World Health Assembly, 1988). The rationale for this is simple. It is this social response to HIV/AIDS patients that presented special risks to human rights in the form of isolation, breach of confidentiality, mandatory testing and discrimination¹⁸.

More specifically, the most relevant human rights principles for protecting the dignity of people infected and affected by the HIV/AIDS as well as preventing the spread of infection include non-discrimination, the right to health, the right to equality between men and women; the rights of children, the right to privacy; the right to education and information; the right to work, the right to marry and find a family, the right to social security, assistance and welfare, the right to liberty and the right to freedom of movement¹⁹.

In the context of the HIV/AIDS, governments have the obligation to respect, protect and fulfill human rights. A framework of accountability exists through the series of international instruments established over the last 60 years. Indeed, there have been wider recognition of HIV/AIDS related interpretations of human rights frameworks in last few years.

Respecting Human Rights – Crucial in dealing with HIV/AIDS

Respect for human rights helps to reduce vulnerability to HIV/AIDS, to ensure that those living with or affected by HIV/AIDS live a life

of dignity without discrimination and to alleviate the personal and social impact of HIV infection. Conversely, violations of human rights are primary forces in the spread of HIV/AIDS. Implementing a Human Right approach is an essential step in dealing with the catastrophic threat to human development.

The Government with the coordination of NGOs should conduct a comprehensive programme to change the behaviour and increase the awareness of the people with HIV. A comprehensive strategy to prevent and control HIV/AIDS should combine a population based approach of education and awareness enhancement with strategies to early detection and effective protection of persons at high risk.

There should be effective laws to address the violation of human rights of HIV infected people. HIV epidemic is a health disaster which can not be addressed with the mobilization of financial resources alone. Therefore, the protection and promotion of human rights are essential in preventing the spread of HIV and mitigating the social and economic impact of the pandemic²⁰.

IV. PREVENTION OF AIDS –AN INDIAN PERSPECTIVE

The situation of HIV/AIDS is alarming in India. Nearly 5.7 million people are infected with HIV in India. Everyday approximately 1500 people become infected with HIV and of them young people below 25 years account for over 50% infections. Men account for 77% of AIDS cases and woman 23% (a ratio of 3:1) 28% of the rural people and 11% of the urban people have never heard of AIDS. Ironically, 90% of the infected people themselves are not aware of their HIV status and may therefore be transmitting the virus to partners unknowingly. This is because they usually look and feel fine for many years after HIV infection occurs. As compared to the rest of the world AIDS is spreading rapidly in India. It has reached almost every state and union territory of India and devastated the lives of millions. The majority of AIDS virus infections have occurred in the younger people i.e. below 25 years when they are sexually more active. Latest estimates of National AIDS Control Organisation (NACO) shows that 87% of the cases are occurring in sexually active and economically productive age

group of 15-49 years of the total AIDS cases²¹.

Since the birth of AIDS in India in mid-eighties (1986), the Indian Government has been very tough in its stand to control the spreading of the epidemic with the cooperation from international institutions, agencies and friendly countries. The World Health Organisation (WHO) and U.S. Centres for Disease Control with financial assistance from World Bank helped the Indian in designing a programme to combat the epidemic. This effort has initiated modest gains in establishing a nodal AIDS infrastructure, such as National AIDS Control Organisation (NACO) and its local chapters in 32 States/ Union Territories. In a phased manner the National AIDS Control Project (NACP) started by NACO to develop a national public health programme in HIV/AIDS prevention and control was implemented. The World Bank and Indian Government have increased their efforts substantially and in 1999 India began the second phase of the NACP, tripling the budget. In this phase the project will be aimed at keeping HIV prevalence rate below, 1%. Besides, the project will target to attain HIV/AIDS awareness level of not less than 90% among the youth²².

(1) Information and Education-Key to Prevention

For successful HIV/AIDS prevention strategies, the information, education and communication media have the greatest role to play. Exchanging information with other persons and organizations is essential in building of a body of knowledge about HIV/AIDS. Although different strategies and approaches may be used to sustained and unified response to HIV/AIDS prevention, but sharing and exchange of information contributes a high amount towards building alliances in the global sphere. It is clear that information and communication are the first lines of defence in the fight against HIV/AIDS. To combat preventable infections, people need information about prevention. The challenge for the media is to get this message to the public in precise and lucid language through most accessible medium with a carefully targeted message. Governments, health activists and the medical professionals have a lot of faith in the power of media in spreading awareness about the preventive aspects of HIV/AIDS and in recent past huge coverage on this disease over various forms of media has made the public

and policy makers more sensitive and realistic about its social and cultural roots. AIDS prevention programmes can use a variety of media including folk dance, drama, theatre, street play and even sports events to generate attention of the audience. Increasingly, reproductive health groups are working with the mass media and entertainment industries to develop accurate and healthy presentation of sexual topics and to raise media literacy among youths. Advanced technologies have given health educators a new tool to share and exchange information via internet, CD and Email. Awareness generation on HIV/AIDS among the people through the media though not the full answer to prevention but should be clear that it is only halfway to the answer because mass media entertainment is so popular that it can reach many young people with positive health information²³.

(2) AIDS cure and vaccine

At present, there is no cure for HIV virus. Medical Science till date could not find a cure for HIV and there is no cure for AIDS. Only some anti-retro viral drugs are available which may help people living with HIV/AIDS in prolonging life, but it is not a cure. These

drugs are also very expensive and beyond the reach of most people. Moreover the drugs can cause, serve adverse reactions and the chance for development of resistance is high when used alone. Most experts believe that an effective and widely available preventive vaccine for HIV may be our best long term hope to control the global pandemic²⁴.

Chinese scientists say chemical components found in cockroaches have a “similar effectiveness” in the treatment of AIDS as the widely used American Drug AZT. Chinese scientists at the Yunnan Medical College have extracted a group of chemical elements from cockroaches including the special allergic material alfatoxin and are testing the effectiveness of the compounds in combating AIDS. Li Shunan, Dean of Pharmacology Department of the College has verified in lab trials that a chemical compound consisting of an amino acid and a polysaccharide is effective in killing the AIDS virus. However it warned that clinical trials have yet to reach a final conclusion²⁵.

Many important events of the AIDS vaccine trials jointly undertaken by the Government of India and the International AIDS Vaccine Initiative (IAVI) seem to be

happening at the beginning. It was in February last year that the Phase – I clinical trial of the country’s first AIDS vaccine candidate got initiated when the first volunteer was injected at the National AIDS Research Institute (NARI), Pune.

(3) Kaletra : A Global Response

As part of the demand for better access to affordable treatment for People Living with HIV/AIDS (PLHAS), last year saw a rally by the positive networks. PLHAS, NGOs across India to show their solidarity with the Thai Government for issuing compulsory license on some essential life saving drugs like Kaletra. A grant of patent was made to a multinational pharmaceutical giant “Abbott” that resulted in the price of the drug named Kaletra enhanced to an unaffordable USD 2200 per patient per year in Thailand against the generic price of same drug by Cipla as USD 1560 per patient per year. The Thai Government reacted to the crisis by issuing compulsory license to life saving drugs. In retaliation, ‘Abbott’ the company manufacturing the drug Kaletra took seven essential drugs off from the Thai market. The global response to the call given by Thailand went

on to show that issues of treatment and care and medicines are the same across the globe and they are challenges faced by all. Faced with such a strong reaction, Abbott was forced to commit to expand HIV/AIDS treatment, and offered the governments of more than 40 low and low middle income countries including Thailand (as defined by World Bank criteria) and NGOs a new price of \$1,000 per patient per year. The fact that this event came about close to the heels of the Novartis case victory in Madras High Court only made the message stronger²⁶.

(4) Rethinking urged on a vaccine for AIDS

AIDS experts at a Scientific Meeting held at Washington told that, they must go back to the drawing board before they can develop an effective vaccine against HIV. And Dr. Anthony S. Fauci, top federal official responsible for AIDS research agreed that more fundamental knowledge is needed about HIV and the way the body and experimental vaccines respond to it before the goal of a licensed HIV vaccine can be reached. Dr. Fauci, the Director of the National Institute of Allergy and Infectious Diseases, pledged to

re-evaluate the use of all \$1.5 billion his agency spends on AIDS research to come up with necessary funds. They do not have a full understanding of why the vaccine failed or why it was possibly harmful in two large trials in the United States and South Africa. Dr. Fauci's institute helped pay for the trials of the vaccine, which was made by Merck. Such failures have led a number of scientists to challenge the direction of federal HIV research. Experts at the meeting also said that Dr. Fauci's agency needed to support efforts to further develop animal models of human HIV. They also urged greater cooperation between AIDS scientists who work on such animal models and those who are trying to develop an HIV vaccine for humans (Courtsey : New York Times News Service)²⁷.

(5) Comprehensive Preventive Strategies

While addressing the problem of HIV/AIDS among the economically productive and sexually active sections of population, specific emphasis should be given not only to high risk groups like commercial sex workers and injecting drug users, but also to specific groups in general population like students, youth, migrant workers in urban and rural areas, women and children.

In many industrialized countries government and non-governmental organizations together have risen to this challenge with considerable success. Through an appropriate combination of media campaigns, health education on AIDS for those attending school, the provision of safer sex and other prevention services and the establishment of supportive policies should be given.

(6) The bogey of sex education

The issue of sex education being taught in schools has been subject to much debate in India. Last year, due to the growing protests from state legislatures, the Maharashtra Government banned the introduction of sex education in schools within the state. It also banned the use of text books published by CBSE related to sex education. Several other states such as Karnataka, Madhya Pradesh, Gujarat, Rajasthan and Orissa followed suit and sex education was banned from being taught as part of the school curriculum. These announcements came at a time when the central government was trying to implement its Adolescent Education Programme (AEP) to impart information about reproductive and sexual health

to young persons in the light of the HIV/AIDS epidemic. The ban on sex education has rekindled the controversy surrounding the issue²⁸.

(7) Red Ribbon Express Train

It is a commendable step that has been taken jointly by the UNICEF and the National AIDS Control Organisation with the cooperation of Rajib Gandhi Foundation Trust and Nehru Yuva Kendras and Railway authorities in introducing a "Red Ribbon Express" train which aims at creating awareness about HIV/AIDS and its prevention. This red ribbon express train has started its journey from New Delhi on 1st December 2007 and it is expected to move around 9000 kms in the country and make halt at 180 railway stations to cover 43,200 villages. This train is generating the attention of the rural youths, self help women groups, students of the schools and colleges, members of the Panchayat Samitees, NGOs and the general public about such dreadful disease and its prevention by organizing drama, theatre, folk dance and short play etc.

(8) Scheme of Travel allowance for AIDS patients

Orissa has become the first State in the country to give

traveling allowances to the AIDS patients for their travels to Anti-Retroviral Treatment (ART) centres. Although this scheme has become officially effective from April 1, 2008 it is yet to be practically implemented properly. But the State Government has already made financial allocations for the payment of travel allowances to the AIDS patients coming ART centres. It may be noted that Orissa was also the first State in the country to consider AIDS patients as physically handicaps and to announce monthly allowances for them. The Railway Ministry has also announced 50 per cent concessions in train travel to HIV positive persons from this year. At present only one ART centre is running effectively in the State of Orissa in the MKCG Medical College campus, Berhampur²⁹.

V. CONCLUSION

Due to association of stigma, isolation and social prejudice associated with HIV/AIDS, individuals infected with such deadly diseases are obviously more concerned with maintaining confidentiality of their health status and accordingly need better protection from unauthorized disclosures of their intimate

health information. Physician-patient confidentiality deserves enhanced protection in the context of HIV/AIDS. Subject to some narrow exceptions, no public interest may justify disclosure of the disease, especially in view of the fact that the information might bring about serious consequences to the patient, including social ostracism and the inability to continue normal everyday life. Generally speaking, every piece of information obtained by a physician in the course of medical treatment should remain confidential under law on medical profession or professional ethics. All professionals must observe the same confidentiality rules³⁰.

There is an area of human conduct where law and morals overlap. There is however, another area in which what is immoral is not necessarily illegal. Traffic in women is illegal but prostitution goes on and has invaded different classes of our society in different forms. A permissive society need not necessarily be a promiscuous society. We must set our own moral standards even if they have not been provided by the law. Religions have long been telling us what is immoral. Indeed the religious exhortations are not without scientific basis. The

laws therefore must encompass the *raison, de'tre* of religious beliefs, morality and science.

In conclusion, it should be emphasized that the epidemic of HIV is evolving in an explosive-exponential way. This means that two HIV infected persons become four and then 16,256,65536 and so on. No wonder, those in the know are crying out that high priority be given to control of HIV/AIDS before it reaches irreversible situation.

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Hon'ble Chief Minister Shri Naveen Patnaik at the meeting on Environment Pollution of Puri Sea Beach at Secretariat on 24.8.2010.

A Fascinating Study of Syncretic Culture in Orissa

Dr. Mohammed Yamin

Introduction :

The new Islamic Culture was introduced in India by the Arabs in North India. The expansion of Muslim culture was attempted by means of peace and aggression. Peaceful means was followed by the Arab traders and Muslim Saints (Dervishes). Aggression means was adopted by Arab, Afghan, Turk and Mughal invaders. Apparently rise and expansion of Islam constitute a most fascinating episode in the history of mankind. A proper understanding of the historical role of Islam and the contribution it has made to human culture has required supreme importance.

In 636 C.E. Arab fleet first appeared in Indian water and made some settlement across the Indian coast. According to Rawldanso and Francis Day that Arab Muslim first settled on the Malbar Coast about the end of 7th century C.E. In the last quarter of the 8th century C.E. Arab again attacked Broach and other harbour of the Kathiawar coast. Then trade began to flourish and settlement continued to multiply. They acquired property and independently followed their religion. After the demise of Prophet Mohammed (570 to 632 C.E.) within a century the Arab subjugated extensive territory. It was in 711-13 a young Arab military general Mohammed .-bin-Qasim conquered Sindh and Multan. Politically that conquest was insignificant, yet it had far-reaching effects on Muslim culture though Islam bears some impressionable lesson from the Indian soil.

The whole process of conquest and consolidation was completed by Sultanate ruler and in the 16th century C.E. India was extensively gone to the control of Mughal. At that time Orissa was occupied by Sulaiman Karani in 1568 C.E by defeating Mukunda Dev (the last Hindu

ruler of Orissa). This was for the first time Orissa (extensively a Hindu dominated province) came under an invader's influence. From that period onwards Orissa was directly or indirectly occupied by the Muslim Rulers who ruled it through their appointed Subedar and administrator. The rule of Muslim over Orissa influences it in various ways. Therefore, the Muslim effect directly fell on the life and culture of the common men viz., society, religion, economy and literature.

Society :

Islam came to India after it had played out its progressive role. Its leadership had been wrested on the learned and cultured Arabs. As regards the spread of Islam in India no great people with a long history and old civilization can ever succumb easily to a foreign invasion unless the invaders command the sympathy and acquiescence. Islam brought a new pattern of life. The common mass was attracted by the social system of Islam. It gives every true believer equal spiritual status. There were many positive results of the interaction between Hindu-Muslim. But their results were neither acceptable to orthodox Hindus

nor orthodox Muslims. In spite of opposition, assimilation did take place. Purdah or veil system, seclusion of women folk was introduced elaborately. In case, they moved outside they used palanquins covered with curtains. We have reference of the queen of Raja Rudra Pratap of Puri who used to visit Sri Chaitanya in covered palanquins. Muslims adopted local habits of eating and drinking. A number of social taboos and restriction regarding caste among the Hindus helped Islam to attracting lower section of society. Missionary zeal of Islam also helped spread the new religion. It was not liked by the orthodox Hindus in Orissa. Due to the impact of Islam, chastity of women valued, the custom of Jauhar and Sati were restricted.

