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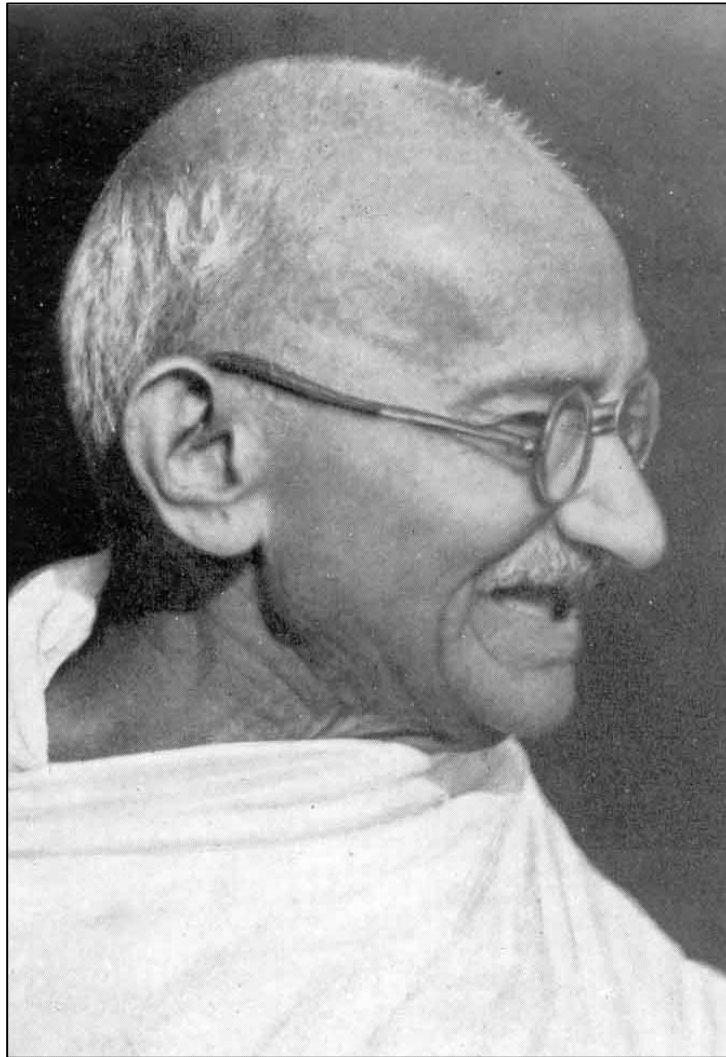
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# BIRTHDAY TRIBUTES



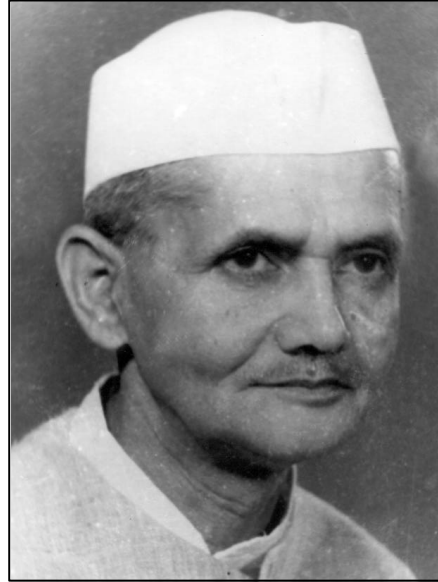
Mahatma Gandhi  
2.10.1869 - 30.01.1948

# BIRTHDAY TRIBUTES



Utkalmani Gopabandhu Das  
09.10.1877 - 17.06.1928

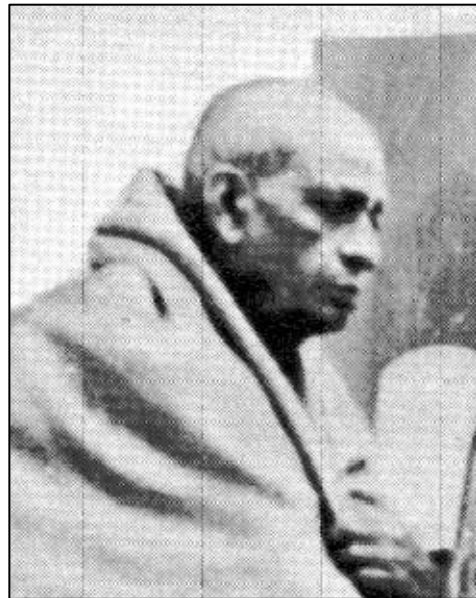
# BIRTHDAY TRIBUTES



Lal Bahadur Shastri  
02.10.1904 - 11.01.1966



Jaya Prakash Narayan  
11.10.1902 - 08.10.1979



Sardar Vallabhbhai Patel  
31.10.1875 - 15.12.1950

# TRIBUTES TO MARTYR



**Baji Rout**  
**(Shot dead on 11.10.1938)**

## *Editor's Note*



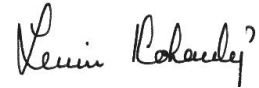
Yet another significant achievement of the Odisha Government under the decisive leadership of our popular Chief Minister Shri Naveen Patnaik is the launching of “BIJU EXPRESSWAY”- an economic corridor between Steel City Rourkela and Jagdalpur town of Chhattisgarh. It will mitigate isolation of important activity centres of KBK districts and open up alluring avenues for new areas. It will also be a major deterrent to the spread of Maoist activities in the region. A new horizon of socio-economic opportunities will come up and one of the aspirations of people of Odisha for a better connectivity between the northern part of western Odisha, economically vibrant on both industrial and agricultural sectors and the southern part of western Odisha mainly consisting of KBK districts which is not at the same pace due to the lack of proper connectivity with the mainstream of economic activity.

As all of us are eagerly awaiting the next move, the Teachers' Day was celebrated all over the State on 5<sup>th</sup> of September. Tributes were paid to the Teachers who inspire and show us the path of righteousness through discipline and courage. Then, the September 6<sup>th</sup> 2014 flood in Jammu & Kashmir changed the way Srinagar looked at itself. In the worse hour of crisis, the people of Odisha led by Hon'ble Chief Minister are solidly behind our fellow brethren of J & K.

Gandhi Jayanti was celebrated all across the State. Padayatra and discussions on Gandhiji and Shastrijee were organised by the young and the old generations with meticulous precision. We learn from the lives of great leaders that character should be the determining

factor of life, virtue should take precedence over wealth and the spirit of service inspires all of us. We also celebrate the birth anniversary of Pandit Gopabandhu Das and Ganakabi Baishnab Pani and death anniversary of Martyr Baji Rout and Odia poet Dr. Mayadhar Mansingh. As we respect our forefathers for their contributions, Odia technocrats also make us proud when they are a part of the successful “Mangalayan” programme.

The season of festivity is knocking at our doorstep. Maa Durga Puja and Maa Lakshmi Puja will be celebrated with enthusiasm all over the State. It is the time of the year which we all wait for. These days also rejuvenate us to face another grinding year ahead. I believe, the strength of Maa Durga is inherent in every woman. Let us, be partners in progress and strive that women have equal access to everything whether it is education, health, nutrition or employment. However, the people of Odisha are happy because well-planned, concerted and sustained endeavours are being made in the fields of Health, Disaster Management, Skill up-gradation, MSME, Agriculture and many other sectors with an intention to promote economic well-being of the people.



Editor, Odisha Review

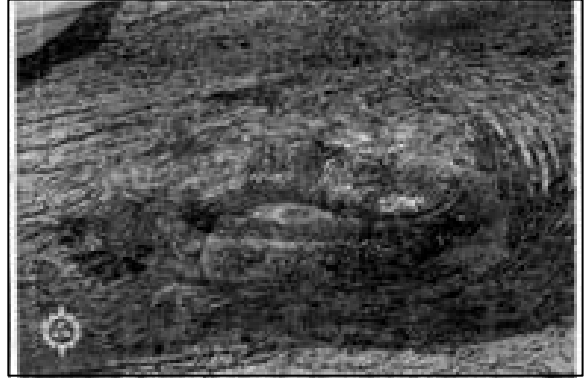




## Nabakalebar

*Bhagaban Mahapatra*

Nabakalebar is a Sanskrit word, that is *naba* means new and *kalebar* means body. Thus literally it means new body. Now question comes to mind how Lord Jagannath of Puri temple is related with this word. As the deities (Lord Jagannath, Lord Balabhadra, mother Subhadra and Chakraraj Sudarshan ) are made up of Neem wood applied with musk, sandalwood and many other rare combination things are subject to periodical renewal. This renewal takes place in a year which has two months (*mala masa*) of Asadha as per Hindu calendar by conducting secret ancient rituals in the temple. This usually occurs in every twelve to nineteen years. In order to keep balance between the solar and lunar months, in every 32 months an extra month is added. This month is known as Adhimasa or Malamasa or Purusottam month. Thus in mala



masa of Asadha, Nabakalebar of Lord Jagannath takes place.

Nabakalebar is of two types i.e. (a) change of image or (b) *Srianga fita* which means the body of God is not changed but the outer covering of deities are changed to continue the body of deities till further renewal in auspicious *mala masa* of Asadha.

The verse 22 of Chapter 2 of Srimad Bhagavad Gita has connotation to the term Nabakalebar. In that verse Lord Sri Krishna has rightly pointed out that as a man casting off worn out garments puts on new ones, so the embodied soul casting off worn-out bodies enters into others that are new.

Vasamsi jirmani yatha vihaya  
Navani grhnati naroparani





Tatha sarirani vihaya jima

Nyanyani samyati navani dehi

The above philosophical view is applied to Sri Jagannath. HE says to the world that HE is not freed from the cycle of life and death. HE is doing the manaba lila in this world. During Nabakalebar, the supreme power (*ghata* or soul) of deities are installed from the old to the new idols by secret rituals. From time immemorial this practice has been continuing in the grand temple.

The deities are made from a special type of Neem (Margossa) trees. No ordinary Neem tree can be used for this purpose. For each deity the tree to be used should fulfill many conditions. Thereafter the selected tree would be known as Daru Brahma. Preparation for this ceremony starts in the month of Chaitra. This is called Bana Yaga Yatra or locating the holy trees. The search party, consists of Pati Mahapatra, Daitapati, Rajguru, Brahmana, temple Purohitta, and Deul Karana, Lenka, Bada Grahi, Biswakarma Maharana, Specific Sevayats and selected staff of the Jagannath temple after taking Agyan Mala from deities and other rituals in the temple, go to the palace of Gajapati, Puri from where they are required to seek his permission to proceed for Yatra. The party then takes rest at Jagannath

Ballabha Matha. On the next day they start to Kakatpur to worship mother Mangala. It is said that mother Mangala appears in their dream which helps them to locate the holy trees. Due to blessings of Kakatpur Mangala and devotion of party members, holy trees are located and basically Daitapati Sevayats are to be satisfied with the selection of holy trees.

The Daru of Lord Jagannath should be (a) dark in colour (b) four principal branches, (c) sign of Sankha and Chakra (d) a cremation ground nearby, (e) ant hill and snake-pit at the root of the tree (f) a river or a pond near by, (g) surrounded preferably with the trees of Varun, Sahada and Bel (h) a Shiva temple nearby (i) no creepers grown on the tree. The Daru of Lord Balabhadra should be (a) seven branches (b) the bark light brown or white colour (c) sign of plough and pastel (d) a grave yard. The Daru of mother Subhadra should be (a) five branches, (b) the bark





in yellow colour (c) sign of lotus flower on the bark. Similarly the Daru of Lord Sudarshan should be (a) three branches (b) sign of Chakra.

After the trees are located with the required conditions, Yangya is performed in front of the tree. A temporary thatched hut is constructed nearby the tree where the team members remain till the collection of tree. After the prescribed rituals, the entire tree with its branches are brought in a newly constructed wooden cart by the team members by walk on the road to the Jagannath temple through north gate and kept at a place known as Koili Baikuntha, the burial ground of Lord where old deities are buried and the new deities are made.

After the wooden pieces (Daru) are brought to the temple, the work of carving the images starts by specific

Sevayat-carpenters known as Biswakarma very secretly at Koili Baikuntha conducting traditional rituals in presence of Daitapatis and Pati Mahapatra. The carving of image continues to complete in 21 days. Throughout these 21 days, devotional Vedic *stotras* and *slokas* are chanted uninterruptedly at Yangya Mandap till evening by the *shrotiy* Brahmin priests. When new deities are made, they are brought only by the Daitapatis and Pati Mahapatra inside the temple to a place adjacent to inner sanctum known as Anasar Pindi. Then the rites of great transformation of soul or Brahman (Ghata or Pinda) are accorded only by the Badagrahi Daita and Pati Mahapatra at night. Daitapatis are considered as the descendants of first worshipper of Lord Jagannath according to Puranic legend. This act is done with utmost confidentiality in darkness with certain secret *nitis* which is only known to them and no public is allowed inside the temple premises at that time. After completion of transformation of soul of deities, other Daitas proceed to have Darshan of new deities and pay Pranami in token of their





known as Maha Anasar Vidhi, during which carving of deities on the holywood, transformation of soul and to bring the deities into complete shape are completed. On the day of Naba Yauban Darshan the deities are decorated with sweet smelling flowers, garlands and new garments and regular routine works of offering food and *puja* continue. Devotees are allowed to have *darshan* inside the temple. As usual, on the second day of Asadha Shukla the car festival function starts in which new deities emerge from the temple to the newly constructed chariot to give appearance to the devotees.

respect to new God. After this a tearful mourn situation starts. In the said midnight, the old deities are carried on shoulders of Daitapatis and buried in Koili Baikunth before dawn in three separate graves. On that night the entire temple premises and its outside places light is made black-out as it is said that anybody happens to see this from outside will surely die. After completion of this work, all family members of Daitapatis observe for ten days the funeral ceremony of Lord Jagannath i.e. Dasaha Karma as a mark of respect of deceased Lord as per Hindu tradition. They use to whitewash their houses, shave themselves on the tenth day and all members of family put on new cloths on this day. This rite is considered to be the most auspicious ritual of all in the Jagannath temple.

Last Nabakalebar was held in 1996. After nineteen years that is in 2015, the next Nabakalebar will be held expecting congregation of fifty lakhs of devotees from inside and outside India. Government in the Centre and State have started taking advance action in the field of communication, health, food supply, electricity, water supply and other facilities of the devotees.

From the day of Snan Purnima to the day before Naba Yauban Darshan(45 days) is

Bhagaban Mahapatra, Sri Gundicha Vihar, Sarbodaya Nagar, Puri-752002.





# GOOD GOVERNANCE





## **BIJU EXPRESSWAY : AN ECONOMIC CORRIDOR BETWEEN “JAGDALPUR – ROURKELA”**

In a bid to provide a quality road corridor, which will be instrumental in the Socio-Economic growth of the western and southern Odisha, the State Government in principle launched a Rs.3,200 crore Economic Corridor between Jagdalpur and Rourkela.

“The project aims at connecting four districts of KBK (Kalahandi-Balangir-Koraput) districts namely Koraput, Nawrangpur, Kalahandi and Nuapada, and four districts of Western Odisha like Bargarh, Sambalpur, Jharsuguda, and Sundergarh.”

The Expressway will also connect many border towns of South and Western Odisha like Chandli, Boriguma, Nabarangpur, Papadahandi, Ambapani, Dharmagarh, Sinapali, Bhella, Nuapada, Paikmal, Padmapur, Sohella, Bargarh, Sambalpur, Jharsuguda, Sundergarh, and Rourkela.

As the Expressway of a total length of 656 Kilometres would pass through one of the most backward regions of the state, KBK region, it would help boost its economy. Besides boosting agriculture, trade and commerce, and social sector development, Biju Expressway would support the state’s initiatives in mainstreaming socially and economically backward people.

In the first phase of the project, 254 km. road will be converted to four-lanes and 402 kilometres to be two-lanes. In the second phase, 258 km. will be made four-lane. The total project outlay is Rs.3200 crore.

While the first phase of the project is scheduled to be completed by May 2017, the second phase completion target has been fixed by May 2019.

Currently it requires 13 hours to travel from Jagdalpur to Rourkela and, after completion of the project, the distance could be covered only in six hours, officials said.

And now the Biju Express will take care of the gap and will be able to synchronize the agricultural and industrial growth by providing Inter State connectivity for these areas.

The details pertaining to Biju Expressway are given below :

### **The Genesis**

- A quality road corridor is always instrumental in the socio-economic growth of any region.
- Initiated in 2006-07, Vijaywada-Ranchi corridor, which bifurcates Odisha geographically into two halves, has helped the economy of central and eastern districts immensely.
- Similarly Northern part of the State is fed by a number of NHs.
- There is a gap in quality road connectivity in three border KBK districts like Nabarangpur, Kalahandi and Nuapada and western part of Western Odisha.
- In these KBK districts immense thrust is being given for enhancement of irrigation potential.



- Synchronising the agricultural and industrial growth an interstate connectivity for these areas will be most appropriate.

### **The Proposal**

- The current proposal for an economic corridor from Jagdalpur of Chhatisgarh to Rourkela, will be known as “Biju Expressway”.
- The corridor will pass through 4 KBK districts i.e. Koraput, Nabarangpur, Kalahandi, Nuapada and 4 Western Odisha districts viz. Bargarh, Sambalpur, Jharsuguda and Sundargarh.

### **Important towns on the corridor**

Chandli – Koraput district  
 Boriguma – Koraput district  
 Nabarangpur – Nabarangpur district  
 Papadahandi – Nabarangpur district  
 Ambapani - Kalahandi district  
 Dharamgarh – Kalahandi district  
 Sinapali – Nuapada district  
 Bhella – Nuapada district  
 Nuapada – Nuapada district  
 Paikamal – Bargarh district  
 Padmapur - Bargarh district  
 Sohella – Bargarh district  
 Bargarh – Bargarh district  
 Sambalpur – Sambalpur district  
 Jharsuguda – Jharsuguda district  
 Sundargarh – Sundergarh district  
 Rourkela – Sundergarh district.

### **District-wise Length**

Koraput – 51 km., Nabarangpur – 48 km., Kalahandi – 100 km., Nuapada – 120 km., Bargarh – 141 km., Sambalpur – 54 km., Jharsuguda – 26 km., Sundargarh – 116 km. **Total length 656 km.**

### **Road Map for improvement**

The entire 656 km road length of the corridor are proposed to be improved as follows :

- 4-laning from Rourkela to Sambalpur – 160 km – Already started by State Government through Public Private Partnership.
- 4 – laning from Sambalpur to Sohella via Bargarh – 74 km – to be done by Govt. of India (Ministry of Road Transport and Highways)
- 2- laning from Sohella to Nuapada via Padmapur – 119 km - to be done by Government of Odisha through State Highway Development Programme (4 –laning will be done in 2<sup>nd</sup> phase after acquisition of land).



- 2-laning with paved shoulder from Nuapada to Bhella – 25 km – to be done by Government of India, Ministry of Road Transport and Highways (Out of 36 kms, 11 kms have already been double laned) (4-laning will be done in 2<sup>nd</sup> phase after acquisition of land)
- 2-laning from Bhella to Ambapani via Godabhanj, Dharmagarh and Sinapali – 139 kms – To be done by Government of Odisha through State Highway Development Programme. (4-laning will be done in 2<sup>nd</sup> phase after acquisition of land)
- 2-laning with paved shoulder from Ambapani to Chandli via Boriguma – 42 km – to be done by Government of India (Ministry of Road Transport and Highways) (Out of 108 km, 66 km have already been double laned) (4-laning will be done in 2<sup>nd</sup> phase after acquisition of land)

### Abstract Cost of the Project

1<sup>st</sup> phase Target :

4 Lane = 254 km

2 Lane = 402 km

### Project Cost

1<sup>st</sup> phase :

4-laning from Sambalpur to Rourkela (cost towards VGF) = Rs.256 crore

2 – laning of 258 km = Rs.838 crores

L.A Cost for 4 laning - 258 km in 2<sup>nd</sup> phase = Rs.377 crores

Total of 1<sup>st</sup> Phase = Rs.1471 crores

2<sup>nd</sup> phase cost for 4-laning - 258 km = Rs.1729 crores

Total project cost = Rs.3200 crores

### Project Timeline

1st Phase :

4-laning from Sambalpur to Rourkela (Cost towards VGF) = May 2017

2-laning of 258 km. = May 2017

L.A. for 4 laning 258 km in 2<sup>nd</sup> phase = May 2017

Completion of 1<sup>st</sup> phase = May 2017

2<sup>nd</sup> Phase of 4-laning - 258 km = May 2019

Completion of 2<sup>nd</sup> phase = May 2019





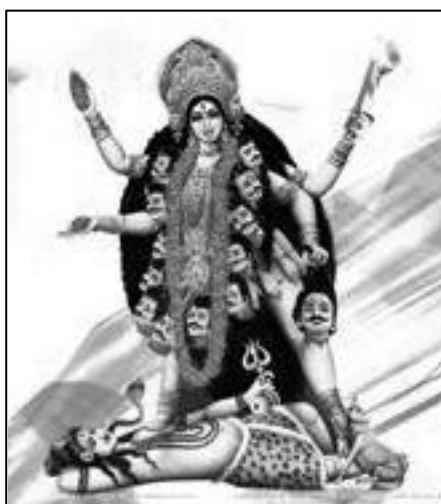
## The Concept of Sakti and Its Appearance in Odisha

*Sanjaya Kumar Mahapatra*

Sakti, the cradle of the phenomenal existence of beings, plays a vital role not only in India but also in the whole world. She is the immediate cause of the perceptible world and all the beings are in Her domain. As such, to know Her in the entirety is to know Her reality. To add more, Saktism is the worship of Sakti or the female principle, the primary factor in the creation, sustenance and dissolution of the universe. The term Sakti represents divinity in general and stands for the energising power of some divinity in particular.<sup>1</sup> Being feminine in gender She has long been associated with the various male deities as their energy but in Saktism the energy of each God becomes personified as his consort, and thus, if a god is separated from his consort, he is powerless and inert.<sup>2</sup>

The word Sakti is derived from the root 'Sak' meaning the capacity to have powers and perform.<sup>3</sup> It indicates both capacity and activity. It may also be applied to any form of action like seeing, hearing, smelling etc. These are all power of activity which are ultimately reducible to the

primordial energy (Adya-Sakti) from where every other form of power proceeds.<sup>4</sup> Further, Sakti may be conceived to be the personification of universal energy in abstract. She resides in the macrocosm and microcosm. While all the form of activity in the perceptible world is the manifestation of the macrocosmic forms of Sakti, in the microcosmic form She resides dormant in the human body at the bottom of the spinal column (Muladhara Chakra). The ultimate aim of Yoga Shastras is to arouse it and carry it to the cerebrum (Sahasrara Chakra) for attainment of Samadhi, the ever blissful state as stated by Purnananda in his book Satchakranirupanam.



It is said that since the dawn of civilization when the primitive man lived in a matriarchal society the worship of the divine mother came into practice. Later on as civilization progressed the matriarchal pattern gradually faded away and the father became the head of the family unit. Consequently there was a change in the concept of God as such and the fatherhood of God was established. But Mother worship persisted simultaneously since this concept was



psychologically more appealing to the devotee. The conception of God as Mother is natural. She is Prakriti, Earth and Mother Supreme. She creates and devours. It is said in Devi Bhagavata, "There is only one reality and that is the Brahman, the Brahman and I are the same. I am neither male nor female. I am the power behind everything". Devimahatmya says that She reveals Herself in the form of consciousness in this world.<sup>5</sup> She remains for ever while even Brahma, Vishnu and Isvara are subject to dissolution. She has no beginning and end. The power of Her will or desire creates, rules and destroys the world with its movable and immovable beings. This aspect of Sakti is also eulogized by the Sankhya and Vedanta. The idea of the Sankhya that the Purusa is by nature inactive and Prakrti active in the proximity of Purusa and similarly the concept of Vedanta that Brahma becomes the creator only when associated with Maya, the external power (Nitya Sakti) really emphasized the goddess in Her energetic as well as illusionary aspects. This maya is none other than Prakrti while the Mayin is Purusha. Alternatively in the theistic sectarian concept they became Sakti and Siva.<sup>6</sup>

Sakti is also embodiment of various virtues and abstract qualities such as Chetana (consciousness), Buddhi (Intelligence), Nidra (sleep), Kshudha(hunger), Chaya(Shadow) etc. All these are metaphysical exposition and manifold manifestations of the one Energy.<sup>7</sup> This concept of the Devi Mahatmya greatly enhanced the prestige of the Great Mother and established Her superiority over other gods and goddesses. In this text the goddess has been invoked as one Who among all created beings stands firm in the form of Mother.