In custom, manner, dress, etiquette, food and ceremony Islam left permanent mark in the society of Orissa. Popular dresses like *Archakan, Salwar, Jama, Paijama, Rumal, Shawl, Takia*, etc, are of Muslim origin. Fruits like, *Kishmis, Pesta, Badam, Angur, Annar*, etc were brought to Orissa by the Muslims. Ornaments like *Bajuband* and *Kamarband*, the use of *Paper, Pen, and*

Scent etc. were introduced by the Muslims. Samputas food like *Biriani, Palau, Chapati, Jalebi, Halwa* and other meat preparation are of Muslim influence. Many places in Orissa were renamed by Muslim in their own which are still in use by present people in Orissa viz *Rasulgarh, Rasulpur, Ahmad Nagar, Mohammedpura*, etc.

Religion :

In the pre-Muslim period Hinduism in its various creeds and forms was manifested in the construction of many temples. All religious thinking and spiritual attainment gathered a form of synthesis under the institution of Lord Jagannath. The concept of Patitapaban, it is believed, developed as a result of Muslim influence. Muslim migration to Orissa continued after its conquest and they exploited the liberal social set up of Orissa and managed to set up their own religious places, like Mosque, Madrassa, Maqtab, Tomb and Shrines. first at Cuttack and later on other places of Orissa.

Satyapir cult became popular in Orissa due to the influence of Muslim. Common worship of the common folk of the two communities- Satyapir

began in 16th century C.E. during Hussain Shahi dynasty (1494-1538). In Orissa Satyapir worship became popular in 18th century C.E. Islam gave Orissa the message of universal brotherhood, equality in society, outrightly rejected caste system and untouchability. These principles consciously or unconsciously had a great impression upon the philosophical Hindu mind and found place in Jagannath cult.

The pre-Islamic practice in Orissa of the Babas, Gurus, Sanyasis, and Bairagis helped sympathetic period for the acceptance of Muslim equivalents of the Satyapirs. The shrines of *Bhujakhiapir* at Balasore, *Qadam-i-Rasool* at Cuttack, Noor Bibi Mazaar at Sambalpur, Abdul Sakoor shrine at Tarbha are the centres of spiritual solace for the people of Orissa. These saints were very popular amongst the masses. The members of the order were called Fakir, mendicant or dervishes. Some of the ceremonies and rituals which came with Islam were regarded as auspicious and which were gladly accepted by the Oriyas. One example is *Tajia* or Muharram procession. Some of these were sponsored by local elite. The concept of Nirakar is not new to Orissa but it had its echo in the writing of

Pancha Sakha (five associates) after the spread of Islam in Orissa. These languages are highly meaningful, symbolic and esoteric. They established their *Pitha* or centre aloof from the political power like the Sufi Saints. In this backdrop it is no wonder that Sufism found easy adherence in Orissa. The Panch Sakhas predicted the end of Kaliyuga and coming of Kalki Avatara and Satyayuga like the Sufi belief that the Millennium or Dooms day was approaching for the restoration of original faith of Islam.

Economy :

Agriculture played a dominant role in Orissan economy. The fertile soil and moderate rainfall of Orissa encouraged production. So, agriculture was in a flourishing condition. Simultaneously different rivers served to irrigate and fertilise Orissa. Muslims impact also witnessed in the food grains like : Rice, Vegetables, Fruits, Oil Seeds, Spices, Cash Crops, Sericulture, Dairy industries and other Non-Agricultural products. Muslim component in peasant population grew in number. The living pattern of both Hindus and Muslims cultivators were identical in Orissan rural society.

Literature :

A number of Islamic literatures took shape in Orissa. The original works of Arabic, Parsi, Turkish and even Urdu were translated into Oriya Language. Khwaja Mainuddin-Chisti (Sufi Saint) of Ajmer primarily encouraged the spread of Parsi language in India. During Muslim rule in Orissa Parsi language was spoken and official records maintained in Parsi. Poems of poet Abhimanyu Samant Singhar, Baldev Rath, Upendra Bhanja mark the influence of Parsi, Arabic and Urdu languages. Islam had direct impact on Fakir Mohan. He was named Fakir because his grandmother symbolically sold him to a Muslim Fakir or Dervishes. In his childhood Fakir Mohan used to collect alms as a Fakir boy and from the begged he used to prepare Simi and distributed to the poor in the name of Satyapir.

Pala :

18th Century marks the growth of Satyapir sect. It was manifestation of Hindu-Muslim unity. This century also witnessed the rise of Pala. Kabi Karna was the founder of Pala literature. It had a series of 16 books one of which depicted

the miracle of Satyapir. Pala is divided into two types viz.

- I. Baithaki Pala and
- II. Thia Pala.

Tamasa and Jatra :

In the second quarter of the 18th Century poet Bansiballav Goswami wrote the Tamasa. He synthesized Islamic tenet with Oriya literature. The tradition of Jatra was very much prevalent in Orissa. Historians believed that, Jatra is the sound impact of Islamic literature over Orissa. Poet Salabeg and Uzir Bag wrote hundreds of Bhajana on Jagannath and Radhakrishna Cult in Oriya literature. Parsian poet Saikh Sahdi's (1194-1282) Pand Nama was translated into Oriya by Abdul Majid Saheb of Balasore in Prabodha Bakya or Hitapodesh Mala edited and published in 1869. Madhusudan Roy has written a series of books on Muslim Prophet and Saints. Qawali and Ghazal are examples of the impact of Islam in Oriya literature and language. Countless words of Parsian, Arabic, Urdu and Turkish entered into Oriya Vocabulary and were assimilated in the spoken language of the common mass. Oriya poets

used the work in their Kavya or poems. Orissan society reflected a sense of hospitality to the strangers which deserves merits. Culturally, Islam had its unique and remarkable contribution. It brought some new idea and some new problems, but left a legacy, that is successfully utilized by the succeeding generation for ever.

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Hon'ble Chief Minister Shri Naveen Patnaik reviewing various schemes of Tourism Department at Secretariat on 25.8.2010.

Gangadhar Meher : A Comparative Figure to Sanskrit Literature

Prof. Raj Kumar Nayak

Gangadhar Meher (August 9, 1862 - April 4, 1924) was born on the day of Sravana Purnima at Barpali, Bargarh District (undivided Sambalpur District) in a Bhulia weaver family. Though he was educated up to 5th Class, he has given a new meaning and glory to Oriya Language and Literature. Dr. Mayadhar Mansingh has high esteem for Gangadhar Meher and in his History of Oriya Literature he has opined "All told, Gangadhar Meher is one of the rarest personalities and poets in the whole range of Oriya Literature". He is popularly known as 'Swabhabakabi' for his excellent poetic character.

Gangadhar and Contemporary Poets

The first Oriya printing typeset was cast in 1836 by the Christian missionaries which made a great revolutions in Oriya literature. Instead of palm leaf inscription. The books were being printed and the periodicals and journals were published. The first Oriya Magazine of 'Bodha Dayini' was published from Balasore in 1861. The main object of this magazine was to promote Oriya literature and to draw attention to the lapses in government policy. The first Oriya paper, 'The Utkal Deepika,' made its appearance in 1866 under the editorship of late Gouri Sankar Ray with the help of late Bichitrananda. The Utkal Deepika carried on a vigorous campaign for bringing all the Oriya-speaking areas under one administration, development of Oriya language and literature and protection of Oriya interests. In 1869 late Bhagavati Charan Das started 'Utkal Subhakari' to propagate Brahmo faith. In the last three and half decades of the 19th century a number of newspapers were published in Oriya. Prominent among them were 'Utkal Deepika', 'Utkal Patra', Utkal Hiteisini from Cuttack, Utkal Darpan and Sambada Vahika' from

Balasore, Sambalpur Hiteisini (30 May, 1889) from Deogarh. The publication of these papers during the last part of the 19th century indicated the desire and the determination of the people of Orissa to uphold the right of freedom of expression and the freedom of the press with a view to ultimately fighting for the freedom of the country from the British rule. But another great help these periodical performed was that they encouraged the modern literature and acted as a media to provide a wide readers range for the writers. The educated intellectuals came in contact with the English Literature and got influenced. Radhanath Ray (1849-1908) is the prime figure, who tried to write his poems with the influence of Western Literature. He wrote Kavyas like Chandrabhaga, Nandikeswari, Usha, Mahajatra, Darbar and Chilika.

Fakir Mohan Senapati (1843-1918), the prime figure of modern Oriya Fiction Prose is the product of that generation. He was considered the Vyasakabi or founder poet of Oriya language. Fakirmohan was born and brought up in the coastal town of Balasore. He grew up to be an administrator in ex-feudatory states. Enraged by the attempts of the Bengalis

to marginalize even replace the Oriya language by Bengali, he took to creative writing rather late. Though he had translated from Sanskrit, wrote poetry, and attempted many forms of literature, he is now known primarily as the father of modern Oriya prose fiction. If either Fakirmohan or his progeny had preserved his short story, "Lachmania" which he had written in the late 1860s, and which was published in the journal Bodhadayini, edited by himself in Balasore, Fakirmohan would have certainly been credited with having pioneered the genre in India. But as ill-luck would have it, except for a bare mention in his autobiography, the story cannot be traced, and thus his "Rebati" (1898) is widely recognized as the first Oriya short story. "Rebati" is the story of a young innocent girl whose desire for education is placed in the context of a conservative society in a backward Orissa village, which is hit by the killer epidemic cholera. His other stories are "Patent Medicine", "Dak Munshi", and "Adharma Bitta". Other than short stories, Fakir Mohan Senapati is also known for his novel Chha Maana Atha Guntha. It is the first Indian novel to deal with the exploitations of landless peasants by the feudal lords. It was written much before the

October Revolution of Russia or much before the emerging of Marxist ideas in India. Gangadhar Meher (1862-1924), Madhusudan Rao, Chintamani Mahanty, Nanda Kishore Bal and Gaurisankar Ray are some of eminent writers and poets of this time.

Literatures of Poet Gangadhar

He has written his poetry in such a manner that it attracts and gladdens the hearts of all literature-loving people. His poetic creations include 'Tapasvini', 'Pranaya Ballari', 'Kichaka Badha', 'Indumati', 'Utkala Lakshmi', 'Ayodhya Drushya', 'Kabita Kallola', 'Bharati Bhabana', 'Arghya Thali', 'Kabita Mala', 'Krushaka Sangita', 'Kumara Janmotsav', 'Bhakti Upahar', 'Padmini' etc. "Tapasvini Kavya" is his masterpiece and it has been translated into English, Hindi and Sanskrit.

Gangadhar is widely known as a Poet of nature (Prakruti Kabi). He is regarded as a great illustrious poet and maker of Indian Literature for his value-based writings on Indian culture. His poetry can be classified into lyrics, devotional, patriotic, reformatory, ethical, agricultural, elegy and narration of nature. His prose works include 'Atma Jeevani', 'Shri Nruparaj

Singh', 'Purana Kabi Fakir Mohan', 'Swargiya Kasinath Panda', 'Eha ki Pruthibira Sabda', 'Sikshita, Asikshita o Sikshabhimani' etc.

The popularity of the literary creation of Gangadhar Meher are due to narration of the beauty of the nature just like Kabibara Radhanath Ray. It is unique. Gangadhar is widely known as poet of nature, can be compared with poet Shelly, Byron and Keats. Gangadhar was the messenger of Upendra Bhanja's style and ideals. His popularity is not accidental. There are many reasons behind this. Just like Kabi Samrat Upendra Bhanja, his poetries are replete with high ornamental words, unique composition style, using in befitting cases simile and metaphor and appropriate words. His poetries are sonorous of rhythm of words and languages. He is rated as a great poet in Indian Literature. Died on April 4, 1924. His poetries can be divided into lyrics, devotional, patriotic, reformatory, ethical, agricultural, elegy, and narration of nature.

In 1949, Sambalpur College in Sambalpur, which had (opened in 1944) was renamed Gangadhar Meher College in his honour. Since 1999, the college has been called Gangadhar Meher College (Autonomous). In

1992, Sambalpur University instituted the Gangadhar Meher National Award for Poetry which is conferred annually.

Poet Gangadhar Meher is influenced by Bhavabhuti

In the verses of Kâlidâsa, 'Tapas' (penance) is clearly meant for Sîtâ in the later part of her life. Gangâdhara happens to take the word 'Tapasvi' from Kâlidâsa and has used it as 'Tapasvinî' in feminine gender for Sîtâ. Moreover, the poet in the Preface of *Tapasvinî* kâvya mentions : "The main purpose of this book is to elucidate how Sîtâ strengthened and heightened more and more, her devotion-to-husband (pati-bhakti) by deeming exile as her own misfortune and how she as a 'Tapasvinî' elapsed time by rendering her forest-dwelling into penitential austerity beneficial to her husband." (9) The poet further expresses his hope that the wise readers would once unveil the memory's curtain portrayed with the brilliant impeccable and sacred character of Sîtâ of their own hearts and would render uplift of the hearts of women.

Gangâdhara is very distinct and doubtless in his writing. Sîtâ is the heroine of this epic poem that analyses the social condition of a married woman and contends to give

appropriate honour and status even after separation from her husband. Tapasvinî mainly treats of the plight of Sîtâ's later life, yet the entire story of Râmâyana has been recounted contextually. So in this perspective, this Kâvya may be regarded as a 'Miniature Râmâyana' in Oriya literature. Just as Râmâyana is named after King Râma with depiction of his life-deeds, so in a greater sense Tapasvinî Kâvya may be construed as a 'Sîtâyana', as it prominently features the sublime character of Sîtâ in the entire story.

Poetic Style :

Tapasvinî, as the masterpiece of Gangâdhara Meher, enjoys an outstanding position in the arena of language and literature. The desideratum of the poet in composing this kâvya was mainly to fill in the gap of a character of devoted chaste wife flourished with Indian culture, in the domain of Oriya literature and to establish the language of Orissa with its epical excellence. Befitting the modern taste, the poet has utilized different nine melodious metres (Chaturdasâkshara, Râmakeri, Bangalâûri, Chokhi, Rasakulyâ, Kalahamsa-Kedâra, Kedâra-Kâmodî, Nata-Vânî and Kalyâna-Paditâla), collaborating the old metres with the modern ones.

Musical melody, grace of diction, serenity, rhythmic eloquence, lucidity with emotional touch and sweetness of meaning are the remarkable features of this epic poem. Various figures of speech such as alliteration, simile, metaphor, imagery and the like also find proper and praiseworthy places in this literary work. There occurs no verbosity or stiffness of speech. Predominance of meaning and sentiments is greatly appreciable. Words of Gangâdhara are pleasantly intelligible and imbued with emotions. So this Kâvya has become unhesitatingly attractive and appealing...

In Classical Sanskrit Literature, Bhavabhûti is the first poet and dramatist who advocated and elucidated the Sentiment of Pathos (Karuna Rasa) in a separate style and presented it as the original source of all sentiments. (14)... Poet Gangâdhara is influenced by Bhavabhûti. In Tapasvinî, the excellence of Pathos begins from the outset. Though other emotions are accessories in the middle, sentiment of Pathos is prominent. The poet has avoided to end the kâvya in a tragic description and made the ending comically happy, depicting Sîtâ's union with King Râma even in a dream state. Apropos filial affections of Sîtâ for her twin sons (Canto-X),

also that of Anukampâ and River Tamasâ (Canto-IV) and as well as of Godâvarî (Canto-VIII), Vâtsalya Rasa is contextually blended in this Kāvya.

Kâlidâsa's words are mostly indicative or suggestive of sentiments, while like Bhavabhûti's, appropriate words of Gangâdhara are mostly expressive and directly appealing to the hearts of the readers. In comparison to other sentiments, Pathos directly touches the core of heart and Gangâdhara has successfully portrayed the sentiment that leaves an ever-lasting impression in the mind... Gangâdhara vividly and exhaustively delineates the beautiful facets of Nature. With his poetic insight, he sees human feelings, conscious life and internal beauty in her. Nature imbibes her comely, gracious, fierce, tranquil and auspicious forms in various contexts.