The idea of Sakti is as old as man. Man is great to the extent that the Sakti inherent in him is magnified and his highest endeavor is to rouse this Sakti. This Sakti is generally Nigudha or

hidden.<sup>8</sup> Even the god does not know Her, for not infrequently they are puffed up with arrogance and conceit.<sup>9</sup> The association of Sakti and Siva is at the root of material and spiritual progress of mankind.<sup>10</sup> Men in all ages have realized the manifestation of Siva in her through contemplation, and this has been possible only through worship.

### SAKTISM IN ODISHA

Sakti cult plays a great role in the socio-religious life of Odishan people. The archaeological as well as literary sources prove the prevalence of Sakti cult in Odisha to an early age. Both in paintings and engravings of Odisha rock art several instances of bisected triangles resembling female genital have been encountered.<sup>11</sup> Repeated occurrence of such symbol in the different rock shelters amply suggest the popularity of the primordial mother cult or the cult of fecundity during the prehistoric period. Discovery of perforated stones in rock shelters and neolithic and chalcolithic sites and the *yonis* stone found from the Kalahandi and Nuapada districts have often proved the beginning of Sakti cult in Odisha to a hoary past. Besides, one of the earliest references appears in line six of rock Edict No-13 of Ashok which alludes to the mother-worship by the Atavikas who lived in the forest regions of Kalinga.<sup>12</sup> The writings of Sarala Das, celebrated author of Odia literature illustrates this point. This great poet has written a special version of the Mahabharata in the 15th century A.D. which supports - the prevalence and popularity of Saktism in Odisha. Even today, as pointed out by B.C Pradhan, the Divine mother, usually in the form of post or pillar, is worshipped in virtually every forest (atavi) in Odisha while the concept of Vana Durga became especially popular in the medieval period.<sup>13</sup> Non-Aryan tribes like Savaras and the Pulindas who were inhabitants of the forest area of Mahendragiri Mountain, as indicated in early-Odisha Inscriptions<sup>14</sup> as well as



in Sanskrit works such as Kathasaritsagara, were great devotees of the Divine mother.

In the case of Siva (sthanu), the worship of Sakti in the form of log of wood, a post, or a stone pillar (stambha) most likely evolved from primitive tree worship. In Odisha this form of the Divine Mother is often designated as Stambhesvari (Khambhesvari), or as Kandhunidevi i.e. the deity of the aboriginal Khonds.<sup>15</sup>

The earliest epigraphical reference to tribal goddess in Odisha appears in the Bhadrak inscription of Maharaja Surasarma, dated on Palaeological ground to 3rd century A.D., where the goddess Parnadevati (goddess of leaves or forest) received donations of garments, gold and a pedestal from a lady named Ranghali.<sup>16</sup> The tradition of worshipping the goddess of leave under the name Patarasuni is still prevalent in the rural areas of Odisha.<sup>17</sup> By the 4th century A.D. due to the influence of south Indian campaign of Semudragupta,<sup>18</sup> Brahmanical form of Hinduism, percolated into the tribal hinter lands of ancient Kosala and Kalinga leading to the transformation of the tribal *stambha/khamba* or the pillar to Stambhesvari or Khambeswari. Moreover, the copper plate of Terasinga refers to Bhagavati Stambhesvari as the tutelary deity of Maharaja Tustikara whose mother Sobhini Kaustubhesvari was an ardent devotee of Stambhesvari. The charter was issued at a place named Paravatadvara (gateway to mountains).<sup>19</sup> The Stambhesvari cult still survives at the village level in Western Odisha and temples are also erected in the honour of Stambhesvari at Sonepur and Aska.

In addition to the ethnographic and epigraphic records, the sacred religious texts such as Mahabharata, Vayu Purana, Brahma Purana, Kapila Samhita, Candi Purana, Kubjika Tantra, Virajakshetra Mahatmya, Bata Abakasa etc. also

refer to the prevalence of Sakti cult in Odisha. Starting from the Sailodbhavas down the rule of the Gajapati kings Saktism in one form or the other has crept into the socio-religious atmosphere of the Odishan people.

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## Siva and Shakti Cult in Parlakhemundi : Some Reflections

*Dr. N.P. Panigrahi*

Parlakhemundi is a beautiful place in Gajapati District of Odisha. It is being surrounded by the beauty and bounty of nature. This sacred soil has a glorious past. History holds the record that during 357 A.D. the Mathra dynasty; king Visakha Vermin established *Sasan* at Kharasanda in Parlakhemundi area<sup>1</sup>. This was the first Brahman Sasan. Sasans were established in this estate during the rule of different kings. Besides Vedic Brahmins, the *Padhias*, the *Haluas* and the *Sarua* Brahmins dwelt here. Those worship in Siva temple are named in colloquial language as '*Deulia Brahman*'<sup>2</sup>. In Parlakhemundi estate the inhabitants from different areas live with *Khandayat*, *Karan*, *Srikaran*, *Chitrikaran*, *Teli*, *Sundhi*, *Gauda*, *Kampa*, *Bakiti Telugu*, *Sunari*. They all worship different Gods and Goddesses<sup>3</sup>.

The Ganga dynasty of Parlakhemundi worshipped God Sri Ram Swami and Goddess Manikeswari as their family deities. Under the patronage of religious kings Parlakhemundi has become a place a famous temples and *mathas*<sup>4</sup>. *Mathas* and Mandirs categorically in each and every street of Parlakhemundi. Three cultural streams viz. Aryan, Dravidian and Savarian confluence have their contribution to the temple architecture of Parlakhemundi<sup>5</sup>.

The social and religious life of the people of Parlakhemundi are intimately connected with temples. Temples play an important role in the social life of the people of this region. Structure of the Siva temple is different from Shakti temples of Parlakhemundi. These are constructed by the kings in general, but other temples were built by rich people of this region<sup>6</sup>.

The origin of deity worship by the people of Parlakhemundi is rooted in mystery. However, the nature of creation of temples and with deities most probably started with tree worship like *Tulsi*, *Neem*, *Bel*, *Aswatath*, *Banyan tree*, *Amla*, *Dhan Apamarang*, etc. All deities had their own temples<sup>7</sup>. Endowed with nature's bounty, vast stretches of river banks, miles and miles of rolling forests, lush green country sides, disparate wild life, colourful tribes and rural beauties, Parlakhemundi, the historical town is still richer by its great tradition of architecture, monuments and sculptural excellences<sup>8</sup>. It has been a repository of one of the Odisha's finest cultural heritages. It has attracted saints, poets, play writers, philosophers and pilgrims through the ages.

The worship of Lord Siva is very much ancient in Parlakhemundi. The *Gokarneswar* of *Mahendragiri*<sup>9</sup> can be cited as burning example. This God Gokarneswar, is one of the popular



forms of Siva since the 7<sup>th</sup> Century A.D. He had been the family deity of the Gangas for more than four hundred years until the Gangas shifted their headquarters from Kalinga Nagar and were converted into Vaishnavism<sup>10</sup>.

### KUNTI MANDIR

*Kunti mandir* or Kunti temple stands on the second peak, next in height to Kujjagiri of Mahendragiri mountain<sup>11</sup>. It is difficult to say that who actually enshrined Kunti temple on the top of Mahendragiri temple. It is also called as Lord Gokarneswar temple<sup>12</sup>. This temple is one of the earliest Shiva temples of not only Parlakhemundi, but the first temple of entire South Odisha<sup>13</sup> which may be assigned to the 7<sup>th</sup> Century A.D. It is believed that the first ruling prince of Kalinga was *Maharajadhiraj Indravarman*<sup>14</sup> who acquired by his own valour and strength. He was staunch worshipper of Lord Gokarneswar. This temple on the top of this mountain may be established by him which became the family god of all the branches of the Gangas of Kalinga<sup>15</sup>.

According to *puranic* literature, Lord Siva Himself established the temple of Lord Gokarneswar. The great God, Siva once slaughtered the divine cow *Kapila* whose *body fell in the sea and ear or Karna or Kana* fell on Mahendragiri<sup>16</sup>. In order to clear the great sins He performed penance there. In the medieval history of the Eastern Gangas there find the country was surrounded by the mount Mahendra on whose summit their family god Gokarneswar was established<sup>17</sup>.

Gokarneswar temple or Kunti temple is a '*Rekha Deula*' without *Jagamohan*<sup>18</sup>, and medium height, most probably the temple was constructed by any of the early Kalinga rulers and later period it was either repaired or reconstructed by the Ganga Kings. There are three niches of the three sides of the temples. Ganesh is on the

South, Karttik on the East and Lord Vishnu on the eastern side. The Sukanase stands in front of the temple who is crowded with six *chamu sikhars*. Some scholars say that original shape of Gokarneswar was wooden pillar worshipped by *sauras* or tribals on the Mahendra hill which later turned the shape of *siva linga* and named Gokarneswar since Mahendragiri was the home land of the Sailodbhavas, this temple may be the work of them. Then this Gokarneswar was known as *Soyambhu*. Pulindesen<sup>19</sup>, the ruler of this dynasty worshipped this God and got a son who is believed to have emerged out of the *sila* or rock. Different reputed historians have given different views regarding the erection of the temple. Dr. K.Ch. Panigrahi says this was built in fifty century A.D. Dr. N.K.Sahu views it was constructed by Samant Verma in the middle of the Sixth Century A.D. But Dr. H.K. Mahtab opines this temple was constructed by Debendra Verma, most probably the First Ganga King<sup>20</sup>.

### BHIMA MANDIR

Bhima Mandir is situated in the southwest of Judhistir temple on Kujjagiri, the highest peak of Mahendragiri mountain very close to Parlakhemundi. Mahendragiri is also called the Kulaparvat of Eastern Ganga Kings<sup>21</sup>. It is presently identified with the Eastern Ghat, which is located in the Odisha – Andhra Border. It is the sacred hill rising to a height of 4923 feet from the sea level. The sacred epic the *Mahabharat* describes that Mahendragiri is main religious centre which is being connected with Parshuram, one of the incarnations of Lord Vishnu. It is known from this great epic that *Pandava* brothers<sup>22</sup> visited this mountain range and rested here for few days. On the way to Kalinga, the Pandavas climbed upon a *vedic* in Mahendragiri and acquired the Divine powers here. After climbing the *vedi* they had a sacred bath in the sea and



they took rest during the night. For them the stone caves were built for their rest. The Bhima temple is one of them. It is made out of huge sized stone blocks kept balanced one over another. It is a pile of huge sized stone blocks arranged balanced on each other. The temple is smaller in height, and was flat roofed structure. It was walled by eight big pieces of stones measuring 10-½' length, 10-½' width and 7-½' thickness<sup>23</sup>. The temple has one small door opening of 1.2m height and 31cm wide. In the *grabhagruha* or inside of the temple there are no Siva, or Linga or Sakti deity, but one block of stone is placed as object of worship. According to the views of the great historians of Odisha, this Bhima temple was constructed by Mathra King Uma Varman<sup>24</sup>, during his reign period 360-395 A.D. Possibly the Bhima temple was constructed earlier than that of Kunti temple.

### JUDHISTIRA MANDIR

Judhistir *Mandir* is another Siva temple of Mahendra Giri of Parlakhemundi. It is located on the top of the Mahendra hill. The temple is constructed with hard granite blocks. The top of the temple is adorned with an *amalaka* and an *ayudha* or weapon<sup>25</sup>. Like Bhima temple there

is no deity to be found. There are four Chaitya arches on four sides of the *Sikhara* or tower of the temple. The front door of the temple lintel contains an inscription of the Chola King Rajendra Chola. The temple actually faces to the west. Judhistira temple can be compared with Satruganeswar group of temples at Bhubaneswar which are roughly assigned to the last part of the Sixth Century A.D.<sup>26</sup>. Broken idols of deities lie scattered inside the courtyard of the temple give an impression about the existence of many ancient temples.

The Mahendra Mountain region, that formed an important geographical features of Kalinga, became not only the cradle land of many royal dynasties in the past but also as an important seat of political activities, religious and cultural life of Kalinga. Even today Mahendra Mountain is regarded as a *Kulagiri* and popular as the Himalayas of Kalinga<sup>27</sup>. In the day of *Maha Shivaratri*, the pilgrims of Parlakhemundi, and outside assembled there to witness these group of temples.

There are good numbers of Siva temples in the heart of the town Parlakhemundi. The names of these Siva temples are described below with their proper location<sup>28</sup>.

Sl. No.	Siva Temples	Locations in Parlakhemundi
1.	Sri Kashiviswanath Mandir	Small Irrigation Area
2.	Sri Venkateswar Mandir	Saura Street
3.	Sri Ramalingeswar Mandir	Palace Street
4.	Sri Ekamreswar Mandir	Palace Street
5.	Sri Venkateswar Mandir	Beborta Street
6.	Sri Dhabaleswar Mandir	SKCG College Road
7.	Sri Tarakeswar Mandir	Mountain Top of New Kampo Street
8.	Sri Balunkeswar Mandir	Sanskrit College of Parlakhemundi
9.	Sri Chandra Sekhar Mandir	Hattapada Street
10.	Sri Mallikarjuneswar	Back Side of Royal Dababada



11.	Sri Dhabaleswar	Sita Sagar Road
12.	Sri Kashi Bisweswar	Dolo Tank Road Street
13.	Sri Pancha Lingeswar	Bank of the Mahendra Tanaya River
14.	Sri Nilakantheswar	Hospital Road
15.	Sri Bhusandheswar	Karan Street
16.	Sri Rama Lingeswar	Ramsagar
17.	Sri Markateswar	Katalkaitha
18.	Sri Neelakantheswar	Machamara
19.	Sri Dharma Lingeswar	Gurandi
20.	Sri Aradha Narieswar	Pathapatnam Road

Devotees in large numbers gather around in almost Siva temples during the famous religious festivals like Maha Sivaratri and the days of *Sankranti* and every Monday these temples are crowded.

Similarly numerous *Shakti Peethas* are there in Parlakhemundi. These are described below<sup>29</sup> :

Sl. No.	Shakti Peethas	Locations in Parlakhemundi
1.	Manikeswari Mandir	Anka Street
2.	Grama Devi Nilamma Mandir	S.K.C.G. College Road
3.	Ghatagan Tarini	Railway Station
4.	Santoshi Maa	Indira Nagar
5.	Neelima Thakurani	Telephone Bhawan
6.	Baithakurani	Katika Street
7.	Mahisasura Mardini	Mediri Street
8.	Arnapurnaeswari	Palace Street
9.	Parvati Mandir	Palace Street
10.	Sarva Mangala Gouri	Palace Street
11.	Parvati Mandir	New Kampo Street
12.	Kanak Durga Mandir	Kandura Street
13.	Chamundeswari	Hatibadi Street
14.	Maa Kali Mandir	Sanskrit College Road
15.	Maa Santoshi Mandir	Sanskrit College Road
16.	Kamakshi Durga	Kashinagar Road
17.	Mritulumma	Oriya Sundhi Street
18.	Kureisuni	Oriya Bhandari Street
19.	Sitallamma	Oriya Dhoba Street
20.	Phula Sundari	Samuntia Street



21.	Mukkatoamma	Kumbhara Street
22.	Maa Bhogeswari	Medical Road
23.	Maa Laxmi Mandir	Nehru Nagar Street
24.	Sri Tara Tarini Mandir	Biswanath Nagar
25.	Makka Totamma Thakurani	Biswanath Nagar
26.	Maa Saraswati	Palace Street

### SIVA CULT IN PARLAKHEMUNDI

Siva Worship or *Saivism* is an important and popular religious faith in Parlakhemundi and its surrounding areas. The numerous Siva temples mentioned above testify the deep rooted faith of its inhabitants towards *Saivism* while Mahendra mountain is seat of ancient Siva temples, the plain area of Parlakhemundi is dotted with a good number of Siva *lingas*, and Siva temples and Siva Parvati temples<sup>30</sup>. Lord Siva is named differently and worshipped here. He is the most influential God of Hinduism. His different names like *Dereswar*, *Maheswar*, *Mahadeva*, *Mahadevadhiveva* prove that He is the Supreme God. He is also called *Pasupati* means Lord of all creatures. The Harappan people worshipped Lord *Pasupatinath* Who was sitting on posture of Yogi. The Vedic people had firm faith on the nature and natural objects. They also believed Rudra<sup>31</sup>. Parlakhemundi is part and parcel of ancient Kalinga, that was inhabited by the tribal for aborigines called as *Atavikas* or Forest dwellers. They worshipped Siva<sup>32</sup>. Similarly the early medieval inscriptions of Odisha throw the light the *Pulindas* the *Savaras*, and the *Kiratas* resided in the Mahendragiri mountain ranges were the worshippers of Siva. Mukhalingam, centre of Saivism, the capital of Kalinganar located just twenty kilometers from Parlakhemundi<sup>33</sup>. The Dharmalingeswar temple is there near Gurandi twenty kms. away from Parlakhemundi. Here Dr. S.N.Rajguru, the great Ganga historian discovered a copper plate in 1917<sup>34</sup>. From this

it is clear that the people of this area worshipped Siva *linga*. Under the royal patronage of Ganga rulers Saivism gained a notable triumph and it spread every nook and corner of Parlakhemundi and surrounding villages. Hiuen Tsang the Chinese Pilgrim who visited ancient Kalinga or Kie-lingkia, part of Parlakhemundi records that there were ten Buddhist Monasteries and one hundred *deva* temples of which highest numbers were Siva temples<sup>35</sup>.

There are numerous Siva temples in the heart of the town Parlakhemundi. Some of these temples are the Ekamra Savara temple<sup>36</sup>. Like the Harappans who had worshipped 'Linga' and 'yoni', the people of Parlakhemundi worshipped Linga<sup>37</sup>. It is the universal symbol of Siva worship.

The *Skand Puran*<sup>38</sup> nicely narrates the origin of Siva *linga* worship. Once Lord Siva went for begging alms in a naked style. Seeing Him Duruvan the wife of *Rishi* fell in love with Him. There upon the Rishi cursed Him that His *linga* would fall down on the soil. But later on the Rishi realized his mistake and said that the fallen *linga* should be worshipped. Since then people started worshipping *linga*. *Siva Puran* describes that Daksha Prajapati, the father of Parvati organized a sacred Yagnya, but Siva was not invited. Parvati, the wife of Siva couldn't tolerate her father's insulting behavior and sacrificed Herself jumping into the scared fire. Lord Siva couldn't tolerate and became terribly angry, started *tandava*





dance<sup>39</sup>. In the meantime His skin cloth dropped from His body and He became naked. In order to control Him, Parvati's mother, the wife of Dakshya Prajapati cursed Him to be worshipped in the form of Linga. Bull *Nandi* is the mount or *Vahana* of Lord Siva. He is found in front of the Lord Siva as waiting for His order. Trident or *Trishul* is the special weapon of Lord Siva<sup>40</sup>.

In almost all the Siva temples some legends are closely connected with the appearance of the deity. Sri Chandra Sekhar Siva temple is located near the Parlakhemundi Government Hospital. *Chandra Sekhar*<sup>41</sup> is 'moon crested image of Lord Siva. The image of Chandra Sekhar must possess broad face and eyes and benign loving countenance. It possesses the pose of *Abhaya* in one of the front hands and *Varada* in the otherhand. Coral and the crescent of the moon adorns his head as jewel.

The Panchalingeswar temple is located on the bank of the river Mahendratanya, very close to Parlakhemundi. There are six temples and one is the *Mata* Parvati temple. The temple of Lord *Nilakantheswar* stands in the middle with four Siva temples. The Lord *Nilakantheswar* was regarded as an important deity of the Ganga family of Parlakhemundi. The entrance gate or Mukhasala of the temple was built by Paralaraja Gajapati Narayan Dev in 1791 A.D<sup>42</sup>. The outer walls of the entrance are magnificiently decorated with *Vigrahas*.

Ramalingeswar temple is located at B.Sitapur or Brahmin Sitapur. It was built on the opposite site of Ramsagar Tank<sup>43</sup>. Ramlingeswar Siva Temple was built by the royal family of Parlakhemundi. There are also Ganesh, Parvati and Karttikeya temples inside the same campus.

Siva Ratra or *Jagara* is one of the important Saiva festivals of Parlakhemundi. In this day almost all the men, women, young and

old observe the festival, remain fasting or without sleep until the *Mahadip*<sup>44</sup> or great lamp is raised to summit of the shrines. In this day all the Siva temples are filled with devotees. The Saiva shrines of Parlakhemundi have great impact on socio-economic and religious life of the people of this area.

## SHAKTI CULT

The origin of *Shakti* worship is shrouded in mystery. If the pages of history are to be opened one can find the Indus valley people and the *Vedic* people worshipped mother goddess, which was the symbol of Shakti. Every ancient culture is full of examples of worship of *Shakti devis*<sup>45</sup>. The people of Greece were worshipping Goddess *Athena*, the presiding deity of the war. *Artemis* was the deity of hunting and fertility. *Aphordite* was the deity of love and beauty. *Diana* was the Roman deity of nature. *Lsis* and *hathor* were the female deities of Egypt. The deity *Hathor*<sup>46</sup> was worshipped in cowshaped woman. In the same way in the historical and sacred soil of Parlakhemundi the practice of worship of Shakti is prevalent in the nook and corner of the region and is reflected in every ritual and ceremonies, both religious and social.

The true meaning of Shakti is power or energy. It is formless, omnipresence and pre-existed creation that moves everything animate and inanimate, seen, felt and imaginary. This infinite energy as the basis of life and creation has been endorsed by the Vedic seens. The *Purans* hold the Shakti in the highest esteem even above the Trioheds Brahma Vishnu and Maheswar. Shakti is worshipped in a number of ways like Kalimata, representing power and killer of evils, Durga representing the benevolent aspect, Saraswati representing learning and wisdom, *Dhana* Laxmi, *Bhagya* Laxmi and *Vijaya* Laxmi representing wealth, fortune and victory<sup>47</sup>.



The ancient literature like *Vedas*, *Upanishadas*, *Puranas* and the regional literature are replete with the description of *Shaktis* in numerous forms and their rise and spread in the country. For example the rise and popularity of mother goddess Santoshi, Amma Bhagaban, Gayatri, etc. are of recent origin of 21<sup>st</sup> Century<sup>48</sup>.

The worship of Shakti is the primordial factor in the creation and reproduction of the universe, occupies a unique position in the religious systems of Parlakhemundi. Originated directly from the primitive mother Goddess the Shakti Cult gradually crept into the main stream of religions and the indigenous tribal faiths. No other religion can claim to have continuous and colourful history right from the Indus Valley civilization with rich sources of mythology, *tantras*, and numerous manifestations as Shaktism<sup>49</sup>.

*Saivism* and *Shaktism*, the two schools of *Tantra* metaphysics, were the official religions of the non-Aryans of the Indus Valley Civilization. Siva and *Shakti*, the dual deities symbolizing the two schools, were their principal divine beings and worshipped<sup>50</sup>.

In Parlakhemundi, mother Goddess or Matru Devi or Shakti Mata is being worshipped in Her various forms and various names such as Manikeswari, Maa Kali, Parvati, Saraswati, Thakurani, Santoshi Maa, Amma Bhagaban, etc.

Manikeswari was the family deity of Gajapati kings of Parlakhemundi. According to a legend, the deity was worshipped by a Tantric saint who had no children. He had adopted a daughter. Then the goddess was at Vijayanagar, under the control of Gajapati Kings<sup>51</sup>. Once the king of Parlakhemundi was deeply attracted and charmed by the beauty of the girl. The saint wedded his adopted daughter with the Parala king and presented the deity Manikeswari as dowry with her daughter. Since then the goddess Manikeswari

has been worshipped here. Another legend reflects that goddess Manikeswari was the family deity of the Gajapati kings of Puri. Purushottam Dev during his Kanchi expedition sought help from his step brother Narasihma Dev at the Command of Manikeswari in dream. Other legends say that the goddess Manikeswari was an aboriginal origin. The deity was worshipped by a tribal king named Savaradaitya. The Gajapati king defeated him in the war and killed in the battle and brought the goddess and worshipped Her as family deity. Buffalo sacrifice was offered to the goddess Manikeswari in the past by the Gajapati King in time of Durga Pooja or Dussehra<sup>53</sup>.

Other Shakti Matas are *Khambeswari*, *Banadurga*, *Kandhuni Devi*, *Duarasuni*, *Limesuni*, *Patrasaurini*, *Polkasuni*. Sarvamangal Gouri, Bhabani, Parvati are also worshipped here with Lord Siva. Parvati, the consort of Siva is invariably depicted as a Parswadevata in the Shiva Temple. She is a Parivara Devata benevolent by nature. Women devotees pray Parvati to make strong their bangles that indirectly pray to keep their husbands free from any danger or pre-mature death. They also offer red *sindur*, *kumkum*, red *saree*, red bangles to Parvati *Mata*.