Gangâdhara is a prolific painter of Nature. Depiction of Dame Ushâ (Dawn) in Canto-IV is most popular all over Orissa. Here Nature honours Sîtâ as an esteemed Queen and offers all the royal formalities of worship. Dawn, the blooming lotus-eyed lady, cherishing hearty desire to behold Sîtâ and bringing presentations of dew-pearls in her hands of leafage,

stands in the outer courtyard of the hermitage and in cuckoo's voice speaks to grace her with Sîtâ's benign sight. The retinues of Dame Dawn perform their duties to wake up Sîtâ...

Philosophy of Life :

The ideology of Bhavabhûti along with the naturality of Vâlmîki and Kâlidâsa are intertwined in the poem of Gangâdhara. The quintessence of poet's philosophy of life has been contextually reflected in Tapasvinî. Forbearance, theistic trend, noble endeavours for the attainment of goal and high aspiration are signified in his work. He believes in both deed and destiny, but never adheres to pessimism. For instance, life of fortitude, benevolence and polite activities is indicated in Canto-IV...

Gangâdhara's humanistic approach of reaching the destination through incessant practice is traced here. Simplicity, modesty, purity, harmlessness and noble services are the gem-like features of his work and life. Whatever may be the obstacle, the poet's optimistic insight pervades the realm of life. "Simple living and high thinking" is his view-point both literary and empirical. In spite of negative attitude of some fault-finders in social life, one should patiently and courageously go

ahead to establish one's own goodness and virtues valuable to others.

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Savari Narayana : Sarala Mahabharata and Sri Jagannath

Dr. Satyabrata Das

Dr. U.N. Sahoo

Savari Narayana, as figures in *Sarala Mahabharata*, has intimate relationship with *Neela Madhava* and *Sri Jagannath*. *Savari Narayana* or *Neela Madhava* was being originally worshipped by the *Savaras* that subsequently became *Lord Jagannath*. As a noted scholar *Pandit Nilakantha Dash* says, *Savari Narayana* was a wooden pillar with a head on the top. And he further argues with substantial evidence that *Savari Narayana* is the other name of *Neela Madhava*. Yet another group of researchers gives ample evidence that *Savari Narayana* was being worshipped on the *Mahendra Hill* by the *savaras*. As a matter of fact this *Daru Devata* or *Savari Narayana* was

being worshipped by the aborigines at several parts of Orissa till as late as 7th century. As the literary historians believe around the latter part of 7th century *Savari Narayana* or *Neela Madhava* was popularly called *Purushottama* or *Jagannath*.

Further, as *Sarala* mentions in his *Mahabharata*, *Savari Narayana* was being worshipped at the *Dhauili Hill* near Bhubaneswar. Later on *Galamadhava*, the king of *Kanchi-Puram*, shifted this *Savari Narayana* from *Dhauili* to the *Neela Giri* (*Purushottam Puri*). As the myth goes, any mortal who had a *darshan* of *Savari Narayana* got instant liberation from the *cycle of birth and death*. So *Yama Raj* approached lord *Shiva* and got his proposal approved by the latter to shift *Savari Narayana* from the *Savarapalli* to the *Yamanika Teertha* (*Puri*). But as the mortals continued to avail liberation at the *darshan* of the Lord at *Puri* too *Yama Raj* once again shifted *Savari Narayana* back to the *Savarapalli* out of disgust and frustration.

This account of *Sarala Dasa* is based on the ancient scripts and texts. We have already discussed this issue in the context of *Neela Madhava* in the previous section. By 15th

century (in the meanwhile full eight centuries pass by) it was deeply imprinted in the *conscious and sub-conscious* of the masses that *Sri Jagannath* and *Savari Narayana* are one and the same. Hence, this theme continues to recur very often in *Sarala Mahabharata*. As he writes, *Neela Madhava* took the form of *Savari Narayana* and was worshipped by the *Savaras* during the *Satya Yuga*. Further, *Neela Madhava* was wedlocked with a *Savari* girl called *Shriya*. *Savari Narayana* partook the food of the *Savaras* too.

As the myth goes (which *Sarala Dasa* revives) a *Savara* called *Ajara* got the *darshan* of *Sri Neela Madhava* under a tree called *Agra*. He was endowed with the *mace*, the *lotus*, the *conch* and the *disc* (*Sudarshan*) and whose body was as soft and as blue as *blue-lotus* and whose eyes were as red as *red-lily*. When *Ajara* (the *Savara*) enquired *Neela Madhava* about his identity he revealed Himself and asked *Ajara* to worship Him with a potful of water. He further cautioned *Ajara* (the *Savara*) to keep this tight-lipped and not to divulge it under any circumstances to any of his kith or kin. *Neela Madhava* gave

an ultimate warning to the *Savara (Ajara)* that if he violated His command his family would be completely wiped out. Therefore, the lord *Neela Madhava* took the form of a stone image and was worshipped as *Savari Narayana* by the *Savaras* under the Agra tree. This account is vividly portrayed by *Sarala Dasa* in the *Malati Savari* episode of the epic. As we see, *Sarala Dasa*, while elaborating this episode, has drawn extensively from **Skandha Purana**.

INDRADYUMNA:

There is no mention of king *Indradyumna* nor of *Jagannath Kshetra Puri* in the **Vedas**. However, in the Sanskrit **Mahabharata** of *Vyasadev* there figures the *holy pond* of *Indradyumna*. As we hear from *Vyasa's* account in the **Mahabharata** king *Indradyumna* and the *holy pond* *Indradyumna* both are much older and more ancient than *Rishi Markandeya*. In fact king *Indradyumna* is the original founder of *Sri Jagannath*. This is the unanimous opinion of all scholars and literary historians without a shred of equivocation. But opinions vary with regard to king *Indradyumna*, his kingdom and tenure. According to

Brahman Purana king *Indradyumna* belongs to the *Satya Yuga*. Both the **Narada Purana** and the **Skandha Purana** endorse this fact. He belonged to the *Solar dynasty* and happened to be the *fifth incarnation* of *Lord Brahma* and ruled over *Avanti*. On the other hand, as per the **Vishnu Purana** king *Indradyumna* was of *Manu's* lineage and belonged to the *Solar dynasty* of the *Satya Yuga*. This is corroborated by yet another significant scripture **Neeladri Mahodaya**. As both these scriptures maintain, king *Indradyumna* ruled over the *ancient kingdom of Malav*, who was blessed by *Lord Visnu* Himself as He revealed before *Indradyumna* (in the guise of a *Sanyasi*) and gave him the message that *Madhava (Neela Madhava)* had descended on the *Neelachala kshetra* as *Purushottama*. As the sequence of events follow – King *Indradyumna* sent *Vidyapati* to track down *Madhava* in *Neelachala Kshetra*. Then *Vidyapati* had a chance meeting with *Savara King Viswavas*. He was blessed to have the *darshan* of *Madhava* there. Prior to that *Vidyapati* had got the *darshan* of *Madhava* in dream and received His blessings to go ahead on his mission. King

Indradyumna was apprised of this development. But when king *Indradyumna* arrived at *Neelachala Kshetra Madhava* vanished mysteriously.

Interestingly, no Oriya poet before *Sarala Dasa* mentions this episode of *Indradyumna*. According to *Sarala*, *Indradyumna* was the son of *Galamadhava*, the *Soma King*, who ruled over the *Sakalya Islands*. And *Indradyumna* himself ruled over *Kanchi*. More importantly, *Sarala* places king *Indradyumna* in *Kaliyuga* not in *Satya Yuga* as other ancient Sanskrit scriptures do. As *Sarala Dasa* elaborates, King *Indradyumna* built the *Jagannath* temple in *Kali Yuga*. And he mentions that the half-burnt corpse of *Sri Krsna* was being worshipped there.

Sree Jagannath as a Personality and Character:

The character of *Sree Jagannath* is portrayed in Sanskrit scriptures like *Skandha Purana*, *Brahma Purana*, *Brihad Naradiya Purana*, *Neeladri Mahodaya* and *Kapila Samhita* though, *Sarala Dasa* is the earliest and the pioneer in portraying *Sree Jagannath* in Oriya literature. He deviates from the Sanskrit scriptures in several ways and, often, very strikingly. For example, the concept that the

half-burnt or *unburnt remnants of Sri Krsna's corpse* is being worshipped as *Sree Jagannath* is entirely and exclusively *Sarala's* imagination. Let us now examine the similarities, parallels and differences of *Sarala* from the Sanskrit scriptures in the portrayal of *Sree Jagannath*.

According to **Skandha Purana** *Viswavasus*, the Savara King, worshipped *Neela Madhava*. King *Indradyumna* got this information from a *yogi* (who was on pilgrimage) and was instructed by the latter to look for *Neela Madhava* (who is none other than Lord Vishnu) in the *Purushottama Kshetra*. Soon king *Indradyumna* despatched a holy Brahmin in search of *Neela Madhava*. *Vidyapati* could somehow locate *Purushottama Kshetra* and was extended hospitality by a *Savara* called *Viswavasus*. By his help *Vidyapati* could reach the *Neelagiri* (the abode of *Neela Madhava*), but was shocked to find *Neela Madhava* vanishing from his abode. But soon *Narada* was gracious enough to appear before *Vidyapati* and assure him that the Lord would soon manifest Himself in His Quadruple form (*Chaturdha Murti*) as *Daru* and reveal Himself to *Vidyapati*. Further,

Narada revealed the fact to *Vidyapati* that the hair of the Lord (Whom King *Indradyumna* had seen in dream) had taken the form of a tree. *Narada* instructed *Vidyapati* to get that tree, make the image of the Lord and to worship. Accordingly, with a lot of excitement and jubilation king *Indradyumna* brought that tree and put that on a holy platform. Then he thought about making the image from that wood.

As the **Vishnu Purana** relates, the king of *Malava*, *Indradyumna* (of *Satya Yuga*) came to *Purushottama Kshetra* to worship the Lord with the conch, the disc, the mace and the lotus (lord *Vishnu* obviously). But at *Yama Raj's* entreaty, the idol of lord *Vishnu* was covered up with sand. Hence it was not visible. When king *Indradyumna* couldn't see any idol he thought of building a temple over there. His idea was that if a temple was built lord *Vishnu* might manifest Himself. The king was particularly worried about the nature of the idol he would make to adorn the newly built temple. He fasted for full five days and nights with all rituals and single-minded devotion. At the end of the fifth night Lord *Vishnu* appeared in his dream and instructed King *Indradyumna* that at sunrise he

must go to the sea where he shall find an island full of greenery. He must go alone with an axe through the foamy waves of the sea into the island where he shall find a tree. He must fell that tree and make the idols out of that wood. The king did exactly as he was instructed. Thus in **Brahma Purana** there is no mention of *Neelagiri*, *Neela Madhava*, *Vidyapati*, *Viswavasus* etc. as they figure in **Skandha Purana**. Similarly in **Padma Purana** there figure *Purushottama* and *Neelagiri*, but both *Sree Jagannath* and King *Indradyumna* don't. In **Neeladri Mahodaya** there is the mention of King *Indradyumna*. Here we find an account very much like that of **Skandha Purana** how *Narada* appeared to king *Indradyumna*, indicated him about the lord *Madhava* existing in the form of *daru*, then the king (*Indradyumna*) organizing an *Aswamedha Yajna* and bringing the *daru* from the sea-coast and putting them on the holy platform specially constructed for the purpose. Besides, both *Vidyapati* and *Savara* king *Viswavasus* do figure in it.

But interestingly, the account of *Arjuna* consigning the unburnt or *half-burnt remnants of the corpse of Sree Krsna* to the sea, *Jara*

Savara being instructed by *Sree Krsna* to worship that and *Jara* seeing *Lord Vishnu* with that in his dream, his shifting of the idol to the *Dhauri Hills* and laying that under the *Agra tree* – the entire dramatic sequence of events that we get in Oriya **Mahabharata** is the product of *Sarala's* rich and powerful imagination. No other Sanskrit scripture corroborates that.

Besides, as *Sarala* mentions, king *Galamadhava* of *Kanchi*, a devout worshipper of Lord Vishnu, used to see the Lord reflected on the water in his Palm (*Chalu*) every morning after his bath. But he could no longer see that after the demise of *Lord Krsna*. When message reached the king about *Arjuna* consigning the *unburnt remnants of Sree Krsna's corpse* into the sea, he promptly sent people to locate the *corpse*. To the south a Brahmin was despatched whose name was *Vasudeva*. He somehow reached the hamlet where *Jara Savara* was staying. Then he got closer to the only son of *Jara* and with his help *Vasudeva* could know the location where the Lord was being worshipped. *Jara* vividly narrates how *Jara* blind-folded the Brahmin boy *Vasudeva* and took him to the secret *hide-out* where he worshipped the Lord. The

Brahmin boy acted smart. He went on dropping corn seeds all the way and thus could finally trace back the route to the Lord's place of worship. *Galamadhava*, the king, was duly intimated. But when the king arrived at the place following the track marked by the freshly sprouted corn he found no idol nor any trace of the Lord. Out of anger and frustration he massacred all the *Savaras*. Later on, as the Lord desired to stay among the *savaras* on the *Dhauri Hill* and so instructed the king, *Galamadhava* shifted the Idol of Lord Vishnu to *Neelagiri* and started worshipping Him there.

Moreover, as *Sarala* narrates, *Jara Savara* was camping near *Konark* on the East Coast in search of the *unburnt remnants of Sree Krsna's corpse*. *Indradyumna*, the son of *Madhu Kesari*, the king of *Virata*, had heard about the Lord residing in *Neelagiri*. He came over there and built a temple with the help of a Brahmin called *Vishwvasu*. But as he had no idea where the *unburnt remnants of Lord Krsna's corpse* lay he was perturbed and impatient. At this point the king met *Jara Savara* and enquired about that. *Jara Savara* could know in his meditation that in *Kali Yuga* the

Lord would incarnate Himself as Buddha and He would appear in *Neelagiri*. Further, he would change his form in the *Rohini Pond* and take up His new form as Buddha. And his *unburnt corpse* would serve as *Daru*. This account was given to the king by *Jara Savara*. Both king *Indradyumna* and *Jara Savara* came to *Neelagiri* together. When they approached the *Rohini Pond* they could see a giant eighteen foot tall *Daru*. *Jara* could explain and convince the king that the same was the *unburnt remnants of Lord Krsna's corpse*. With all his royal effort the king couldn't simply lift the *Daru* out of the pond. The king was disheartened and went to a deep sleep while meditating the Lord. Lord *Krsna* appeared to the king in dream and said that only *Jara Savara* and the Brahmin *Vasudeva* both could lift the *Daru*. Next morning the king did as he was instructed. And the *Daru* was out in no time. Then the king entrusted *Jara* the job of making the idols.

Making the Idols:

Many a Sanskrit Scripture features the making of the Idols for the temple built by king *Indradyumna*. According to **Skandha Purana**, after *Indradyumna* got that tree from the Island Lord Vishnu

appeared to him in his dream and revealed Himself. And Indradyumna was instructed to make the Idols out of that wood. Further, the Lord Himself came in the form of an old carpenter and took the responsibility of carving out the idols. As this old carpenter (the Lord Himself in disguise) advised, he was put in a closed chamber alone for fifteen long days. And inside, the Lord carved out His own image on the wood that king Indradyumna was instructed to bring from the Island. At the end of 15 days, the king got the door opened and was amazed to see the deities neatly carved out exactly as he had seen in his dream: *Sree Jagannath, Sree Balaram, Goddess Subhadra and Sudarshan* – the four deities adorning the *sanctum sanctorum* of the temple.

According to **Brahma Purana**, *Viswakarma* (the divine architect), as per the direction of Lord Vishnu carved out the images of *Balabhadra, Subhadra* and *Jagannath* (from the tree king *Indradyumna* had got from the Island) and embellished them with beautiful clothes and rare gems and ornaments. With great jubilation and fan-fare king *Indradyumna* got the images onto the holy platform and performed the inauguration ceremony. Later on he

constructed a great temple and shifted the deities over there. As regards the making of the idols **Brahma Purana** and **Narada Purana** both are unanimous. Only on the point of building the main temple both vary a little. **Narada Purana** doesn't subscribe to the view (as the case of the former) that king *Indradyumna* sought the help of the Kings of Kalinga, Utkal and Koshala while constructing the main temple. Since *Purushottama Kshetra* lies under the jurisdiction of both the states it is quite likely that king *Indradyumna* may have done that.