Maa Laxmi is also worshipped in certain temples of Parlakhemundi, most especially in Jagannath Temple in Sri Ramalingeswar Temple at Palace Street. Laxmi, the goddess of wealth is an important form of Shakti<sup>54</sup>. She exerts an exulted position in the Brahminical pantheon. She is an auspicious symbol depicted in the *Lalatabimba* of Hindu temples. She flourished as the consort of Vishnu. She is being bathed by four large elephants who pour jars of nectar over Her. In Her four hands she holds two lotuses and makes the signs of granting boons and giving assurance. She wears a resplendent crown and a



silk dress. She sits on red lotus. The close association of the goddess Laxmi with lotus is met in the Srisukta, though the conception is from Pre-Aryan period. As She loves lotus or *Padma*, She is also called '*Padmini*', '*Padmalaya*' '*Padmakshi*', '*Padmapriya*'. Lotus is related to life and fertility<sup>55</sup>. It suggests spiritual purity and power. Lotus seat or Padmasana suggest for healthy position, one needs to do it. The performance of the symbols namely lotus and the elephants over an astonishingly greater period in history and Laxmi Worship in Parlakhemundi like other places is indeed astounding. In the month of *margasira*, every rich and poor irrespective of caste, creed and sex worship Maa Laxmi for prosperous life.

Maa Saraswati also called *Veenapani*, the goddess of Learning<sup>56</sup> occupies a unique position among the Sakta goddesses of Parlakhemundi. According to David Kinsely, goddess Saraswati is one of the few important goddesses in the Vedas. She is popular not only as a Hindu goddess, but also popular with the Jains and the Buddhists<sup>57</sup>. The word '*Saraswati*' is derived from two words such as *Sara* and *Vati* which means "one possessing a vast sheet of water". Maa Saraswati is variously known and worshipped in Parlakhemundi as *Veenapani*, *Bagdevi*, *Bani*, *Bharati*, etc. The *Martyapurana* and the *Vayu Purana* describe Saraswati as Biswarupa who was born from the mouth of *Paramaatma*<sup>58</sup>. In the *Vayu Purana*, She is described as the daughter of Brahma, the Supreme Creator. Like Laxmi, Saraswati is being worshipped in Parlakhemundi associated with many male deities like Brahma, Ganesh. Goddess Saraswati is also regarded as *Shakti* of Siva as in the *Tantrasara*<sup>59</sup>. Now she is worshipped as a goddess of speech, learning and the fine arts.

Thus, the Siva Shakti cult of Parlakhemundi and its impact on the socio-

economic religious life of the people is profound. At the same time the Siva Shakti festivals are observed here with pomp and grandeur.

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## Durga Temple at Ambapara : A Study on Art and Architecture

Dr. Ratnakar Mohapatra

### Introduction

The temple of Goddess Durga is one of the small Sakta shrines of the Prachi Valley. It is situated at the village Ambapara in the Niali Block of the Cuttack district. The temple is located at a distance of about 3 km from the Yogesvarapur Chhak of the main road, which lies between Charichhak and Astaranga. Although the temple has no architectural significance but it preserves an excellent Durga image of the Odishan classical art of the medieval period. The temple consists of a (single) structure without the *jagamohana*. It is built in sand stones and bricks. The present temple is erected on the ruins of the earlier thatched house. It faces to east. The present article attempts to highlight the art and architecture of the temple of goddess Durga of Ambapara.

### Art and Architecture of the Temple

The structure of the temple is a *pidha deula* and its height is about 26 feet from the surface of the temple complex. The temple has four fold vertical divisions such as *pista*, *bada*, *gandi* and *mastaka*. The *pista* and *bada* of the *deula* (temple) are devoid of decorative element.

The central niches of the three sides of the *bada* are housed with the *parsvadevata* images of Sarasvati, Parvati and Ganesha. Goddess Sarasvati is the *parsvadevata* of the northern side. The four armed image of Goddess Sarasvati is carved in *lalitasana* pose on the plain pedestal. Swan, the conventional mount of Goddess Sarasvati is carved on the right of the pedestal. She holds *pothi* or *pustaka* in both the

upper hands. The lower two hands hold *veena*. The backside of the head of Devi is decorated with *prabhamandala*. The image Sarasvati is made of sand stone. It measures 1 foot 9 inches in height and 1 foot 2 inches in width respectively. Devi Parvati is the *parsvadevata* of the western side. The four armed image of Devi Parvati is carved in *padmasana* posture on the double petalled lotus pedestal. Lion, the conventional mount of Devi Parvati is carved on the right of the pedestal. She displays stalk of the full blown lotus in both the upper hands, *varada mudra* in lower right hand and the lower right hand lies on Her left knee.

The image Parvati is made of sand stone. It measures 2 feet in height and 1 foot in width. Ganesha is the *parsvadevata* of the southern side. The four handed image of Ganesha is carved in *padmasana* posture on the double sectional pedestal, which is decorated with lotus petalled designs





on the bottom part of it. He displays *pasa* in upper right hand, *varada mudra* in lower right hand, *ankusa* in upper left hand and *ladu* in lower left hand. The image Ganesha is made of sand stone. All the side deities are made in the twentieth century.

The *gandi* of the *vimana* (*deula*) is a pyramidal superstructure, which displays five *pagas* or *rathas*. It consists of six flat shaped *pidhas* and each *pidha* is decorated with small *tankus*, scroll work, flower medallions, etc. *Dopichha* lions are firmly fixed on the top of *kanika pagas* of the *gandi*.

The *mastaka* of the *deula* consists of *beki*, *amalakasila*, *kalasa*, *ayudha* (*chakra*) and *dhvaja*.

The sanctum preserves the image of Goddess Durga as the presiding deity of the temple. The ten armed image of goddess Durga is carved in standing posture. Her right foot is placed on the hind part of the buffalo, which is lying down with its severed head while Her left foot is on the back of Her lion, which is ferociously attacking the demon.<sup>1</sup> She is depicted in *ugra* posture. The right side hands of goddess Durga hold *khadga*, arrow, *chakra*, trident and one hand is broken. The left side five hands display *parasu*, bow, bell, shield and *nagapasa*, which lies on the neck of *asura*. The image of Goddess Durga is made of black chlorite. The pedestal of the slab is engraved with a small inscription. The inscription is written in Sanskrit language and it is the characteristics of the 9<sup>th</sup>-10<sup>th</sup> centuries A.D.<sup>2</sup> The image of this Bhattarika (presiding deity) is carved out by the sculptor Yuvaraka.<sup>3</sup> The name Bhattarika is also applied to Durga, particularly to Her Dasabhuja forms.<sup>4</sup> The presiding deity measures 2 feet 6 inches in height and 1 foot 2 inches in width. It is installed on the *simhasana* of 2 feet high. Iconography of the Durga image of the site represents the fine workmanship of the Odishan classical art of the Pre-Ganga period. The sanctum has one doorway towards east. The doorway of the sanctum is devoid of decorative

embellishment. *Baghramakhi* figure holding *khadga* and *chhinna mastaka* is depicted on both side frames of the doorway. They are acting as the *dvarapalikas* of the temple. Lion figure is also installed on each side of the doorway. There is a raised platform erected in front of the *deula*. Some loose lion figures are also noticed at the end of the platform.

### Date of the Temple

There is no authentic evidence with regard to the exact date of the Durga temple of Ambapara. The present temple has been rebuilt on the ruins of the earlier thatched house. It is not earlier than 40 years before the present.

### Conclusion

Thus, it is known from the above discussion that the Durga temple of Ambapara is a modern shrine of the twentieth century. The architectural features of the temple are not so important but its presiding deity is very significant from the iconographical point of view. The bottom part of the slab of deity contains a few lines of inscription, which is very important for determining its date. The iconography of the presiding deity indicates the artistic features of the Odishan classical art of the medieval period. From the religious point of view, the presiding deity is popular in that locality. On the whole, the Durga temple of Ambapara is one of the Sakta shrines of the Prachi valley in Odisha.

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## Perspective of a Teacher as Nation Builder

*Dr. Manoranjan Pradhan*

It is rightly said that quality of a nation banks on quality of its citizens. The quality of its citizens depends not exclusively but in critical measures upon the quality of their education. The quality of their education depends, more than on other single factor, upon the quality of their teachers. So Indian Education Commission (1964-66) rightly remarked "The destiny of India is being shaped in her classroom". Similarly Chhattopadhyaya Commission, 1985 says "No country can go beyond the level of her teachers". Teacher was accepted as next to God in ancient India. In the west, (s) he is called as the "architect of nation", "maker of man", "the maker of history". It is said that God has created man after his own image, but teacher fashions child after his own image. According to Hindu epics, the child receives second – birth at the hands of the teacher. (S)He turns the child from animality to specialized human form. Books may teach a child, but the teacher educates. Cicero said 2000 years ago "What greater or better gift can we offer the republic than to teach and instruct our youth." Humayun Kabir says "Teachers are literally the arbiters of a nation's destiny." The Secondary Education Commission (1952-53) also points out "Every teacher and educationist of experience knows that even the best curriculum and the most perfect syllabus remains dead unless quickened into by

the right methods of teaching and right kind of teachers." Dr. APJ Abdul Kalam opines "A student spends 25,000 hours in the campus. The school must have the best of teachers, who have the ability to teach, love teaching and build moral qualities."

Actually, teachers are the nation builders. They are the destiny makers of youth and architects of society. They are social engineers and custodian of the future. The teacher can be learnt through the letters it contains. It may be follows :

- T Task Master/Time Conscious/Trustworthy/Truthful
- E Effective/Eager to Learn/Ego Free/Empathetic
- A Achievement Oriented/Alarmed/Able/advertent/Analytical
- C Caring/Creative/Cheerful/Cooperative/Consistent
- H Hard working/Honest/Healthy/Humble/Humorous
- E Enabler/Ethical/Emotionally Intelligent
- R Research Oriented/Ready for Self Analysis/Criticism

(Harish Kumar, University News)



## Qualities of a Teacher

The Secondary Education Commission (1952), states : “We are however convinced that the most important factor in the contemplated educational reconstruction is the teacher, his personal qualities, his educational qualification, his professional training and the place he occupies in the school as well as in community. The reputation of school and its influence on the community invariably depends on the kind of teacher working in it.” National Curriculum Framework for Teacher Education (2009) by NCTE observes that the quality and extent of the learner achievement are determined primarily by teacher competence, sensitivity and teacher motivation. In other words, a teacher should be adorned with multidimensional qualities and competencies. (S) He should be an example or a role model for students. The qualities should a teacher possess may be classified under following heads.

1. Personal Qualities.
2. Educational Qualification
3. Professional Competencies.

### 1. Personal Qualities

Being the pivotal person in the process of education, a teacher should be

- Physically Strong
- Mentally Sound
- Socially well – adjusted
- Emotionally well - balanced
- Spiritually matured
- Laborious and Loving
- Dedicated, Devoted and Dutiful
- Open-minded and Optimistic
- Honest, Truthful and Trustworthy

- Dynamic, Democratic and Decisive
- Creative, Constructive, Co – Operative and Critic.
- Inquisitive, Innovative and Impartial

### 2. Educational Qualification

A teacher should have

- A good academic career
- Required Teacher Training
- Utmost passion/love towards teaching profession
- Curiosity to acquire knowledge
- Interest to conduct research and develop skills
- Capacity to realize the value of teaching profession

### 3. Professional Competencies

Professionally, a teacher should have the following qualities:

- ❖ Mastery over content, methods and approaches
- ❖ Knowledge of instructional skills (Introduction, Questioning, Probing, Reinforcement, Explanation, Illustration with examples, using teaching aids, use of ITC etc.
- ❖ Sense of responsibility, showing concern for students, acknowledging and appreciations the efforts of students, loving and caring, accepting teaching as life not profession, etc.

### Roles of a Teacher :

Simply standing before students and passing the information that are collected, from various sources is not merely the role of a teacher. Rather, a teacher plays multi – facet roles which are presented below:





Planner, Leader, Manager, Advisor, Evaluator, Facilitator, Personal Engineer, Supervisor, Coordinator, Motivator, Improviser.

### Teacher as Personal Engineer:

One may be a great map reader. But if (s) he is using a map of Mumbai to find the way to Delhi, then (s) he is simply wasting time. Having the right map means to know one's ownself and the situation. Similarly, a teacher should have the quality of personal re-engineering. It means a teacher should know himself / herself accurately, should be aware of his/her own inner potentials and develop new skills and powers that are essential to be an effective and competent teacher in the present environment. So a teacher has to introspect him/herself regarding his / her behaviour, attitudes, duties and responsibilities towards students, staff, institution, family, society and the country as a whole.

### Teacher as a Planner :

The teacher must be a good planner and should plan out all the activities to be performed in an educational year. Despite before going to teach in the class, the teacher should make a blue print answering different questions like - What to teach (Content) whom to teach (target group), why to teach (purpose/ teaching objectives), how to teach (methodology/Design of Teaching/ Strategies to be used) ?and how to evaluate (output)? Without perfect planning, the above activities cannot be undertaken successfully. Thus, a teacher should have the calibre to chalk out a perfect plan for valuable teaching and conducting different activities for all round development of the pupils.

### Teacher as a Leader:

Who is true leader? Somebody has beautifully defined a leader as "one who never reacts, but observes, understands, analyses and

then acts decisively." Being a leader, a teacher always deals with small kids or children or adults who are the future citizens. So she should not react immediately in small things.

A teacher should possess 5 Cs;

- ✦ Cool and calm
- ✦ Clear vision
- ✦ Clear understanding
- ✦ Confident
- ✦ Commitment

Besides, to be an effective and efficient leader to organize various activities (curricular and co-curricular), a teacher should have the following inner powers to be exercised at the appropriate time and right place. The inner powers or attitudes are comprised of some core values. These are :

### Attitudes/

### Inner Powers

### Core Values

- |  |                 |
|--|-----------------|
| 1. Power to Listen   | Patience        |
| 2. Availability<br>(Both physical and mental availability, to be always ready to help the students and others) | Humility        |
| 3. Tolerance   | Love            |
| 4. Adaptability  | Maturity        |
| 5. Distinction (right from wrong, truth from falsehood, reality from illusion, benefit from harm)              | Knowledge       |
| 6. Decision Making   | Clarity of Mind |
| 7. Ability to Respond  | Courage         |
| 8. Team Spirit   | Co-operation    |



### **Teacher as a Manager:**

A good leader can be a good manager. The difference between a manager and a leader is that the manager stays at the back and pushes people into the system, while a leader stands in front and pulls the people along with him. The manager administers and maintains while a leader innovates and develops.

Being a manager, the teacher has to manage classroom, time and resource. The art of classroom management implies that the students should be kept busy in doing the assigned task. The teacher in a manager role must know structuring, promoting “on task”, activities and reducing “off task” activities.

Managing time properly in the class is a crucial task for a teacher. If the presentation is not well planned it may suffer from time mismanagement and spoil the show. Teacher’s role as a manager is concerned with all the three phases of teachers, Pre – Teaching (Planning / Knowledge Acquisition Stage), Teaching (Acting Stage) and Post – Teaching (Evaluating Stage).

#### ➤ **Teacher as an Advisor:**

A teacher is considered as friend, philosopher and guide of the learners. Students always seek the assistance of the teacher. Being an advisor the teacher should advise properly, to the students, community members and other’s when they need. But the teacher should not impose upon and compel students to accept his/her advice and ideas.

#### ➤ **Teacher as a Co – ordinator:**

A teacher has to co – ordinate resources, time and activities. (s) He has also to co-ordinate effectively amongst Students, Colleagues, Principal, Management Committee and Community Members in order to conduct different programmes in the educational institution

for integrated development of personality of the students.

#### ➤ **Teacher as a Motivator:**

A teacher is an icon of the students. The personality, teaching potentiality and attitudes of teacher always motivate the learners to participate in the teaching-learning process and to participate in different activities of the educational institutions. Thus, a competent teacher acts as a motivator and sea of inspiration for the learners. So it can be said a good teacher is one from whom the students are always curiously awaiting to listen and never like to miss his / her class at any lost.

#### ➤ **Teacher as an Improviser:**

A teacher should have the ability to improvise appropriate teaching aids to make his/ her teaching effective, interesting and lively. Despite, a teacher should have the potentiality to use ICT Skills, modern pedagogy and androgogy equipments.

#### ➤ **Teacher as an Evaluator:**

A teacher has to keep the record of all activities (Scholastic and Non – Scholastic) in the academic year. The records must consist of name of students, their achievement in all activities. Then, the performance of the students should be evaluated periodically and perfectly. Evaluation assists the teacher to plan for future prospect of the learners.

#### ➤ **Teacher as a Facilitator:**

To facilitate means to promote, to help forward and to make easy. Therefore in the content of instruction, a teacher’s role would be to promote learning, to help students to develop more and more by learning, by providing them conducive environment to interact with, in order to bring about learning and further development. In this role as a facilitator of learning, the teacher’s



role is in the background as a guide and a facilitator.

➤ **Teacher as a Supervisor:**

A teacher has to supervise the various activities of the students. (s) He has to check the practical works, records and the written copies of the pupils. A teacher has to ensure regularity of students' attendance, participation in literary competitions (Debate, Discussions etc) and different cultural activities like drama, music etc.

**Conclusion**

To conclude, teacher is the most vital single factor in the system of education. (s)He is the backbone of society. So Robert Green Ingersoli has said "A good school master is worth a thousand priests". Thus, if the students are the future of the nation, the teachers are the builders of nation. They are sole means to save a nation and even the globe from the spirit of disillusionment, disintegration, dissatisfaction and dehumanization, which drag mankind towards destruction. The teacher is superior guide. At the background of every great man, a good teacher is there who kindled enthusiasm, fostered confidence and guided him to the way of progress. So Alexander the Great once said "I owe my birth to my father, but life to my teacher. Similarly our former President Dr. APJ Abdul Kalam always proudly gives all credit to his teachers for his spectacular achievement either being a Scientist or the President of India. But owing to different reasons now teachers feel unsafe and insecure. They are not getting as much honour as our past teachers got. It may be due to commercialization of education or impact of privatization. Teaching profession has been co-modified. Now some bureaucrats and leaders try to assess the teachers in terms of money, power and position. They think teaching is a simple job, which can be done by everybody. But commercialization of education

is not a good sign for progress and prosperity of a nation. Of course, some teachers think teaching is their profession, not life, educational institution as recreation centre, not the temple of making noble souls. But once the famous poet of India Kalidas said, "If the teachers scholarship is just earning bread, then he is not better than a shop-keeper selling knowledge". So the teacher should introspect and leaders should evaluate themselves. Otherwise the dreams of the country and futures of our pupils will be spoiled like the house of cards.

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# A Macroscopic View of Indian Education System

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## **Abstract:**

The importance of education can not be overemphasized. Education participates critically in building individual endowments and abilities; it drives social and economic development at the national level. For the individual, investment in education means increased earning potential nationally with greater efficiency and productivity. Thus investment in education is investment in human capital. If this is not done and production is carried out with the help of unskilled and uneducated labour the production will fall catastrophically from the existing level.

India with more than a billion residents has the second largest education system in the world (after China). The Constitution of India enshrines elementary education as the right of every child. The millennium development goals include universal primary education. However, as per a recent study by World Bank (Student Learning in South Asia, a World Bank Study) high enrolment but low learning level characterizes education system across Indian states. In India it is found that one third of grade three students could not read words and less than half of the fifth grade students were able to read grade two texts only in their native language. In term of literacy, Indian attainments as compared to several Asian countries are rather disappointing. Thus most development economists now believe that the poor performance of India on the literacy front has affected its overall development performance. In this context, this paper analyzes the overall Indian education system in a macroscopic view by giving more emphasis on: i) the conceptual classification of Indian's education system, ii) the structure of education delivery system in India, and iii) finance for education.

## **1. Introduction**

Historically, Indian education has been elitist. Religious education was compulsory but secular subjects were also taught. Students were required to be Brahmacharies or celibates. The priest classes were imparted knowledge of religion philosophy and other ancillary branches while the warrior classes were trained in the various aspects of warfare. The business classes were taught their trade and the working class was generally deprived of educational advantages. Taxila and Nalanda were the important urban centres of

learning from the period between 500 BCE to 400 CE [2].

Under British rule from the 1700s until 1947, Indian education policies reinforced the pre-existing elitist tendencies tying entrances and advancement in Government service to academic education [3]. Urban colonial rule education served as gatekeeper permitting an avenue of upward mobility only to those with resources. From Figure 1 it is observed that the trend of literacy until 1947 was grown very slowly.

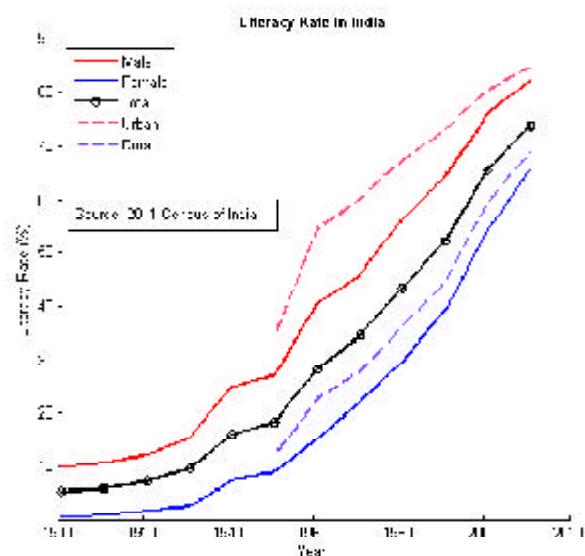


Figure 1: Literacy Trends of India in Percentage

Following independence, India's viewed education as an effective tool for bringing social change. The Constitution of India enshrines elementary education as the right of every child. Article 45 of the Constitution of India originally stated [2]: "The state shall endeavor to provide within a period of ten years from the commencement of this Constitution for free and compulsory education for all children until they complete the age of 14 years".

After independence, the Government realized that a change was needed in the educational system of India. Thus an education commission under the chairmanship of Professor D. S. Kothari was constituted. On the basis of the recommendations made by the Kothari Commission the Government announced its National Education Policy in 1968. The important features of this policy are as follows:

- i) All children upto the age of 14 should get compulsory education and elementary education should be free.

- ii) To improve the standard of education the condition of teachers should be improved and particular attention should be given to their salary scale.
- iii) Due recognition should be given to the work done in specialized institutes of scientific research.
- iv) In order to bring uniformity in the standard of education in all the states a fifteen years education system should be introduced. This system of education is often called as 10+2+3 pattern.
- v) For national integration, study of three languages was recommended. English and Hindi were considered necessary for all students and in addition to these languages a student was expected to study one of the regional languages.

In 1986, the Government announced the new national education policy. It envisaged universalization of primary education and adult literacy by 1990. It accorded a high priority to the qualitative improvement of education, especially technical and higher education, vocationalization of secondary education, development of regional languages, etc. It also stressed the importance of dynamic and beneficial linkages between education, health, social welfare and employment programme. It also emphasizes the need for a much higher level of investment in education of at least 6 per cent of GDP. Hence, acceleration at the rate of literacy growth occurred in the period 1991-2001.

Under the various plans, education facilities have been expanded at all levels in India and as a result the national average literacy rate has risen from 18.33 per cent in 1951 to 64.84 per cent in 2001, and 74.04 per cent in 2011 census (c.f., Table 1). However, large disparities





school education and literacy and the department of higher education oversees the education system at the national level [13]. The ministry is headed by a union minister.

India's educational system is divided into nursery (lower and upper kindergarten), primary, secondary (high school) and higher education levels. Figure 3 illustrates the structures.

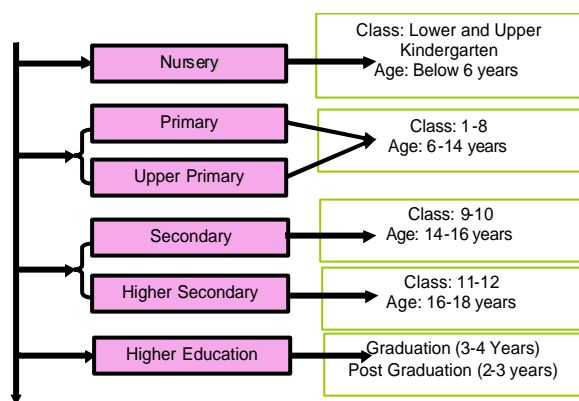


Figure 3: Typical Education Structure in India

The National Council of Educational Research and Training (NCERT) [4] is the apex body for curriculum related matters for school education in India. In India, the other curriculum bodies governing school education system are:

- i) The state Govt. Boards in which the majority of India children are enrolled. There are 33 recognized state boards in India.
- ii) The All-India boards i.e. Central Board of Secondary Education (CBSE), the Council for the Indian School Certificate Examinations (CISCE) that conducts ICSE and ISC examinations, the National Institute of Open Schooling (NIOS).
- iii) Islamic Madrasah schools, whose boards are controlled by local state governments, or autonomous, or affiliated with Darul Uloom Deoband.