Yet another important Sanskrit text **Neeladri Mahodaya** gives an altogether different account of this episode of making the idols. As it says, king *Indradyumna* had one-to-one dialogue with *Narada* on the making of idols, but the latter couldn't properly grasp the matter nor could guide the king satisfactorily. At this moment, however, there was a revelation from the blue (*Sunyavani*): "Oh king, perform this act in strict privacy. Keep the divine tree on the holy platform and lock it from outside for fifteen days. Keep on playing bands and music outside and maintain the revelry. Place a carpenter inside. The Lord Himself shall make His own idol. See to it

that the sound of making the idol doesn't go outside." After getting this message from Heaven the king commissioned an old carpenter for the job. After fifteen days there appeared all the four deities (*Balabhadra, Subhadra* and *Sudarshan* with *Sree Jagannath* of course) on the holy platform, the *Ratna Vedi*. *Lord Jagannath* looked as blue as the clouds against the azure sky. A huge hood of a giant cobra adorned the crown of *Sri Balabhadra*, Goddess *Subhadra* radiated with her complexion of deep crimson, and *Sree Sudarsan* dazzled on the crest of a pillar.

All the ancient Sanskrit texts and scriptures acknowledge king *Indradyumna's* unwavering commitment to the task of making the Idols. While both the **Brahma Purana** and the **Narada Purana** mention about the making of only three idols; **Neeladri Mahodaya** speaks of four idols. And the **Skandha Purana** speaks of four idols (*Chaturdha Murati*) in a Square, while the **Brahma Purana** mentions three idols in a triangle and the **Neeladri Mahodaya** speaks of the deities *sans* hands and legs.

As *Sarala Dasa* narrates, after the descent of the Lord in the holy *Rohini Pond* in the form of *Daru*, He

was taken out by the Brahmin *Vasu* and the *Savara Jara* to the plain. And the divine architect *Viswakarma* himself and *Jara* both joined together to carve out the idols. As per the instruction of *Viswakrama* all the doors of the temple were shut till the end of the work. When no noise was heard from inside, after fifteen days the king sensed something wrong and asked his men to open the door. Lo! There stood the half-built images of the three deities on the holy platform in the sanctum- sanctorum of the temple. Since then the three deities are being worshipped in *Sree Mandir*. As *Sarala* further explains, *Sree Jagannath* is Lord *Vishnu*, *Sree Balabhadra* is *Rudra* or *Shiva* and Goddess *Subhadra* is *Brahma*.

In this context *Sarala* has introduced a couple of innovations from his rich imagination. *Savari Narayana* being worshipped prior to *Sree Neela Madhava* by the *Savaras*; the surfacing of the unburnt remnant of *Krsna's* corpse as *Daru* in the *Rohini Pond*; the Lord assuming His incarnation as *Buddha* and being worshipped in *Neelagiri* are a few such examples from among the many that *Sarala's* brilliant vision added to *Sree Jagannath* culture and to the myths and legends of Hinduism. We never find the source of all

these in any Sanskrit text or scripture. Thus we have reasons to believe that all these are the offshoots of *Sarala's* incisive mind and dazzling originality. However, on the point of the idols *Sarala* subscribes only to the making of three deities, never four as we find in some Sanskrit texts. Here *Sarala* corroborates the idea put forward in **Neeladri Mahodaya** that the three deities remain incomplete, without legs and hands, while both **Skandha Purana** and **Brahma Purana** give the account of the deities as magnificent and incomparable in their look and luster.

The worship of Vishnu and Shiva (Hari Hara):

According to **Brahma Purana** *Vishnu* and *Shiva* are one and inseparable. *Purushottama Kshetra*, as it were, is treated exclusively as a shrine of Lord *Vishnu*. At the time of deluge, *pralaya* or the apocalypse the most ancient sage *Markandeya* prayed to Lord *Vishnu* (in His supine posture) to make the *Sree Kshetra* a unique shrine with the integration of both *Shiva* and *Vishnu*. Lord *Vishnu* appreciated and granted such a prayer of sage *Markandeya* and since then *Purushottama Kshetra* has exhibited a **unique fusion of Hari-Hara** or **Vishnu and Shiva**. A temple

was specially built for *Sree Markandeswara (Shiva)* at Lord *Vishnu's* instruction and a lake to its north (after the name of sage *Markandeya*) was also created as one of the holy shrines.

As we know from the pages of history, the 12th century king *Vaidyanath* had built a common temple (for both *Vishnu* and *Shiva*) called *Shobhaneswar*. Though this is basically a *Shiva* temple we find scores of *Vasudeva* Idols in its premises. Again, *Bhubaneswar* being the *Ekamra Kshetra*, basically a *Shaiva Shrine*, we locate here the famous 13th century *Vasudeva* temple (*Ananta Vasudeva*) in which *Sree Balarama*, *Sree Krsna* and Goddess *Subhadra* are being worshipped. According to the historian *Sterling* the three deities stand for *Vishnu*, *Shiva* and *Durga* respectively. This is a clear indicator that long before *Sarala Dasa* there was a concerted effort to bring about a fusion or integration between the *Shaivites* and the *Vaisnavites*. As we have already discussed, *Sarala Dasa* visualized *Sree Balabhadra*, Goddess *Subhadra* and *Sree Jagannath* as *Shiva*, *Brahma* and *Vishnu* respectively. When *Vishnu* decided to make *Neelagiri* His abode during *Kali Yuga* both

Brahma and *Shiva* wished to be with Him and *Vishnu* too agreed to it. *Sarala* adds yet another episode that explains *Brahma*'s change of form into *Subhadra* under a spell of Curse. However, *Brahma*, *Vishnu*, *Maheswara*: the trinity gets wonderfully projected in the epics of *Sarala Dasa*, the **Mahabharata**.

The Car Festival (Ratha Yatra):

The Car Festival of *Lord Sree Jagannath* is now famous all over the world. Presently, more than twenty American and European countries celebrate the Car Festival with great devotion and fervor. In the Hindu pantheon chariot takes a significant position. It often refers to Body or Corpse. Many a major Sanskrit scripture refers to the seven vivacious horses driving the *Sun's Chariot*. This is corroborated in the *Vishnu canto* of **Skandha Purana**, **Brahma Purana** and **Narada Purana**. Further, all the above three scriptures are unanimous in their assertion that seeing lord Jagannath on the Chariot brings incredible blessings to a mortal that can lift one to the zenith of a spiritual journey, the *Baikuntha*, the very abode of Lord *Vishnu Narayana*. Both

the **Padma Purana** and **Neeladri Mahodaya** vividly portray the glories of *Ratha Yatra*, *Gundicha Yatra* or the Car Festival. *Sarala Dasa*, in his epic, draws an elaborate picture of Gundicha Yatra. *Sudeshna*, in the course of narrating her previous birth, mentions *Indradyumna* and *Gundicha*. *Sarala* clearly mentions that *Sri Krsna* had promised *Bibhishana* to give His darshan as Buddha on the Chariot (*Ratha Yatra*). *Sarala*, in determining the day and timing of *Ratha Yatra*, follows **Skandha Purana**.

Ratha Yatra is otherwise known as *Gundicha Yatra* after the name of the Queen of King *Indrayumna*. *Sree Jagannath* leaves *Sree Mandir* and goes to the temple of *Sree Gundicha* where He spends seven days. Hence *Ratha Yatra* is otherwise and very rightly called *Gundicha Yatra*.

Pushyavisheka : As **Skandha Purana** puts it, *Sree Jagannath* takes a holy bath when there is the conjunction of *Pushya Nakshatra* with *Pushya Purnima*. On this occasion, besides all types of delicacies the kings take holy bath and observe certain rites. According to *Gadadhara Paddhati*, on the occasion of *Pushya Nakshatra* it is

desirable to give away new clothes to the Brahmins, put on new clothes and enjoy delicious ghee based food.

Sarala Dasa gives an elaborate account of *Sri Krsna's Pushyavisheka* that fell on the day of *Dhanuman Purnami*. At the command of *Sree Jagannath Akrura* had brought *Arjun* and *Subhadra* to *Dwarikapuri*. That occasion is commemorated by poet *Sarala Dasa* as *Rama Avatara Abhisheka* or *Sree Jagannath's Pushyavisheka*.

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Integrated Farming System for Sustainable Livelihood : A Success Story of a Tribal Farmer

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Talajang village in Tarangada G.P. of Gumma Block in Gajapati district is 16 km away from Parlakhamundi. In this village 36 families are residing and all are Lanjia Saura tribe (Particularly Vulnerable Tribal Group). Though this village is nearer to the town Parlekhamundi, they are not having basic amenities. People are suffering chronically from food security and malnutrition problems.



Cowpea field of Majish Gomango

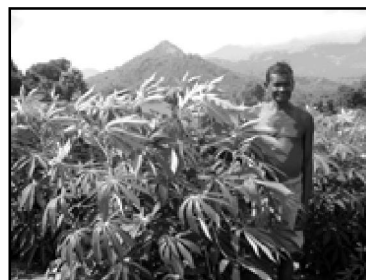
Orissa Tribal Empowerment and Livelihoods Programme (OTELP) has selected this village for holistic development with the support of FNGO CCD. Earlier in this village farmers were growing paddy and some minor millets under rain-fed conditions. No irrigation facility was available for cultivation. Women folks have to go 3 km for fetching potable water. During rainy season this becomes difficult and dangerous.

Realizing the needs, OTELP has planned systematically to improve the livelihood of the tribal people. The first step initiated was constructing check dam in Devagiri Nala. They have



Tissue culture banana and Yam intercropping

constructed 5 check dams and 1500 m field channel for storing water and irrigation. They also constructed gravity flow water supply for drinking water as well as vegetable cultivation from the surplus water. Land development like loose boulder structure (LBS) and gully control measures were also made in this village. About Rs.25 lakhs has been spent by the villagers from OTELP funds for land and water management.



Tapioca field of Majish Gomango

OTELP also introduced crop diversion programme for increasing productivity and income. Improved and high yielding varieties of runner bean, ragi, paddy, pigeonpea, kharif tomato, yam, tapioca and maize were introduced in this village. Farmers started irrigation in the kharif crops during dry spell. Rabi crops were also taken in limited area of about 10 acres (Sun flower, groundnut, horse gram and vegetable).

Shi Majish Gomango, a poor tribal farmer usually



Majish Gomango in his Ragi field

grows paddy and minor millets in his land of 2.5 acres. Most of the time crop failure occurs due to terminal moisture stress and he was getting very low yield. He was struggling to get one square meal every day.

After development of irrigation facilities and training on integrated crop management practices through OTELP, he started growing more number of crops in his available land along with some poultry. He has developed his own integrated farming system which fetches him high income and food security. He is one of the progressive farmers in his village. He has been awarded as a best farmer from the district administration and also

given prize by Honorable Chief Minister of Orissa. The successful farming system model and his traditional model were discussed below.

The integrated farming system model consists of field crops (Rice, groundnut, maize, pigeonpea and ragi), horticultural crops (Yam, banana, tapioca and vegetables), vermicomposting and poultry (Banaraja breed). Integrating all these components he enhanced the productivity as



Vermicompost pit

well as the profitability as compared to the conventional farming system. By adopting this farming system module, Majish Gomango earned 7 times higher net monetary return (NMR) as compared to



Banaraja chicks reared by his wife and daughter-in-law

traditional method in 2008-09 as depicted in the Table 1 and 2. The benefit cost ratio of integrated farming system model is 2.70 whereas in traditional system it was 2.08 only. Further sustainability was found in the integrated farming system model. To enable this farming module, Majish cultivated paddy in SRI method, ragi in line sowing, groundnut and pigeon pea through ICRISAT interventions, yam and tapioca through the guidance of regional centre of CTCRI, Bhubaneswar and tissue culture banana as demonstration, vermicompost unit from Govt. Agriculture Department and reared Banaraj chicks by taking loan from Rural financial services under OTELP.

Table 1. Integrated farming system followed by Majish Gomango

Components		Area (acre)	Expenditure (Rs)	Return (Rs)	NMR (Rs)	B-C ratio
Crop components	Paddy(SRI)-fallow	1.2	4600	14,400	9800	3.13
	Ragi-horse gram	0.5	1400	3200	1800	2.28
	Ragi+Arhar	0.3	740	2100	1360	2.83
	Maize-horse gram	0.2	1050	1800	750	1.71

Horticulture	Groundnut	0.1	570	1540	970	2.70
	Tissue culture					
	Banana	0.10	2230	5600	3370	1.67
	Yam	0.1	1540	3400	1860	2.20
	Tapioca	0.2	1860	4070	2210	2.18
	Runner beans-Brinjal	0.2	3200	10,700	7500	3.34
Poultry	Banaraja	30nos	1800	7300	5500	4.05
Vermicompost	Compost	1no	3000	5200	2200	1.33
Total			21990	59310	37320	2.70

Table 2. Conventional cropping system followed by Majish Gomango

Components		Area (acre)	Expenditure (Rs)	Return (Rs)	NMR (Rs)	B-C ratio
Crop components	Rice-fallow	1	2600	4300	1700	1.65
	Ragi+Jowar+ minor millets+					
	Arhar+Suan+					
	cowpea	1.5	1200	3300	2100	2.75
	Runner bean	0.4	1200	2800	1600	2.33
Total			5000	10400	5400	2.08

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Enhancement of Crop Production Through Bee Pollination

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Intensification and diversification are the present pressing needs for the sustenance of Indian agriculture and are likely to be vigorously followed in future in order to support the burgeoning population. Bees are the important components of agro-ecosystem as they provide free ecosystem services in the form of pollination which not only enhance the productivity of agricultural crops but also help in conservation of biological diversity through propagation of wild flora besides, providing honey and other hive products. Apiculture (Beekeeping) as non land based income and employment generating activity

is fast becoming a prime component of present day strategies for integrated rural development and off farm employment.

Pollination is a simple process involving transfer of pollen from anthers to the stigma of the same or different flower. In several cross pollinated crops, external bio agents are required to accomplish this process. Cross pollination of entomophilous crops by honeybees is considered as one of the effective and cheapest method for triggering the crop yield both qualitatively and quantitatively. It has been reported that there are more than 25000 described species of bees in the world and account for 65% pollination of various flowering crops. Primarily two honey bee species viz., *Apis cerana indica* and *Apis mellifera* have been successfully domesticated and practices for their management for pollination of crops have been standardized for many crops. Being the pollination service provider bees contribute handsomely in



enhancing the productivity and production of cross as well as self pollinated crops through efficient pollination in an inconspicuous and silent manner.

Some facts about bee pollination:

- * More than 50% of the existing species of plants propagated by seeds are dependent upon insects for adequate pollination. .
- * Only 15% of the 100 or so crops that feed the world are pollinated by domestic honey bees while 80% are pollinated by wild bees and other wild life.
- * Value of additional yield obtained due to bee pollination alone is 15-20 times more than the value of all the hive products put together.
- * The total value of pollination services rendered by all insects globally comes in excess of 100 billion US dollars annually (2003 valuation).
- * In India 50 million hectares of land is under bee dependent.
- * It has been estimated that bees are gainfully tapping only about 1/4th of the available floral resources of the country.



- * Of the 90% of flowers which are cross pollinated, 85% depend upon insects for pollination.
- * Being a mega diversity country there are about 1000 species of bee forage plants offering rich food to all the four important species of honey bees.
- * The estimated losses in India due to complete absence of bee pollination has been measured to be somewhere between Rs.10,000 to Rs.55,000 per hectare in some crops.

Advantages of bee pollination:

Honey bees are the most efficient pollinators of several agricultural, horticultural, silvicultural, fodder and wild plants because of their following characteristics:

- body parts are specially modified to pick up many pollen grains,
- flower fidelity and constancy,
- potential for long hours,
- maintainability of high populations as and when needed,
- adaptability to different climates and niches,
- through micromanipulation of flowers,

Qualitative and quantitative changes in crop plants due to bee pollination : As a result of cross pollination by bees, somatic, reproductive and adaptive heterosis or hybrid effect occur in plant progeny. Such hybrid effect brings the following qualitative and quantitative changes in plants:

- Ø Stimulate germination of pollen on stigma,
- Ø Increase viability of seeds, embryos and plants,
- Ø More nutritive and aromatic fruits,
- Ø Stimulate faster growth of plants,
- Ø Increases number and sizes of seeds and yield of crops,
- Ø Increases nectar production in the nectaries,
- Ø Increases fruit set and reduces fruit drop,

- Ø Enhances resistance to diseases and other adverse climatic conditions,
- Ø Increases the oil content in oil seed crop.

Increase in yield due to bee pollination: It has been established through research that , installation of 3-5 bee colonies of *Apis cerana indica* / acre of crop increased the seed yield in sunflower by 79%, mustard by 55%, niger by 33%, sesamum by 15%, safflower by 64%, cotton by 18%, litchi by 20%, coconut by 40%, and gourd crops by 20%.

Management of bee hives for pollination: Honey bee colonies used for pollination require a certain minimum management besides protecting them from diseases and natural enemies.

a) Strength of colony: Large and stronger colonies (6-7 brood frame) are four to five times better pollinators than smaller and weaker ones as it has greater foraging bee population at all the times . There should be enough adult bees to fully cover 8 frames and a young prolific queen. A hive used for pollination should contain enough honey and pollen stores.

b) Number of colonies required: The number of

colonies required for pollination of different cultivated crops depends upon the several factors like: density of plant stand, number of flowers per inflorescence, duration of flowering, strength of bee colonies and number of flowers per unit area. In general three colonies of *Apis cerana indica* and two colonies of *Apis mellifera* are required per hectare.

c) Time and placement of colonies : For better pollination, bee colonies should be placed in the field or orchard at night times when 10 to 20 per cent of the crop is in bloom.

d) Distribution of colonies in the field: Honeybees as a rule visit primarily those sources of nectar which are within 0.3 to 0.5kms radius from the apiary. The pollination activity diminishes significantly at a distance more than 0.5kms. The number of honey bees on the crop decreases with increased distance of the crop from the colonies and there is corresponding decrease in fruit set, production and productivity. For effective pollination *Apis cerana indica* hive should be placed singly instead of groups.

e) Attracting bee pollinators to a crop in bloom: Bees should be fed sugar syrup flavoured by the flowers required to be pollinated in order to attract large number of bees for effective pollination.

Protecting the bees from pesticide poisoning: Irrational and indiscriminate application of non specific broad spectrum pesticides give devastating set back to the non target useful fauna mainly pollinators and biocontrol agents. Various ways to reduce bee poisoning are:

Ø Persuade the farmers not to use pesticides or use selective pesticides that are less harmful to bees at recommended concentrations,

Ø Avoid the use of dust formulation as they are harmful to bees than spray formulation,

Ø Prior information about spraying would help in reducing poisoning of bees,

Ø Avoid spraying of pesticides during flowering of the crop and peak foraging time of the bees would help in reduction in the mortality of foraging bees,

Ø Spraying may be done in the evening hours when bees do not forage,



Ø Colonies may be temporarily shifted if heavy spraying schedule is fixed,

Ø If shifting of colonies is not possible, feed the colonies with 200ml of sugar syrup and close the entrance gate by using wire screen for the day of spraying.

Bee pollination in the context of agricultural development in Odisha: The salubrious climate and diverse bee flora of Odisha make the state paradise for apiculture.

Major bee flora are:

Agricultural crops : Niger, Sunflower, Mustard, Arhar, Sesame.

Horticultural crops : Litchi, Coconut, Guava, Ber, Drumstick, Citrus, Coriander.

Agro-forestry: Eucalyptus, Cashew, Bael, Silk cotton, *Sesbania* sp. Acacia, *Cassia* sp. Siris (*Albizia lebbek*), Arjun (*Terminalia arjuna*).

Forestry : Teak, Tamarind, Mahua, Amla, Sal, *Gravillea*

pteridifolia, Karanj, Palas, Sisoo (*Dalbergia sissoo*).

Potential districts for exclusively forest honey : Malkangiri, Nawarangpur, Nayagarh, Gajapati

Potential districts for forest honey and apiary honey: Kandhamal, Mayurbhanj, Sundergarh, Sambalpur, Ganjam, Kalahandi, Angul, Keonjhar, Rayagada, Koraput.

The state has an area of about 115 thousand hectares under fruit crops like mango, guava, citrus, litchi, ber, and coconut. Similarly, agricultural crops like arhar, sesamum, sunflower, mustard, and niger are grown over an area of about 526 thousand hectares.

Further, the crops needing pollination services of the bees are spread over an area of about 486 thousand hectares. At the minimum requirement of 3 beehives / hectare there is a need of 14.5 lakh colonies which is 25.3 times higher than the existing figures (i.e. 57,491) to exploit the flora simultaneously contributing to conservation of floristic diversity of the state. Thus, creating awareness supported by technical know how for expansion of bee keeping will not only add to the production of honey and other hive products of the state but also immensely to the productivity of the crops.

Conclusion:

Applied pollination, pollinator management, and managed pollination are the common efforts recently being practiced for maximization of production in cross pollinated crops and to bring the pollinator to the target crop. In view of great role of bees in pollination of various crops, they need to be conserved, augmented and supplemented with domesticated honey bees.

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His Excellency the Governor of Orissa Shri Murlidhar Chandrakant Bhandare at the Regional Meet on review of National Policy for Older Persons at SIRD, Bhubaneswar on 27.8.2010. Smt. Pramila Mallick, Minister for Women & Child Development is also present.

Khandabasa Jatra of Junagarh

Dr. Chitrasen Pasayat

The onset of autumn means homecoming of the mother goddess. She brings with her the aura of festivity and sensation of celebration. It is the time when people begin the preparation of Dasahara jatra all over the country. The worship of mother goddess in India is believed to be pre-Aryan in nature and origin as well. Its beginning is often traced back to the Rig-Vedic times. For some scholars, it can be traced back to pre-Vedic period or Indus valley civilization too.

As found elsewhere, an important feature of the local religious tradition of Kalahandi is also worship of goddesses in various forms. Each form celebrates a specific aspect of feminine energy and power. Each goddess of Kalahandi is associated with her own mythology and history.

Similarly, each goddess is perceived in terms of specific roles and appearances. Thus, we have *Lankeswari* of Junagarh, perceived as an omnipotent power capable of destroying enemies.

Traditionally, *Lankeswari* has been worshipped by the rulers of this area to defeat the forces of enemies. She is worshipped both by the caste Hindus as



well as the tribal people, moreover the common people of this area. Apart from the grandeur and splendor associated with her festival, preparations ahead of it are enough to envelop Junagarh in a combination of decoration,

illumination and the fragrance of mouth-watering delicacies.

Junagarh is situated on the bank of the river Hati. It is about 25 kilometers from Bhawanipatna on the Bhawanipatna-Jeypore road. The literary meaning of Junagarh is old fort or old capital. In the past, Junagarh was the capital of Kalahandi. It was the seat of the Naga rulers up to about 1850. There is, however, no trace of this old fort or palace. One finds only the remnants (Senapati and Kuanr, 1980: 448-449). Previously, the modern Junagarh was known as Kalahandinagar, which is evident from the "Junagarh Dadhivaman Temple Inscription" of 1718 (Senapati and Kuanr, 1980: 41).

Even earlier, it was known as Junabali or Jenabalipatna. The word Junabali is derived from two words namely 'Jena' which indicates human being and 'Bali' which means sacrifice. Thus, it was so called for the reason that, human sacrifices were occasionally offered to Lankeswari Devi of Junagarh (Senapati and Kuanr, 1980: 53).

The worship of female energy i.e. *Sakti* in its various deified forms is a pan-Indian religious practice. The idea and

concept of *Sakti* is normally supposed to be a part of the tradition of Tantra. *Khandabasa Jatra* at the Pitha of *Lankeswari* Devi in Junagarh in the month of *Aswina* reminds us by and large this aspect of *Sakti* worship. Of course there is no denying that, *Sakti* worship has been assimilated into the Vedic and then into the Saiva, *Vaishnava* and even Buddhist religious rituals.

Of course, in course of its development *Saktism* has been flourished as a separate stream of religious worship. *Khandabasa Jatra* at *Lankeswari Pitha* of Junagarh is an important festival of Kalahandi district in the month of *Aswina* (September-October). Junagarh is situated on the bank of the river Hati. Kalahandi was a princely state during the British rule. After independence, it merged with the state of Odisha on 1st January, 1948. However, Junagarh was the capital of Kalahandi till 1850. Raja Fate Narayan Deo shifted his capital to Bhandesir Patna i.e. the present Bhawanipatna in the year 1850.

Lankeswari is the presiding deity of Junagarh, which is the old capital of Kalahandi. As per the tradition, she is a *Pouranic* deity. In

Tretaya Juga, *Lankeswari* was the protector of Lanka, the kingdom of Ravana. She was known as *Lankini* and *Lanka Devi*. It is pertinent to mention here that, *Lankeswari* is worshipped in Sonepur as well. She was the presiding deity of Sonepur during the reign of Chindakanagas. Notably, a whirlpool of Mahanadi is also called *Lankeswari darha*.

The image of *Lankeswari* deity is carved in black chlorite stone measuring 32" by 16". The iconographic description of the idol given by the noted historian Jitmitra Prasad Singh Deo (1987:316) is quite interesting. It is a four armed idol sitting on Padmasana. At the first sight, it appears to be a Kali image for the reason that *Lankeswari* has her tongue spread out. But her iconic feature is of Kali synchronous with Visnu. She holds *Sankha* (conch) and *Chakra* (disc) in her upper left and right hands respectively, which indicates her *Vaisnavite* representation. Her lower right hand is in *Varada Mudra* and lower left hand is in *Abhaya Mudra*. She is worshipped with *Vana-Durga Vija Mantra*. However it is believed that, the image is different from any *Sakti* idol across the country. According to Singh Deo, this can be assigned to eighth

century AD. This shows that the religious faiths of Kali and Visnu worships were getting synchronization in West Odisha during Tantra period.

Lankeswari is the tutelary deity of a number of dynasties namely Chindakanaga, Ganga and Naga. One finds innumerable legends associated with *Lankeswari* Devi. It is said that, the Banka Paikas (soldiers), a warrior caste had brought *Lankeswari* from the south by the order of the king. It was a tradition generally observed in some cases that, the winning king used to bring the deity from the land of the defeated king as a mark of victory. It was regarded as an honour for the conquering king to carry the deity/deities from the conquered territory to install in his capital and kingdom.

As per the tradition, the Banka Paikas defeated the enemy and brought *Lankeswari* Devi to the capital city at Jenabalipatna i.e. Junagarh by beating of Ghumura. We find a similar legend in case of Bastaren Devi, who is worshipped in different parts of Bolangir district or the erstwhile Patna kingdom. She was brought from Bastar by Patna king after his victory over Bastar.

It is said that, human sacrifice was once prevalent in this *pitha*. It is also said that, the vanquished kings were brought and were sacrificed before *Lankeswari* Devi. It is believed that, as *Lankeswari* Devi was very much furious, the original idol was buried near *Dey-Muhan* in the confluence of *Bhatra Jor* and *Hati* River. Thereafter, a new idol of *Lankeswari* Devi was installed. However, brutal and cruel form of blood sacrifice, which was once common in this *Sakti Pitha*, is of the history now.

It is also believed that, *Lankeswari* Devi is treated as war goddess, who not only confers victory and success in the battle field but also participate in the war against the enemy as per the prevailing tradition. This reminds us the *Kanchi Abhijan* of *Purushottam Dev* who was helped by Lord *Jagannath* in the battle field. This also reminds us the episode of *Kalapahada*, who was successfully driven out by *Samaleswari* Devi and *Pataneswari* Devi from *Sambalpur* (Pasayat, 2003). It also reminds us a similar episode of battle between *Sonepur* and *Boudh*. It is said that, there was a battle between the *Boudh* king and *Sonepur*

king. The defeat of *Sonepur* was imminent. So, the king approached *Rampur Zamindar* under his kingdom for his help and cooperation. *Rampur Zamindar* surrendered before the goddess *Chandlipat* who assured him the victory of *Sonepur*. Next day

There are numerous folktales in the name of *Lankeswari* Devi. She is not only furious as a war goddess but also very much lively. People believe that, often she comes out from her temple in the form of a young beautiful girl and play with the young girls of the area. She participates in folk songs and dance with them. As per an oral narrative, one day when the priest arrived at the temple he found a *Chudiwala* (glass bangle seller) sitting outside. He told the priest that, a young girl from inside the temple purchased *chudi* and told him to get the payments from her father. He went into the temple and found the deity wearing new *chudis*. The priest could understand the mischief of the *Lankeswari* Devi and paid the price to the *Chudiwala*. It is said that, the priest expressed her annoyance for the mischief of the deity and soon the *chudis* fell down from the idol. This story reminds us *Pataneswari* Devi of *Sambalpur* who was also playing similar mischief (Pasayat, 2003).

The most important event of *Lankeswari Pitha* is *Khandabasa Jatra* on the night of *Mula-Astami* in the month of *Aswina*. After the *Gupta niti* (secret ritual), the two ceremonial swords of the deity are placed by the Raja of *Kalahandi* over two heaps of *arua chaul* (sun-dried rice) on both sides of the altar. As per the tradition, *Kalahandi Raja* performs this *niti* every year. The Raja belongs to the *Naga* dynasty. In other words, he becomes the chief *Purodha* of the *Khandabasa niti*. On this occasion, *Dakbunglow* of *Junagarh* becomes an integral part of this festival, when the Raja of *Kalahandi* comes to *Junagarh* and stays here for the purpose.

As per the convention, Raja of *Kalahandi* is greeted with traditional 'Ghumura baja'. He was accommodated in the *Dakbunglow* of *Junagarh*, which becomes the temporary residence of the Raja of *Kalahandi*. The priest of the *Lankeswari* temple takes out two swords namely '*Pata-Khanda*' and '*Sanguari*' (another sword) from the temple of *Lankeswari* and takes them to the residence (*Dakbunglow*) of the king. These two swords are washed in the courtyard of the *Dakbunglow*. This *niti* or ritual

of washing the swords is known as *Marjana*.

After the *Marjana* niti, the Raja enters into the Lankeswari temple for Khandabasa Puja. *Lagna* (time) and *Muhurta* (moment) are calculated by the priest. At that auspicious *Lagna* and *Muhurta*, first the king places sixteen *Kalasa* (earthen pitcher) and then places the two swords over rice on the right and left side of *Lankeswari* Devi. Then two *Dipas* known as '*Akhanda*' and '*Mahajoga*' are lit. After lighting the *Dipas*, flowers are offered and *Arati* is performed.

After the *Arati*, the ritual of animal sacrifice is performed. The priest of the *Lankeswari* temple dedicates these two animals – '*Pata Gadra*' and '*Maha-Pashu*' (buffalo) to the goddess. It may be noted that, the meaning of *Pashu* is animal and *Maha-Pashu* refers to buffalo. Subsequently, the '*Bok*' sacrifices these animals in the name of the goddess. The man who performs the ritual sacrifice of animals is called *Bok*. An old man says, "The animal sacrifice and even human sacrifice were taken resort to for fulfilling one's desires". After the puja, the general public is allowed to offer *Arati* and the puja is over.

Tantra seems to have been very popular in the *Lankeswari Pitha* right from the pre-medieval days. Common people believe that, the secret rituals are performed in the line of Tanta system. After the *Khandabasa* Puja, if the sword stands straight then the area is considered to be free from natural calamities. But tilting of any sword to any side signifies bad omen and it is believed to be a warning or forecast for any adversity and disaster for the area. However, *Khandabasa* festival is the beginning of the *Saradiya Mahotsav* in Junagarh and thereafter preparation for the *Mahotsav* starts.