- iv) International schools affiliated to the International Baccalaureate Programme and/or the Cambridge International Examinations.
- v) Autonomous schools like Woodstock School, The Sri Aurobindo International Centre of Education, Puducherry, Auroville, Patha Bhavan and Ananda Marga Gurukula.

In addition, NUEPA (National University of Educational Planning and Administration), NCTE (National Council for Technical Education), UGC (University Grants Commission), and UNESCO (United Nations Educational, Scientific and Cultural Organization) are responsible for the management of the education system and teacher accreditation.

## 2.1 School Education System in India

The Indian Government lays emphasis on primary education up to the age of 14 years, referred to as elementary education in India [5]. Eighty per cent of all recognized schools at the elementary stage are government run or supported; making it the largest provider of education in the country [9, 16].

The current scheme for universalisation of education for all is the Sarva Shiksha Abhiyan (SSA) [17] which is one of the largest education initiatives in the world. SSA has been operational since 2000-2001 to provide for a variety of interventions for universal access and retention, bridging of gender and social category gaps in elementary education and improving the quality of learning. SSA interventions include inter alia, opening of new schools and alternate schooling facilities, construction of schools and additional classrooms, toilets and drinking water, provisioning for teachers, periodic teacher training and academic resource support, textbooks, and support for learning achievement. Although



enrollment has been enhanced, the level of quality remains low quality of state run schools ranges from top notch to abysmal. On the other hand private schools are better but many of them charge high fees making them accessible only to the middle and higher class families and admissions can be highly competitive. A recent phenomenon has been the proliferation of low cost private schools in both rural and urban India. These schools often have poor facilities and infrastructure than the government schools, but are able to hire many more teachers and have smaller classes and greater teaching activity because private teachers are paid much lower salaries than public school unionized teachers.

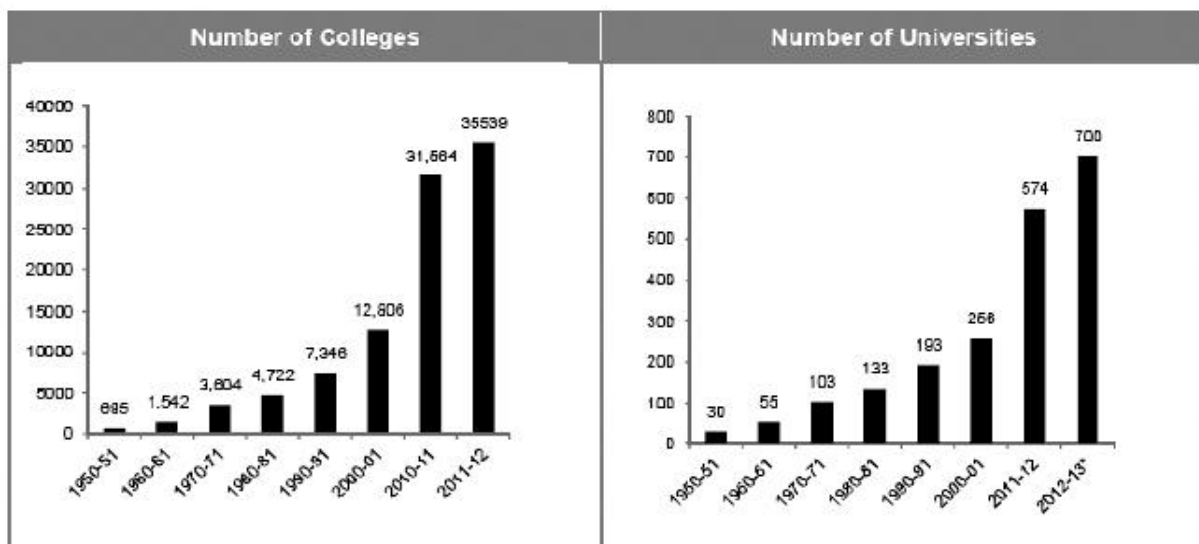
Thus without efforts to recruit large numbers of new teachers and an investment of resources to upgrade school facilities, India will be hard pressed to scale up elementary education and improve instructional outcomes for its young children [5, 9].

Rashtriya Madhyamik Shiksha Abhiyan (RMSA) [18] was launched in March, 2009 with the objective to enhance access to secondary

education and to improve its quality. The implementation of the RMSA started from 2009-2010. It is envisaged to achieve an enrolment rate of 75% from 52.26% in 2005-06 at secondary stage within 5 years of implementation of the scheme by providing a secondary school within a reasonable distance of any habitation. The other objectives include improving quality of education imparted at secondary level through making all secondary schools conform to prescribed norms, removing gender, socio-economic and disability barriers, providing universal access to secondary level education by 2017, i.e., by the end of 12th Five Year Plan and achieving universal retention by 2020.

## 2.2 Higher and Technical Education System in India

Higher education in India has witnessed an impressive growth over the years [3, 11]. The number of higher educational institutions (HEIs) has increased from about 30 universities and 695 colleges in 1950-51 to about 700 universities (as of 2012-13) and 35,000 colleges (as of 2011-12) as per a recent UGC report (c.f., Figure 4).



Source: UGC Higher Education at a Glance - June, 2013

Figure 4: Number of Colleges and Universities under the Control of UGC





With an annual enrolment of above 25 million (including enrolment under Open and Distance Learning system), India is today ranked as the third largest higher education system in the world after United States and China. Higher education is provided by

- i) Universities: including agricultural universities and medical universities.
- ii) Deemed to be Universities which are institutions that are conferred the status of a University by virtue of their long tradition of teachers or specialization in a particular area.
- iii) Institutions of National importance which are established or designated through acts of Parliament.

The XII Plan continues to maintain focus on higher education in the country, to make it more relevant to the global needs and to remove the inequities in access to education amongst various social groups. Such objectives are sought to be realized by providing adequate inputs and implementing much needed governance and regulatory reforms in the sector. Greater emphasis will be laid on the improvement of the quality of teaching learning processes in order to produce employable and competitive graduates, postgraduates, and Ph.Ds. With respect to the planning and funding approach, some key changes are envisaged; (a) funding will be more impact and result oriented, (b) various equity related schemes will be integrated for a higher impact, (c) instead of unplanned expansion, there will be

**Table 1: University in India: Important Features**

University Type	Established by	Important Features
Conventional	Central / State Governments	Nearly 50% of Universities in India belong to this category.
Professional	State Governments	Specialized instruction and research on campus. Professional areas like engineering, medicine, law covered.
Deemed	Central Government Private / Joint Sector (UGC Approved)	University status awarded to institutions (60) of long standing and high academic reputation. Typically encompasses both teaching and research, with close interactions between the two.
Other	Central Government	Highly selective institutions offering professional teaching/research; IITs/NITs/ IIMs/Law Institutes
Other	Private / Joint Sector	Private Institutions
Open	Central/ State Governments	Open and flexible education offered through the distance mode using correspondence courses/modern educational technology like interactive TV; Wide variety of programmes.

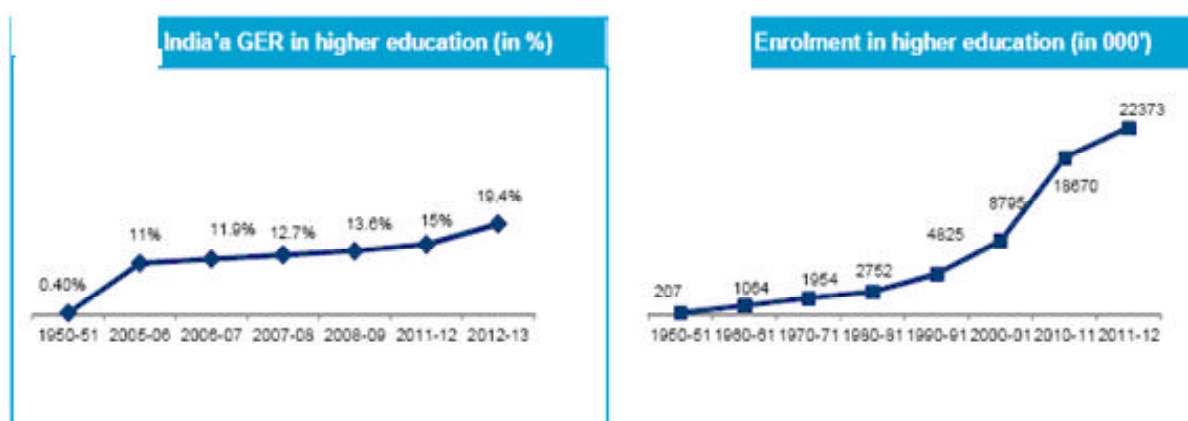


a focus on consolidating and developing the existing system by adding capacities and (d) there will be a greater focus on research and innovation. A paradigm shift proposed by the Planning Commission is in the arena of funding of the state higher education system. Strategic funding of this sector has been strongly proposed in order to make a marked difference in the overall resource endowment for the state higher education sector.

The higher education system in India today suffers from many shortcomings. Our Gross Enrollment Ratio (GER) is only 19.4% this means that only a fraction of the population in the age group of 18-23 years is enrolled in higher education institutions.

and between developed states and not so developed ones. On the other hand, GER in India is lower than the world average of 23.2 per cent, 36.5 per cent for countries in transition, 54.6 per cent for the developed countries and 22.0 per cent for the Asian countries. Given these myriad challenges, a drastic change is required in the approach that has traditionally been adopted for the development of higher education in the country.

The University Grants Commission (UGC) [6] established in 1952 and awarded statutory authority in 1956 is responsible for the development of higher education, allocating and distributing grants from the central Government to all eligible central, state, and deemed



Source: UGC Higher Education at a Glance - June, 2013 and RUSA, 2013

Figure 5: Trend of India's GRE in Higher Education

In addition to very low access to higher education in general, there are wide disparities between various social groups. The GERs for SCs, STs and OBCs are far below the average GER and those of other social groups. There is also a wide gender disparity; GER for males is 20.9% while that for females is only 16.5%. There are also differences in the quality of institutions and enrolments between rural and urban areas

universities based on an assessment of their needs. Universities established under the acts of Parliament are eligible for both development and maintenance grants only. The UGC established an autonomous body, the National Accreditation and Assessment Council (NAAC) for carrying out periodic assessment of volunteering universities and colleges. NAAC's process of assessment and accreditation involves the preparation of a self study report by the institution, validation of this report by peers and final decision by the council.



However, UGC's mandate allows it to fund only a limited number of institutions that are Section 12B and 2(f) (UGC Act) compliant. As of March 2012, this excluded about 33% of the universities and 51% of the colleges in the country. UGC is also not allowed to channelize funds through the state government or through any entity other than an educational institution, which makes it impossible for the UGC to fund any planning and expansion activity through a state level higher education body. UGC as a regulator should be actively involved in planning for new institutions but the present system does not permit it to do so. Thus states often complain about being unaware of the development funds that come to the state institutions from the centre; this makes planning and funding very difficult for the states. An optimum solution will be to create an alternate way (a centrally sponsored scheme) of providing funding to a larger number of institutions and channelizing funds through a body that ensures cohesive and integrated planning at the state level. Such a solution makes imminent management sense since it is almost impossible for any central agency to deal with 35000 odd institutions on a one- on- one basis.

Given the pitiable resource condition, wide reach of the state university system, and the limitations of the UGC, there is a strong need for a strategic intervention for the improvement of access, equity and quality in Indian higher education, that focuses on state universities and state institutions through a special centrally sponsored scheme in a mission mode. Therefore, the central government has decided to significantly support the states through an ambitious centrally sponsored scheme, namely Rashtriya Uchchar Shiksha Abhiyan (RUSA). This is in sync with the objectives of the Planning Commission as stated in the 12th Five Year Plan—of making the Indian higher education system globally

competitive and strong by focusing on state higher education system. In October, 2013 the union Cabinet approved the RUSA. RUSA will have a completely new approach towards funding higher education in state universities; it will be based on key principles of performance-based funding, incentivizing well performing institutions and decision-making through clearly defined norms. A management information system will be established to gather essential information from institutions. RUSA will aim to provide greater autonomy to universities as well as colleges and have a sharper focus on equity-based development, and improvement in teaching learning quality and research. It will be a new flagship scheme of the government that will pave the way for far reaching reforms at the state level.