After the *Khandabasa* niti, the king visits the temple of *Budharaja*. The Puja of *Budharaja* deity is held from *Mula-Astami* to *Maha-Astami*. The sword of *Budharaja* is placed by the king himself. The *Khandabasa* festival continues for 15 days. Ritual practice of animal sacrifice is prevalent in the *Budharaja* temple too. The priest of the *Budharaja* temple dedicates one '*Maha-Pashu*' to the deity and sacrifices it.

Truth is that animal sacrifice is prevalent. Whatever the truth, one should be able to accept it. Truth does not operate in a way to please one

and it reveals the facts of society and life in a given time and place. The ritual of animal sacrifice during *Dussehra* is not confined to *Lankeswari Pitha* of Junagarh or to any specific pocket of Kalahandi or Odisha. It is not a fiction. Of course, it is rampant in select Pithas or religious shrines. For instance, it is uncontrolled in Bhawanipatna during Chhatar Jatra and wild in Sulia Jatra of Bolangir, where thousands of animals are sacrificed on this occasion. They perform it simply to please and satisfy the celestial and supernatural power they believe so strongly.

It is being practiced because it has strong support from the people in general. There is no denying that, ritual of animal sacrifices pulls in enormous crowd. The reason is that, common people strongly believe in this ritual. They consider goddess desires them to do so. During my research work a very old woman said, "During '*Khandabasa Jatra*' animals are sacrificed precisely to appease *Lankeswari* Devi to get wishes fulfilled". This is why, perhaps, District Administration and even Government has not been able to do much to stop this practice.

After the "*Khapar-Chupa*" niti, the priest visits the

four Bhairabas and Mahamaya situated in four directions of Junagarh in a very colourful procession and performs puja there and then returns to the *Budharaja* temple. Thus, the *Khandabasa* festival is over in the mid-night of *Maha-Astami tithi*.

Budharaja, though is identified with Hindu deity Siva, is basically a tribal deity. Bhairaba is also identified with Siva. But, Bhairaba worship has some elements of Tantra. In view of this, *Khandabasa Jatra* highlights the tribal non-tribal interaction in Kalahandi in general and Junagarh in particular. Co-existence of both tribal and non-tribal elements, co-existence of Saivism and *Saktism* with Tantra are evident in *Khandabasa Jatra* of Junagarh, which is still a tribal dominated area of Odisha. Survival of Saivism, continuation of Saktism and persistence of Tantra in

Khandabasa Jatra has made this festival a unique one in the religious life of the people of Junagarh.

Due to outbreak of epidemic at Junagarh, the capital of the kingdom was shifted to Bhawanipatna in the year 1850. Manikeswari Devi was the presiding deity of Bhawanipatna. Consequently, Manikeswari Devi became the presiding deity of the Kalahandi Raj family. It is really an interesting development in the history of Kalahandi royal dynasty that, *Lankeswari* Devi has been replaced though she was the earliest tutelary deity of the Kalahandi Raj family. Nevertheless, she continues even today to be a deity of the masses. She is admired and revered. She is adorned and honoured as well. Also, she is feared by one and all in Kalahandi society. Even erroneously, people hesitate to vow (*Kiria*) in the name of *Lankeswari* Devi.

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Globalization of Education : As An Empowering Tool for Tribal Women

Archana Pattajoshi

“By sowing seed, you will harvest once. By planting a tree, you will harvest tenfold. By educating the people, you will harvest one hundred fold.”

-Kaun-tsu

The mechanism of development within a society owes its effectiveness to the levels of people's knowledge and awareness of various factors of development both inside and outside the social structure. In this regard education plays a major role in the process of development and for the spread of knowledge and awareness among the people. Margaret Mead also has emphasized the need of education for the people in under-developed

societies because education is related to socio-economic development. Bhatnagar found that education is for creating awareness, changing attitude, changing occupation, and many others.

In Independent India, the government is also committed to the idea that an important avenue to speedy development in education. For diversifying the tribal people to different occupations, it is imperative that they are educationally equipped to face the challenges. Apart from the fact that education promotes social mobility and widens the people's ability to plan their amelioration in a dynamic world, it also saves them from the sinister exploitative strategies of money-lenders who take advantage of the illiterate and gullible tribes by forgoing and tempering with the promissory notes.

GLOBALIZATION and DEVELOPMENT :

Globalization, as an economic, political and cultural phenomenon, has fundamental implications for the process of development and the role of education in that process. This is not only because it changes the nature of world markets and what it takes to be competitive in these markets, but also

because it changes the nature of the national state and the relations between states and other levels of governance (Robertson, et. Al., 2007).

Globalization changes the terms under which states and their economic actors engage in the global economy and thus the possible paths of development. These changes invariably imply different demands in terms of skills and knowledge and different possibilities for producing them. However, how we understand these changes, and their implications for the role of education in development, will depend crucially on how we understand the process of globalization.

Recent literature on globalization stresses the complex, uneven and often contradictory nature of the processes involved (Hay and Marsh, 2000). This is evident in many of the analyses, whether they relate to economic, political or cultural processes.

Thomas Friedman, the New York Times Columnist and Author of the anecdotal makes perceptive study of globalization. *The Lexus and the Olive Tree* (2000), captures many of the contradictions explored in the more scientific

literature, 'Globalization' he writes : 'is everything and its opposite. It can be incredibly empowering and incredibly coercive. It democratizes opportunity and democratizes panic. It makes the whales bigger and the minnows stronger. It leaves you behind faster and faster and catches you up faster and faster. While it is homogenizing cultures, it is also enabling people to hire their individuality further and wider. It makes us want to chase the Lexus Material Consumption more intensives than ever, and cling to our Olive Trees (i.e., security and identity) more tightly than ever. It enables us for each into the World as never before and it enables the World to reach into each of us as never before.' (P.406)

How we understand development in a globalizing World will, of course, depend critically on how we understand the process of globalization. At the most basic level, whether one perceives globalization to be broadly 'a good thing' for all nations or, on the contrary, a phenomenon which further enriches elites in the developed world at the expenses of the poorest states, will fundamentally affect how we assess the possibilities for 'positive' forms of engagement in the global economy on the

part of the less developed countries. Optimist will point to East Asia and China as demonstrating what can be gained from globalization by less developed countries and pessimists will remind us that most of the countries in Latin America and Africa have so far gained little from globalization and may even have suffered relative decline as a consequence. Some will take the more balanced view and agree with Nobel Laureate Economist Joseph Stiglitz that globalization is inherently neither good nor bad. It has the power to do enormous good... But in much of the world it has not brought comparable benefits for many, it seems closer to an unmitigated disaster' (2002 : 20). Other viewpoints also fundamentally affect how the process of development in a global era is understood.

EDUCATION AS AN EMPOWERING TOOL :

In Central India, the tribal people have been exposed to industrialization for the last four decades. Rich in mineral resources, these areas became the hub for installing massive industrial projects. In most cases the tribal people were forced to migrate from their traditional habitats to facilitate the emergence of

industrial towns. And in a number of cases, they returned to these towns to join the ranks of unskilled industrial workers.

SPIRIT OF UPWARD MOBILITY :

Association of the tribal people with industrial towns and cities inculcated in them the spirit of upward mobility. A mobility of this kind, however, was not unknown in their respective societies. But in towns and cities it was based on principles qualitatively different from those laid down in traditional social organizations. Moreover, mobility had economic implications. Being an excellent camel-healer or holding the status of an arbitrator in traditional council did not maximize the "life chances" of a person. Mobility, here, was exclusively rooted in states terms. Tribal hamlet is not feasible. The nearest regular school is far away for the children to attend it and return home the same day. That is why the Ashram schools are residential units providing free boarding to the pupils specially to the girls.

These schools are supposed to provide craft-based education, thus linking learning with productive activities. After finishing the

schools, the students resufficiently prepared to take up any of the craft-based vocations. Diversification is expected to result in this way.

But the evaluative studies of these schools present a different picture. The curriculum in Ashram schools is titled more towards literacy-based education. Thus, there occurs deviation from the specific character. These schools are supposed to take and they start resembling the regular schools. For any development process in any society education is considered an important indicator. Literacy percentage is the simplest and easily measurable component. The literacy percentage in India according to 1991 census is 52.11; 63.86 for males and 39.92 for females. The latest estimate of literacy according to sample survey in 1998 is 64.07 (NSSO). According to 1981 census, literacy rate of scheduled tribes was 24.52 for males and 8.04 for females; making a total literacy percentage (%) of 16.28 for the scheduled tribe population. It may be seen that the state of affairs is too far unsatisfactory.

The education of the children of tribal communities has been engaging attention of all planners as it is proving to be a hard core area in achieving

Universal Elementary Education (DEE). Many investigative studies have been carried out into the causes of such a poor state of affairs in the development of education of the tribal children.

Under Article 46 of the constitution, the government is committed to promote with special care the educational as well as economic interest of the weaker sections of the people in general and of the scheduled tribes and scheduled castes in particular. Considering this Directive Principle, a number of Schemes and programmes have been initiated or implemented, such as schemes of incentives, financial assistance, establishment of Ashram schools, establishment of hostels for boys and girls. However, my intention here is not to go into the details of these schemes except to refer wherever it is necessary.

The tribal traditions have been singularly devoid of literacy skill, though the same is not true in case of education. The result is that in the modern age when literacy has been recognized as an important tool of empowerment, the tribal society has been greatly disadvantaged and the tribal women is enormously handicapped. Being a woman,

she is already handicapped in Indian society, as all women are, in matter of education, and of economic independence. Again she comes from a tribal society, which is already a disadvantaged section, she is doubly handicapped.

In order to get a clear perspective let us look at the literacy figures. At the All India Level the literacy percentage among women, according to 1991 census, is 39.42 while among the tribal women it is only 14.5%.

According to the fifth All India Educational survey (1986) the Gross Enrolment Ratio (GER) of girls among the STs is 67.96 at Primary Level (Class I-V) as against 11.05 of the boy (ST) and 77.55 of the girls of all communities and 104.88 of boys (all communities).

Literacy among tribal women has been lagging behind all other sections - urban males, urban females, rural males, rural females, SC males (urban / rural), SC females (urban / rural) and tribal males. The girls education in tribal areas is another major empowerment need. As is evident from our above discussion the status of girls in household is rather dismal. The reasons for tribal girls non-enrolment and/or

drop-out from the school are many; her preoccupation in economic pursuits, whether visible or invisible, non-relevance of the learning experiences in the present day school to the needs of the tribal girls, modern education acting as deculturising agent/or alienating force in tribal societies.

Therefore, remedial action with regard to a complete overhauling of household in tribal areas is needed. The transaction methods including timing etc. have also to be geared to the needs of tribal girls and native approaches may have to be preferred, emphasizing, learning by doing rather than by teaching. There

is immense potential of innovative approaches because tribal and tribal girl's education is still is relatively a green area and can be improved only through globalization of education.

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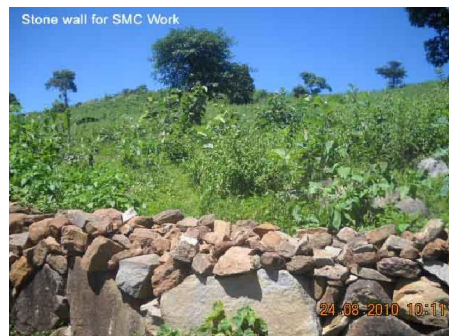
Hon'ble Chief Minister Shri Naveen Patnaik inaugurating Indoor Stadium and Art Gallery at Digapahandi on 9.8.2010. Shri Surya Narayan Patro, Minister for Revenue and Disaster Management and Shri Siddhanta Mohapatra, M.P. are also present on this occasion.

A Greener Bhubani

A Success Story of Convergence the MGNREGS and OFSDP Way

Gurbir Singh

Not so long ago, Bhubani, a regular tribal village some 30 kilometers away from the district headquarters of Paralakhemundi in the Gajapati district, had same old stories for a pen-happy NGO researcher who found enough materials for his write-up on unemployment and deforestation. The villagers practiced shifting cultivation in the nearby Bhubani Reserve forests till the MGNREGS and OFSDP schemes stepped in to intervene with their primeval life style for better.



The implementation of Forest Rights Act, 2006 was followed with the launching of O.F.S.D.P programme helped change the scenario for good, with icing on the environmental cake by the much required, much helping MGNREGS. The villagers, upon seeing reasons in form of awareness that came flowing in, opted in the Gram Sabha to ensure a Community Right over a patch of forest land covering 100 Ha. area, where previously they did Shifting Cultivation.



They were enrolled under MGNREGS and given job cards. Simultaneously an amount of Rs.2,29,365/- was sanctioned under the said scheme to construct a 0.5 km long and 1.0 meter high stone wall for soil and moisture conservation measures. It was also to minimize the biotic interference, increase soil moisture regime and ameliorate the environment hurt. While the villagers get employment under MGNREGS, they also render a very

active role in making successful the plantation and ANR programme taken up at the said forest under OFSDP by Forest Department.

Now luxuriant vegetations have come up on the area and the extent of soil erosion there has been checked to a considerable extent, ensuring alongside an admirable improvement in soil and moisture regime. So far 816 and 5242 man days have been generated through MGNREGS and O.F.S.D.P Schemes respectively which helped in two ways.

They ensured a sure wage employment and helped in the conversion of a degraded land into a good vegetal cover for a happier and greener Bhabani.

DIPRO, Gajapati, Paralakhemundi, Dist.- Gajapati.

Achievements of Women & Child Development Department During 2009-10

- 1.1. Women & Child Development Department was carved out of P.R. Department in the year 1995 with specific objective of implementation of programmes aimed at welfare of women and children in the State and implementation of different welfare schemes meant for persons with disability and infirm and indigent persons.
- 1.2. The flagship programme of the Department is the Integrated Child Development Services (ICDS) through which a whole array of services are provided to children up to 6 years of age, pregnant women and nursing mothers.

Special focus is given to children and women belonging to poor families with reference to their nutritional needs through Supplementary Nutrition Programme (SNP). Besides, a number of schemes aimed at providing food security and meeting the special nutritional needs of specific target groups like Mid-Day Meal (MDM) and Emergency Feeding Programme, Kishori Shakti Yojana, Nutrition Programme for Adolescent Girls are implemented by this Department.
- 1.3. Economic empowerment of women through formation of Women Self Help Groups and credit linkage with financial institutions is the hallmark of the successful programme “Mission Shakti”. The entitlement aspects of this population group are taken care of through intervention aimed at reducing Violence against Women. Provision of Short Stay Home supporting the efforts of law enforcement agency through counseling and shelter back up.
- 1.4. The Department operates programmes aimed at persons with disability. Besides coordinating the implementation of P.W.D. Act 1995, it supports their economic empowerment process through provision of loans from N.H.F.D.C. for self-employment and micro finance for the S.H.G. It also runs schemes for special schools, scholarship/stipend to students with disability and pension to severely disabled persons.
- 1.5. A host of social security programmes aiming at a safety net for the old, infirm and destitute are run by this Deptt. These include National and State Old Age Pension programmes (NOAP & SOAP), National Family Benefit Scheme (NFBS). Emergency Feeding Programme and Old Age Homes. This Department also takes up the programme of coordinating the efforts of NGO Voluntary Organisation and Aid Agencies working in the field of social welfare in the State.

Various Schemes – A Bird’s Eye View —

2.1. Integrated Child Development Services (ICDS) Schemes

The ICDS programme was launched in 1975. Now, all 314 blocks as well as 12 Urban areas of Orissa have been covered under ICDS programme by involving 60918 nos of Anganwadi Centres and 10216 Mini AWCs.

- 2.1.1 The ICDS scheme aims at improving the nutritional and health status of all children below 6 years of age, lay the foundation for their proper physical, psychological and social development, reduce the incidence of mortality, morbidity and malnutrition among children, improve the nutritional and health status of pregnant and nursing women and enhance the capability of the mother to look after the normal health and nutritional needs of the child through proper health and nutrition education. Besides the above, the scheme envisages the effective convergence of inter sectoral services in the AWCs.

- 2.1.2 ICDS, in brief, is a holistic programme for early childhood care and development. It addresses the related needs of the children, adolescent girls and women.

The services provided under ICDS through the large network of AWCs throughout the State are,

- i) Supplementary Nutrition
- ii) Immunization
- iii) Health check-up
- iv) Referral services
- v) Nutrition and Health Education
- vi) Pre-School Education

In addition to the above, there is coverage of other important supportive services such as safe drinking water, environmental sanitation, women’s development and education programmes.

The Total Budget Estimate during 2009-10 under ICDS (General) Scheme was Rs.33530.12 lakhs. The expenditure during the said year is Rs.22625.57 lakhs. During the current year, the Budget estimate proposed is Rs.45292.60 lakhs.

2.2. Kishori Shakti Yojana

This is a component of ICDS Scheme and is implemented to address the need of adolescent girls in the age group of 11 to 18 years. The intervention aims at improving the nutritional and health status of the girls as well as promoting among them awareness about health, hygiene, nutrition and family. The scheme is designed for adolescent girls who are vulnerable and need to be protected from the discrimination of educational opportunities.

Given the high prevalence Anemia among adolescent girls in the State, Iron Folic Acid (IFA) and deworming tablets are supplied to the adolescent girls through the Anganwadi Centres.

These girls are organized into groups called ‘Balika Mandals’ formed at AWC level for imparting simple and practical messages on preventive health, hygiene, nutrition and family life. All the

314 Blocks and 12 urban Local Bodies are covered under Kishori Shakti Yojana. During 2009-10, 20,20,445 girls have been enrolled.

SABALA (Rajiv Gandhi Scheme for Empowerment of Adolescent Girls), a merger scheme of NPAG and KSY is going to be implemented in the State from the current year after getting details of the scheme from GoI.

2.3. Other Nutritional Programme :

2.3.1 Supplementary Nutrition Program:

Supplementary Nutrition Program is a CSP Scheme in which the share of Govt. of India and State Govt. is 50:50. This program is being implemented through AWCs for 300 days in a year.

The scheme covers 49,08,801 nos. of beneficiaries for 2009-10 out of which 40,93,115 are Normal, Mild & Moderate category, 35,566 nos. are of Severely Malnourished category and 7,80,120 nos. are of Pregnant & Lactating Mothers category. As per the GoI cost norm, the above 3 categories of beneficiaries are being provided with supplementary food in the ration cost @ Rs.4.00, Rs.6.00 & Rs.5.00 respectively with effect from 01.10.2009. The above numbers of beneficiaries will be covered under the scheme for 2010-11. A sum of Rs. 15003.20 lakh has been provided in the On Account Budget 2010-11.

The details of budget provision, expenditure and surrender of funds during the year 2009-10 alongwith physical target and achievement under the scheme is as under:

Budget provision	Expenditure	Surrendered	Target of coverage	Achievement
42480.70 lakh	32185.78 lakh	10294.92 lakh	4908801	4908801



2.3.2 Emergency Feeding Programme:

The Emergency Feeding Programme is being implemented in 8 KBK districts under the Revised Long Term Action Plan (RLTAP). Under the Programme, old, infirm and indigent persons belonging to BPL households are provided food on each day throughout the year. The coverage is 2,00,000 under the programme.

Under the scheme, cooked meal is being provided to the beneficiaries through the Anganwadi Centres each day at the ration cost of Rs.5.50 per beneficiary per day. A sum of Rs.880.00 lakh has been provided in the On Account Budget of 2010-11. The above number of 2,00,000 beneficiaries will be covered during the year.

The details of budget provision, expenditure and surrender of funds during the year 2009-10 alongwith physical target and achievement under the scheme is as under:

Budget provision	Expenditure	Surrendered coverage	Target of	Achievement
2728.58 lakh	2464.18 lakh	264.40 lakh	200000	200000

2.3.3 Mid-Day-Meal (MDM) Programme :

The coverage under the scheme during the year 2010-11 is 40,00,000 Primary students reading in 47,780 schools & 17,00,000 Upper Primary students studying in 18,993 schools. Government of India have enhanced the ration cost under the programme out of which, the Central Govt. share for primary & upper primary students is Rs.2.02 and Rs.3.02 respectively. The daily ration cost for the primary & upper primary students is Rs. 3.30 and Rs. 4.92. Further, the Central Govt. provide rice @ 100gm & 150gm for primary & upper primary students and also bear the transportation charges from FCI to School point. They have also enhanced the honorarium of the cook-cum- helper @ Rs.1000/- per month which is effective from 01.12.2009. The State Govt's. share for payment of honorarium to cooks and helpers comes to 25%.

During the current financial year 2010-11, a sum of Rs.12793.61 lakh has been provided in the On Account Budget to cover the above number of beneficiaries.

The details of budget provision, expenditure and surrender of funds during the year 2009-10 alongwith physical target and achievement under the scheme is as under:

Budget provision	Expenditure	Surrendered	Target of coverage		Achievement	
			Pry	U. pry	Pry	U.Pry
45430.46 lakh	42356.98 lakh	3073.48 lakh	4000000	1700000	4000000	1700000

2.3.4 Nutrition Programme for Adolescent Girls (NPAG)

This pilot project was launched in the districts of Koraput and Kalahandi during the year 2002-03. 6 kg. of rice free of cost is provided to the adolescent girls whose body weight is less than 35 kg.

2.4. Social Security Schemes

Social Security Schemes extend assistance to poor households in the case of Old Age and destitution for provision of basic needs. The following Social Security Schemes are in operation in the State.

2.4.1 Madhu Babu Pension Yojana:

The State Old Age Pension (SOAP) Scheme was being implemented in the State w.e.f. 01.04.1975. Destitute elderly of 60 years of age and above, lepers with visible sign of deformity and widows irrespective of their age were the beneficiaries. Annual income of all the above categories were Rs.3200/- or less.

Later on the State Government has introduced “Madhu Babu Pension Yojana (MBPY)” by merging two pension schemes “Old Age Pension Rules, 1989” and “Disability Pension Rules, 1985” which came into effect from 1st January 2008.

This Yojana is to be administered in accordance with the provisions contained in the Madhu Babu Pension Yojana Rules 2008 for a better and smooth implementation in view of its expanded coverage in the State. All the beneficiaries with family income of Rs.12,000/- or less and disabled person without any income criteria are treated as beneficiaries under Madhu Babu Pension Yojana with effect from 1st January 2008.

The number of beneficiaries targeted to be covered under the scheme was 1408400 during 2009-10. The budget provision was made Rs.33801.60 lakh under the scheme. Out of this Rs.12000.00 lakhs was under State Plan and Rs.21801.60 lakhs Under Non-Plan.

2.4.2 Indira Gandhi National Old Age Pension (INGOAP) Scheme :

National Old Age pension (NOAP) scheme is the 1st component of 100% GoI assisted programme namely National Social Assistance Programme being implemented in the State since 15th August 1995. Under this scheme destitute elderly of 65 years of Age and above having no regular means of assistance are being paid with monthly pension at the rate of Rs.200/- P.M from 1st April 2006. For implementation of the scheme funds are being released by GoI in the form of Addl. Central Assistance (ACA) to be routed through the State Plan budget.

This NOAP scheme has been relaunched as Indira Gandhi National Old Age Pension Scheme by Government of India w.e.f. 19.11.07 where in the criteria for selection beneficiaries has been modified. As per the revised criteria all persons 65 years or above and who are below poverty line as per BPL survey of 2002 will be covered under IGNOAP as against the earlier criteria of destitute persons under NOAP. The total beneficiaries under these scheme is 6,43,400 as on 1.12.2006.

During December-2009 Govt. of India has allowed to the State Govt. to use BPL survey 1997 for identification of beneficiaries under IGNOAP. Govt. of India has also approved additional target of 5,49,776 under IGNOAP. The said target has been distributed to the districts. The total no. of beneficiaries under the scheme is 11,93,176.

The provision under SCP, TASP & Normal Sub-Heads of IGNOAP Scheme was Rs.25717.00 lakh for implementation of the Scheme in the Year 2009-10 under the State Plan Sector.

2.4.3 Indira Gandhi National Widow Pension (IGNWP) Scheme.

Govt. of India has launched the scheme during February-2009. Widows who are between 40-64 years of age and belonging to household below the poverty line will be eligible to get pension @ Rs.200/- per month. Govt. of India has approved a target of 3,06,923 beneficiaries for coverage under the Scheme. The target has been distributed to the districts.

Supplementary provision of Rs.1500.00 lakhs was made for implementation of the scheme during 2009-10.

2.4.4 Indira Gandhi National Disabled Pension (IGNDP) Scheme.

Govt. of India has launched the scheme during February -2009. Persons with severe or multiple disability in the age group of 18-64 years and belonging to a household below the poverty line will be eligible to get pension @ of Rs.200/- per month. 1,25,361 beneficiaries have been distributed to the districts.

Supplementary provision of Rs.700.00 lakhs was made for implementation of the scheme during 2009-10.

2.4.5 National Family Benefit Scheme (NFBS)

National Family Benefit Scheme (NFBS) is the second component of the 100 % Govt. of India assisted programme namely National Social Assistance Programme (NSAP) being implemented in the State since August, 1995. Under this Scheme, a lump sum financial assistance of Rs.10,000/- is provided to a BPL family on the death of its primary bread winner in the age group of 18-64+ years of age. Such assistance is paid to such surviving member of the household of the deceased who after local enquiry, is determined to be the head of the household. The household includes spouse, minor children, unmarried daughters and dependent parents. In case of an unmarried adult, the term household would include minor brothers/sisters.

For implementation of the Scheme, funds are released by the Govt. of India in the form of Additional Central Assistance (ACA) to be routed through the State Plan budget.

During 2009-10 Rs.2867.10 lakhs has already been spent toward 28671 beneficiaries.

2.4.6. Programme for care of Elderly

Four numbers of projects for the care of destitute elderly in the State are being operated in the State by different Non-Govt. Organizations with financial support of the State Government in W & C.D. Department as under.

Social Welfare Institutions run in the State with financial support from the State Government, Women & Child Development Deptt. by different NGOs.

District	Project Detail	Managing N.G.O.	Remarks
Jagatsinghpur	Old Age Home for 25 destitute elderly	Association for Social Reconstructive Activities (ASRA), CDA, Cuttack	Shelter, Nutrition, Med. care recreation facilities are being given to 25 no. of inmates.
Puri	Old Age Home for 25 destitute elderly	Patita Pabana Seva Sangha, Nimapada, Puri	Shelter, Nutrition, Med. care recreation facilities are being given to 25 no. of inmates.
Khurda	Old Age Home for 25 destitute elderly	OSDS, NIMITTA, BRIT Colony, Badagada, BBSR	Shelter, Nutrition, Med. care recreation facilities are being given to 25 no. of inmates.

-do-	Day Care Centre for 75 destitute elderly	IAS Officer's Wives' Association, Unit-8, BBSR	Nutrition, Med.care recreation facilities are being given to 75 no. of inmates
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2.5. PROGRAMMES FOR WOMEN:

2.5.1 Mission Shakti

Mission Shakti was launched in March-2001. Important objective of the Mission is to help capacity building of the existing as well as new groups to be formed to take up income generating and remunerative economic activities by providing them the necessary technical support for upgrading their skills and acquiring new skills through training, market linkages by involving other organizations like NFDC, ORMAS, TDCC etc for securing easy market ability of the products made by W.S.H.Gs credit linkages through some assistance and assistance from other financial institutions.

2.5.2 Seed Money for Self Help Groups.

During the year 2008-09 it was decided by the State Government to provide seed money @ Rs. 5000/- per Self Help Group for 100000 groups. For continuance of the said scheme an amount of Rs.3500.00 lakh is the budget provision for the Annual Plan 2010-11.

2.5.3. Support to MVSN for support to Mission Shakti and Mission Kshyamata and for Activities on prevention of violence against women:

The scheme was introduced during 2005-06. For the year 2010-11, an amount of Rs.50.00 lakh is the budget provision.

2.5.4 Managerial Subsidy to MVSN

The Mahila Vikas Samabaya Nigam is functioning with 21 sanctioned posts. The funds for meeting the salaries of the staff and contingencies for meeting the miscellaneous expenditure of the Nigam are being provided by the State Govt. in the shape of managerial subsidy. For the year 2010-11, an amount of Rs.51.50 lakhs is the budget provision for the Annual Plan.

2.5.5. Training Programmes of MVSN

MVSN undertakes various training programmes for upgrading of the skills and for capacity building for women, as well as for persons with disabilities in order to enable them to take up different sustainable income-generating activities. The expenditure on account of such training is met from the training grant received by the Nigam from the State Govt. The types of training programmes conducted are Entrepreneurship Development Programme, Managerial Development Programme, Training on marketing & Sales promotion, Business Orientation Programme for persons with disabilities and other special training programmes for women.

The Entrepreneurship Development Programme and Management Development Programmes are conducted for members of affiliated Societies of the Nigam and the numbers of Women's Societies at present are 196.

During the year 2010-11, there is a budget provision of Rs.5.00 lakh.

2.5.6. Hostels for working women:

The objective of this scheme is to provide cheap and safe hostel accommodation to working women living out of their homes. The target beneficiaries are working women / widows / divorcees / separated women and women whose husbands live out of the homes. They also include women undergoing training for employment and girl students studying in post school professional courses. Central Government sanctions assistance to Voluntary Organizations/ Local Bodies/Women Development Corporation/Educational Institutions and also State Govt. for construction of hostels for working women, this scheme is in operation since 1985.

In the Annual Plan 2010-11 there is a token provision of Rs.0.01 lakh.

2.5.7 SWADHAR

This is a new central sector scheme launched by Government of India in 2003-04. The targeted beneficiaries are women like destitute, widows, deserted by their families, women prisoners released from jail without any family support, women survivors of natural disasters having no body to fall back, trafficked women and girls rescued or run away from brothels or who are victims of sexual crime and disallowed by their family, women who do not want to go back to their family, women victims of terrorist violence and mentally deranged women.

Assistance is made available towards shelter, food, clothing, health care and counseling. There are 51 Swadhar Homes operating in the State.

2.5.8 Rehabilitation of Women in Distress:

The scheme is being implemented through six N.G.Os with financial assistance from Govt. The objective of the scheme is to come to rescue of women in distress and provide them training and support for their economic rehabilitation in society. 28 Rehabilitation Centres are operating in the State.

2.5.9 Short Stay Home :

This is a central sector scheme providing temporary shelter to women and girls in distress in Short Stay Home which are run by N.G.Os with grant-in-aid from Government of India. 36 Short-Stay Homes are functioning in the State.

There is Central Home for Women at Berhampur to rehabilitate women in destitute by way of providing training in different Vocational trades.

2.5.10. Mahila Vikash Samabaya Nigam (MVSN).

The Mahila Vikash Samabaya Nigam which is a women's Development Corporation under W & CD Department was established as the nodal agency for implementing schemes and programmes for the welfare / development and empowerment of women. The Mahila Vikash Samabaya Nigam in collaboration with ORMAS (P.R. Department Agency) has widened the scope of marketing the products of WSHGs through Pallishree Mella and "Sisir Saras". The Nigam provides funds for training of poor and needy women in traditional occupation for upgrading their skills for facilitating sale of their products. It is also functioning as State Channelising Agency for loans provided to the persons with disability under the loan assistance scheme of the NHFDC.

2.5.11. Providing Cycles to School-going ST/SC Girls.

The scheme was introduced during 2008-09 as it was decided to provide cycles to school-going ST & SC girls after Class-VII in scheduled areas and after Class-X in Non-scheduled areas. For the year 2008-09 a total amount of Rs.2841.64 lakh was provided towards purchase of cycles @ Rs.2600/- per cycle.

During the Annual Plan 2010-11, there is a budget provision of Rs.1170.46 lakh.

**2.5.12 State Commission for Women.**

This Commission is a statutory body constituted in June 1993 for protecting and safeguarding the rights of women.

2.5.13 Orissa State Social Welfare Board (OSSWB).

This was set up in 1954 with the objective of implementing and monitoring different programmes of the Central Social Welfare Board.

A large no. of programmes for women & children such as Education for women, Mahila Mandal, Crèche, Short Stay Home, Family Counseling Center and Working Women Hostel are financed by CSWB.

The establishment and administrative expenditure of the State Board is met 50:50 basis by the C.S.W. B and S.S.W.B.

2.5.14 The Dowry Prohibition Act, 1961

In exercise of the powers conferred by Section 10 of the Dowry Prohibition Act, 1961, the State Government have framed the Dowry Prohibition Rules, 2000. Government have appointed the Sub-Divisional Magistrates as the Dowry Prohibition Officers to hear complaints on dowry-related matters and take appropriate steps in accordance with the provisions of the law. Govt. have also constituted Advisory Board in each Sub-division to assist the Dowry Prohibition Officer (DPO) in discharging the functions under the law in dowry related matters. During the current year, steps have been taken to revamp the Boards to ensure that the Dowry Prohibition Officers' functions are carried out properly.

2.5.15 Stree Shakti Puraskar

Five National Awards known as "Stree Shakti Puraskar" have been instituted by the Government of India in the name of five eminent women in Indian History. These are conferred annually to honour and recognize the achievement of individual women who have under most trying and difficult situation fought for the rights of the women and triumphed.

2.5.16 International Women's Day:

The International Women's Day falls on 8th March which is observed in the State as "Shakti Divas" to mark the launching of "Mission Shakti".

2.5.17 Mahila and Shishu Desk

Government of Orissa has set up 'Mahila and Shishu Desks' in all the 537 Police Stations of the State to attend to the grievances relating to these two vulnerable sections. The officials attached to such desk have been sensitized about functioning of the Desk. For the year 2010-11, an amount of Rs.10.00 lakh is the budget provision.

2.5.18 Implementation of Domestic Violence Act 2005

The Protection of women from Domestic Violence Act 2005 came into force w.e.f. 26.10.2006 in the State. The Act is basically meant to provide protection to the wife or a female live-in partner from violence at the hands of the husband or male live-in partner or his relatives. It is a civil law aimed at providing relief to millions of women affected by physical, sexual, verbal, economic and emotional forms of abuse.

For implementation of the above Act, the State Government is required to appoint independent Protection Officers U/s. 8 of the Act and provide them with necessary infrastructure to enable them to work effectively. Further a wide publicity of the provisions of the Act throughout the State is required so that the women can avail its benefits and training of the Protection Officers, Counselors, Police and Judiciary officials are required for effective implementation. For the purpose, an amount of Rs.25.00 lakh is proposed for Annual Plan 2010-11.

2.5.19 Functioning of Gender Cell-

Main Objectives of Gender Cell are -

- To facilitate awareness generation on gender issues and promote gender sensitive programs, policies, laws and schemes.
- To create new databases and update the existing gender database.
- To set up an information network and to co-operate through it with interested organization at the local, national and international level.
- To undertake social research and policy analysis on problems and processes of gender development especially in the State of Orissa.
- To involve and enhance participation of key stakeholders in programs related to gender and development on a common platform.
- To link and facilitate the activities of Voluntary Organizations and other groups.
- To contribute to national policies and programs on gender and development.
- To conduct gender audit in related departments and prog.
- To design programs and monitor & technically backstop the relevant schemes/projects/programs.
- To channelize and coordinate the existing resources.
- To provide any other such services those are in furtherance of the above objectives of Gender Cell.

For the purpose, an amount of Rs.40.00 lakh is proposed for Annual Plan 2010-11.

2.5.20 Anti Human Trafficking Measures :

The problem of trafficking of women and children for the purpose of commercial sexual exploitation has assumed serious proportion in recent years. Commercial exploitation of women and children takes place in various forms including brothel based prostitution, sex tourism, entertainment industry and pornography in print and electronic media. In some cases the victims are taken to other states, while in some other cases, the trafficking takes place within the state. After careful consideration, the Government has decided this policy for combating trafficking of women and children for commercial sexual exploitation, including labour exploitation.

At the outset it was decided to set up an Integrated Anti Human Trafficking Unit in the office of the I.G. (Crime Branch), Commissionerate of Bhubaneswar — Cuttack, in the offices of I.G. (Rourkela), DIG (Sambalpur), DIG (Berhampur). Each IAHTU will be provided a consolidated grant of Rs.1,00,000/- (Rupees one lakh) for meeting the expenditures on contingency items which include non-expendable, expendable, and contingency items) on an annual basis from the budget of Women and Child Development Department. Hence, an amount of Rs.105.00 lakh is proposed for the Annual Plan 2010-11.

2.5.21 Aam Admi Bima Yojana

Aam Admi Bima Yojana is a Social Security Scheme by Central Government and State Government launched on 2nd October 2007. The scheme provides death/disability insurance cover to the head of the family or one earning member in the family of Rural Landless households. The total premium is Rs.200/- where Rs.100/- is paid from the Fund contributed by Government of India and kept with LIC and the other half (Rs.100/-) is paid by the State Government. Since 50% of the funds are to be contributed by the State Government, their support is essential for the successful implementation of the scheme.

For the Annual Plan 2010-11 an amount of Rs.500.00 lakh is proposed.

2.6. PROGRAMMES FOR CHILDREN:**2.6.1 Orissa State Council for Child Welfare:**

Orissa State Council for Child Welfare is recognized by Govt. of Orissa as a Nodal Agency in the State to co-ordinate Schemes/ Programmes / Activities relating to Children in especially difficult circumstances. It plays an important role as the scrutinizing Agency for Scrutiny of applications relating to 'Adoption' under the guidelines prescribed by 'Central Adoption Resource Agency'. The Deemed orphans are also scrutinized by the council. There are six Balashrams (Orphanages/Child Care institutions), nine Anganwadi Training Centres and 74 creche centers are being managed in the State under the supervision of the council. Grants-in-aid amounting to Rs.1.60 lakh per annum is being provided to the Council by the State Govt. in W&CD Deptt.

2.6.2 Scheme for welfare of Orphan and Destitute Children :

The objectives of the programme is to prevent destitution of children for which there is provision for Shelter / Nutrition / Health care / Education and Vocational Guidance for orphan and destitute children throughout the State. The orphan and destitute children in the age group up to

18 years (Boys) and up to 25 years (Girls) are covered. 5603 orphans are taken care in 86 orphanages in the State.

This scheme is a State Govt. initiative and is being implemented through N.G.Os.

An amount of Rs.750/- per inmate per month is being provided by the State Govt. for maintenance of the inmates in the orphanages.

2.6.3. An Integrated Programme for Street Children :

The objective of the scheme is to protect children from destitution and facilitate their withdrawal from a life on the streets. The target group of the programme are essentially children without homes and family support who are driven to the streets and are especially vulnerable to abuse and exploitation.

The scheme is covering 300 children receiving financial assistance from the Government of India. State Govt. in W&CD Deptt. monitors and supervises the programme and reports Govt. of India for continuation of the project. Now this has been merged with ICPS as Open Shelter in Urban and Semi-Urban Areas for children in need.

2.6.4 Implementation of the Juvenile Justice (Care & Protection of Children) Act, 2000 :

This is a primary law for the children in need of care and protection as well as development and rehabilitation of neglected and delinquent Juveniles and adjudication and disposal of certain cases against them.

The programme for juvenile justice endeavors to provide for full coverage of services envisaged under the Juvenile Justice Act so as to ensure that no child under any circumstance is lodged in prison, to bring in qualitative improvement in Juvenile Justice and to promote voluntary action for the prevention of juveniles, social maladjustment and rehabilitation of socially maladjusted juveniles. Thirty-one numbers of Shelter Homes have been established in the State according to the Juvenile Justice (C & P of children) Act, 2000.

2.6.5 ADOPTION:

The Supreme Court of India, in its landmark judgment in the case Laxmikant Pandey vs. Union of India directed that preference is to be given for finding a home within India for every orphaned child. The full development of a child's potential is possible only in the care of a family, and as far as possible, such a family should be from a similar cultural milieu. As a follow-up of the judgment, the Government of India in Ministry of Women and Child Development has framed detailed guidelines for In-country Adoption 2004 and Guidelines for Adoption of Indian Children 2006 for regulating inter-country adoption.

The Central Scheme of Assistance to Homes (Shishu Grehas) for infants for promoting in-country adoption is being implemented in the State. Grant-in-Aid is being provided by GoI to Non-Governmental Organizations for running these Shishu Grehas for promoting adoptions within the country. The upper ceiling of the grant-in-aid is Rs.6.00 lakhs for a Shishu Greha. Now this scheme has merged under ICPS as GIA to Specialized Adoption Agencies (SAAs). In Orissa, out of the 14 SAAs there are three Recognized Indian Placement Agency (RIPA) permitted to do inter-country adoption.

There is one Adoption Coordinating Agency (ACA) in the State to coordinate all adoption-related activities and identify and promote adoption of children who are legally free for adoption. The ACA is also required to create awareness among the general public on the legal aspects of adoption, the guidelines on adoption and the procedures prescribed by the Government of India as well as to supervise the activities of childcare institutions in this field so as to curb illegal adoptions. In case any information through the media or otherwise on child abuse etc is received, an enquiry is made by the W&CD Department or the ACA. 'Sanyog', an NGO at Cuttack has been nominated as the ACA in the State.

The State Government provides Rs.0.50 lakh as financial support to the ACA for this purpose. The State Council for Child Welfare is the Scrutiny Agency which scrutinizes and processes applications for adoption.

There is a State Adoption Cell in W&CD Department headed by Director, Social Welfare which monitors adoption-related activities. A State Level Executive Committee headed by the Secretary, W&CD Department also monitors / reviews the activities of all the Agencies working in this area.

2.6.6 CHILD LINE

'Child line' is a 24-hours toll free phone service for immediate care of the children in distressed situation. Any one can inform the news of a helpless child to the appropriate authorities dialing 1098. The basic objectives of the Child line Service are to respond to the needs of children in emergency situations and refer them to the relevant Government or Non-Government Organizations and to strengthen the support systems which facilitate the rehabilitation of children in difficult circumstances.

Child line Services are functioning in Bhubaneswar, Cuttack, Berhampur, Puri and Rourkela by renowned NGOs under supervision of the State Govt. Financial assistance for the said programme is being provided by the Govt. of India through Child line India Foundation (CIF) on recommendation of this Deptt.

2.6.7 Children's Home

According to the Juvenile Justice (Care & Protection of Children) Act, 2000, the Govt. have certified 46 child-care institutions as 'Children's Homes for reception of children under the category in need of care and protection during the pendency of their enquiry & subsequently for their care, treatment, education, training & development until further rehabilitations. Out of 46 Children's Homes, two are exclusively meant for girls.

2.6.8 Universal Children's Day:

Universal Children's Day every year is observed throughout the country on the 14th November, the birthday of India's first Prime Minister, Pundit Jawaharlal Nehru whose love for children is well-known. This day reminds us of our duties and obligations towards children and enables us to review the progress made in attaining the goals and strategies set by us in the area of child development. The day is observed annually in the State capital and other places with a variety of functions, festivities and celebrations.

2.7. WELFARE OF PERSONS WITH DISABILITY

2.7.1 Orissa Disability Pension Scheme (ODP)

The scheme is a State Government initiative introduced on the 2nd October 1984. Persons who are five years of age or above and are totally blind, orthopaedically handicapped, mentally retarded or affected by cerebral palsy, receive an amount of Rs.200/- per month as pension under the scheme. The eligibility is subject to an annual income of Rs.11,000/- or less. Now this scheme has been included in Madhu Babu Pension Yojana.

2.7.2 Special Schools for Children with Disability:

This is a State Govt. Scheme aimed at providing free education to visually impaired, hearing impaired and mentally challenged children in Special Schools having specially- trained teachers. Apart from 4 special schools (2 for the blind and 2 for the deaf) directly managed by State Govt. in School and Mass Education Deptt. Further 51 Social Schools are being run in the State by different agencies including non-Govt. organizations with grant-in-aid from the State Government in W&CD Deptt. Out of these, 18 schools are meant for visually impaired children, 22 for the hearing impaired and 11 schools are for mentally retarded children. The total approved student strength in the above 51 schools is 3031, with staff strength (both teaching and non-teaching) at 620.

2.7.3 Training & Rehabilitation of Persons with Disability

Under the Scheme, disabled persons are trained in various traditional and vocational skills suited to the market needs so as to facilitate their self-employment vis-à-vis economic self-sufficiency. With this objective, three Vocational Training Centers (VTCs) have been established with support from the State Govt. Three VTCs are run by the respective Association, viz Orissa Association for the Deaf (for the hearing impaired) and Orissa Association for the Orthopaedically Handicapped (for the orthopaedically handicapped) the Orissa Association for the Blind (for the visually handicapped) one VTC is run by the Mahila Vikas Samabaya Nigam, 121 persons are trained in these Centers every year.

There is a budget estimate of Rs.15.45 lakh during the year 2010-11 under the scheme. A sum of Rs. 4.30 lakh has been released during the current financial year 2010-11.

2.7.4 Supply of Special Aids Appliances :

Aids and appliances are being provided to needy PWDs. Suitable Aids/appliances will enable a disabled person to become active and mobile. They enable child to go to school and an adult to get employment. Aids and appliances, such as, tricycles, blind sticks, crutches, hearing aids and wheelchairs etc. being provided free of cost to a PWD provided his/her monthly income is Rs.6500/- or less Persons with an income between Rs.6501/- to Rs.10,000/- per month get these appliances at 50% discount while a person pays the full cost of the appliances if his/her income exceeds Rs.10,000/- p.m.

A single window system has been introduced this year for assessment and certificate of disabilities vis-à-vis distribution of aids and appliances. On the score Rs.269.37 lakhs was placed with DSWOs of all districts.

2.7.5 Scholarship to Students with Disability

Under the Scheme, the State Govt provides scholarship to disabled children who are studying in the normal schools from the primary level upto the University level including those pursuing technical and vocational education. The rates of scholarship provided to disabled students studying in different classes have been revised w.e.f. 01/09/2009. The old and the revised rates of scholarship are as follow :

a.

	Slabs	Existing rate	Revised rate
i.	Primary (Standard I to V)	Rs.100.00	Rs.200.00
ii.	Middle and High School (Standard VI to VII and IX to XI) (Not covered by the Government of India Scholarship)	Rs.140.00	Rs.250.00
iii.	College (+2 & +3) (Not covered by the Government of India Scholarship)	Rs.160.00	Rs.300.00
iv.	College (P.G) (Not covered by the Government of India Scholarship)	Rs.190.00	Rs.350.00
v.	Technical and Vocational training (Not covered by the Government of India Scholarship)	Rs.190.00	Rs.350.00

- b. In case of students pursuing general / technical / professional education from Primary level to University level outside the State, the existing rate of Rs.190/- is revised to Rs.350/-.
- c. There is a budget estimate of Rs.210.85 lakh during the year 2010-11 under the scheme towards payment of scholarship to disabled students. A sum of Rs.119.80 lakh has been released for the year 2010-11.

2.7.6 Besides the above the following programs/schemes are also being implemented :

- (a) Rehabilitation of Cured Leprosy Patients is being implemented through Hind Kusth Nivaran Sangh, Orissa State Branch, Bhubaneswar & Dayashram, Cuttack.
There is a budget estimate of Rs.18.55 lakh during the year 2010-11 under the scheme. A sum of Rs.6.82 lakh has been released for the year 2010-11.
- (b) Three training centers for training of teachers for special education are being run. The budget on the score is Rs.5.26 lakhs in the year 2009-10
- (c) Grant-in-aid to the Braille Press is being provided for production of Braille Books for blind students.

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