Moreover, all universities are members of the Association of Indian Universities (AIU). The AIU has no executive powers but plays an important role as an agency of dissemination of information and as an advisor to the Government, UGC, and the universities themselves.

### **2.2.1 Technical Education System in India**

The technical education system in the country covers courses in engineering, technology, management, architecture, pharmacy, etc [8]. The ministry of Human Resource Development caters to programmes at UG, PG, and research levels. The All India Council of Technical Education (AICTE) established in 1948 and awarded statutory authority in 1988 is responsible for planning and developing technical education. It oversees the review and update of the curriculum and facilities of the engineering colleges and other technician-training institutions. The AICTE also regulates the establishment of new private professional colleges in order to limit their proliferation. An important feature in the development of technical education in the past



years is the emergence of “self financing” institutions in the private sector that change student fees and do not depend on government grants.

On the recommendation of the Sarkar Committee, the first Indian Institute of Technology was created in 1950 [19]. At present, there are sixteen Indian Institutes of Technology (IITs) viz. at Bombay, Delhi, Kanpur, Kharagpur, Madras, Guwahati, Roorkee, Hyderabad, Patna, Bhubaneswar, Ropar, Jodhpur, Gandhinagar, Indore, Mandi and Varanasi. All are governed by The Institutes of Technology Act, 1961 which has declared them as “Institutions of national importance”, and lays down their powers, duties, framework for governance etc. The IITs offer undergraduate programmes in various branches of engineering and technology; postgraduate programmes with specialization and Ph.D. programmes in various engineering and science disciplines, interdisciplinary areas; and conduct basic, applied and sponsored research. At present, IITs offer B. Tech., B. Arch, M.Sc., M. Design, M. Phil., M. Tech, MBA and Ph.D. Degrees. The quality of teaching and research in IITs is of international standards. The Institutes are continuously evaluating and modifying curricula as per the emerging trends in the industry. They also contribute to updating the knowledge of faculty of other Engineering Colleges through Quality Improvement Programmes. As host institutions under the Early Faculty Development Programme (EFDP), IITs act as nuclei to cater to the technical requirements of the respective regions.

Students into UG programmes in IITs are admitted on the basis of Indian Institute of Technology-Joint Entrance Examination (IIT-JEE). From the year 2013 the Joint Entrance Examination for admission would be conducted in two parts, JEE-MAIN and JEE-

ADVANCED. JEE ADVANCED examination will be held after JEE MAIN with a suitable time gap. Only the top 150,000 candidates (including all categories) in JEE MAIN will be qualified to appear in the JEE Advanced examination. Admissions to IITs will be based only on category wise All India Rank (AIR) in JEE ADVANCED subject to condition that such candidates are in the top 20 percentile of successful candidates of their Boards in applicable categories. The admission to PG programmes is conducted through a Graduate Aptitude Test in Engineering (GATE).

The National Board of Accreditation (NBA) was constituted by the AICTE, as an Autonomous Body, under Section 10 (u) of the AICTE Act, 1987 to periodically conduct evaluation of technical institutions or programmes on the basis of guidelines, norms and standards specified by it and to make recommendations to it, or to the AICTE or to other bodies, regarding recognition or de-recognition of the institution or the programme.

The Indian Institute of Managements (IIMs) was set up by the Government of India in 1961 as specialized institutions to improve the practice of management in the country. The IIMs are a group of 13 public, autonomous institutes of management education and research in India. The two-year Post Graduate Programme in Management (PGP), offering the Post Graduate Diploma in Management (PGDM), is the flagship programme across all IIMs. These post graduate diploma programmes are considered equivalent to regular MBA programmes delivered globally by universities like Harvard, Insead, IMD, and Leeds University Business School and ranked alongside them in international rankings like FT global MBA ranking. Table 2 gives a brief information about the IIMs.

**Table 2: List of IIMs (by establishment)**

Name	Short Name	Established	Location	Website
Indian Institute of Management Calcutta	IIM-C	1961	Kolkata, West Bengal	iimcal.ac.in
Indian Institute of Management Ahmedabad	IIM-A	1961	Ahmedabad, Gujarat	iimahd.ernet.in
Indian Institute of Management Bangalore	IIM-B	1973	Bangalore, Karnataka	iimb.ernet.in
Indian Institute of Management Lucknow	IIM-L	1984	Lucknow, Uttar Pradesh	iiml.ac.in
Indian Institute of Management Kozhikode	IIM-K	1996	Kozhikode, Kerala	iimk.ac.in
Indian Institute of Management Indore	IIM-I	1996	Indore, Madhya Pradesh	iimidr.ac.in
Indian Institute of Management Shillong	IIM-S	2007	Shillong, Meghalaya	iimshillong.in
Indian Institute of Management Rohtak	IIM-Rohtak	2010	Rohtak, Haryana	iimrohtak.ac.in
Indian Institute of Management Ranchi	IIM-R	2010	Ranchi, Jharkhand	iimranchi.ac.in
Indian Institute of Management Raipur	IIM-Raipur	2010	Raipur, Chhattisgarh	iimraipur.ac.in
Indian Institute of Management Tiruchirappalli	IIM-T	2011	Tiruchirappalli, Tamilnadu	iimtrichy.ac.in
Indian Institute of Management Udaipur	IIM-U	2011	Udaipur, Rajasthan	iimu.ac.in
Indian Institute of Management Kashipur	IIM-Kashipur	2011	Kashipur, Uttarakhand	iimkashipur.ac.in
Indian Institute of Management Amritsar	IIM-Amritsar	TBA	Amritsar, Punjab	

In Union Budget presented in July 2014 [1], Government of India announced setting up 5 new IIMs in the States of Himachal Pradesh, Bihar, Odisha, and Maharashtra. This is really a good initiative by the Government of India, however, yardsticks towards quality of education must be maintained.

The Scientific Advisory Council to the Prime Minister (SAC-PM) under the Chairmanship of Prof. C.N.R. Rao, recommended creation of five new institutions devoted to science education and research to be named “Indian Institutes of Science Education and Research” broadly on the lines of II Sc. Bangalore.



Five such Institutes have already been established at Kolkata, Pune, Mohali, Bhopal and Thiruvananthapuram.

The vision of these institutes encompasses creation of research centres of the highest caliber in which teaching and education in basic sciences will be totally integrated with state-of-the-art research. These Institutions are devoted to undergraduate and post-graduate teaching in sciences in an intellectually vibrant atmosphere of research and make education and career in basic sciences more attractive by providing opportunities in integrative teaching and learning of sciences. The goals of these institutes, inter alia, are:

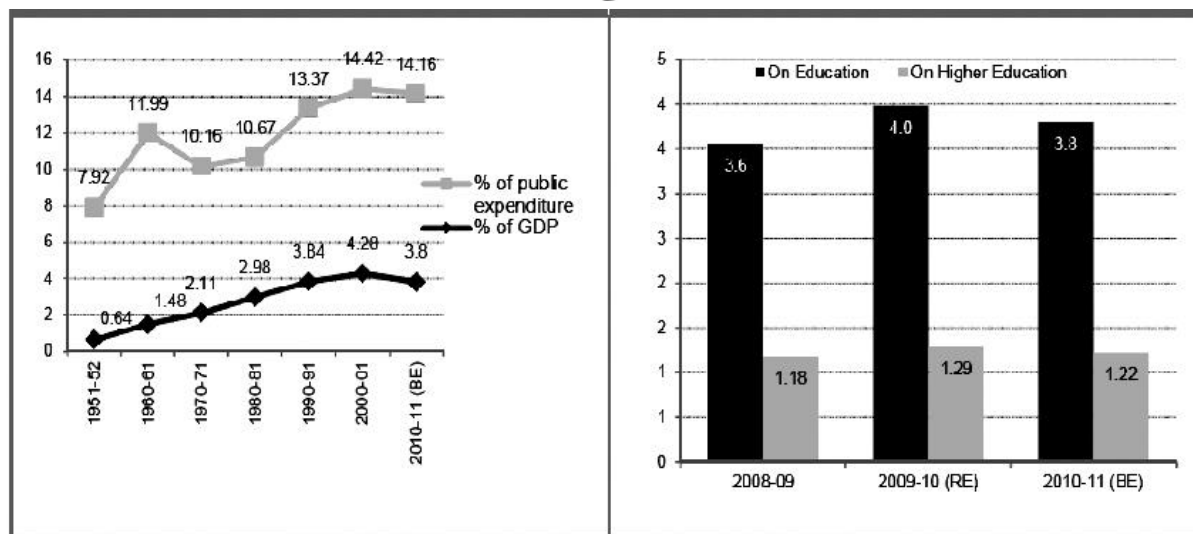
- i) To create quality education and research in basic sciences.
- ii) To attract and nurture high-quality academic faculty.
- iii) To create integrated Masters Programme in sciences, in order to provide entry into research at a younger age. In addition, the Institutes will have integrated programmes leading to Masters and Ph.Ds to those who hold a Bachelor's degree in science.
- iv) To make possible a flexible borderless curriculum in sciences.
- v) To actively forge strong relationship with existing universities and colleges and network with laboratories and institutions.
- vi) To establish advanced Research Laboratories and Central facilities.

Admission in UG courses in IISERs is through extended merit list of IIT-Joint Entrance Examination, Kishore Vaigyanik Protsahan Yojana (KVPY) and Direct Admission based on class X & XII performance in science stream.

### 3. Finance for Education

In India over the last fifty years there have been major changes in the level of financing of education and in priorities attached to different sectors within it. Education at the primary level had been rather neglected by the early planners, who focus more on higher and technical education. The relative neglect of elementary education has resulted in low literacy rates among adults in India and in majority of the poor children remaining out of school, being deprived at even elementary education. On the other hand, the Indian middle and upper middle classes benefited from subsidized higher education and have succeeded in country a pool of highly knowledgeable and skilled workers. Since the 1990s, however due to the twin factors of awareness of these issues at the domestic level as well as pressure stemming from structural adjustment policies the Indian policy makers have sought to correct the balance and there has been a concerted effort towards tackling elementary education to all children, even those living in remote regions.

Although several committees and commissions were appointed from time to time to deal with various issues, the education policy was shaped primarily by the Kothari Commission. In 1966, the Kothari commission had recommended that the PE on education should reach the level of 6% of GDP by 1986 [15]. In 1996, the Saikia Committee reiterated the need for an expenditure of 6 per cent of GDP on education with 50 per cent of it earmarked for primary education. However, actual expenditures in the education sector have fallen for short of these targets. Figure 6 illustrates the expenditure on education as % of public expenditure and higher education as % of GDP.



Source: Analysis of Budgeted Expenditure on Education, MHRD

Figure 6: Expenditure on Education

### 3.1 Source of Education Finance

There are several important sources of education finance—the public sector which includes expenditure by the central Government, the state governments and the local bodies, foreign aid which is transferred primarily through central Government budgets and the private sector financed largely by individual households and to a smaller extent non profit and for-profit private sector.

Initially education was the responsibility of individual states, but in 1976 it was placed in the concurrent list. Following two constitutional amendments in 1993, more power has been invested with rural and urban local bodies making elementary education responsibilities of these bodies. These local bodies are largely funded by the respective state governments but they also spend resources raised at their level.

### 3.2. Public Expenditure on Education

Both in the central and the state Governments, quite a large amount of expenditure on education is increased by Departments other than the Department of education and their

proportion has led over the years [16]. These Departments include department of women and child welfare, ministry of tribal affairs and ministry of social justice and empowerment.

While the aggregate expenditure reflects the priority accorded to education, in the Indian context it is important to distinguish between plan and non-plan expenditure [11]. Plan expenditure is that part of total budget expenditure, which is meant for financing the schemes and programmes especially framed under the current five year plan or the unfinished tasks of the previous plans. So the plan expenditure indicates the direction of changes in the education sector. Non-plan expenditure is the expenditure on operating and maintaining existing education infrastructure. Another distinction to note is between expenditure on Revenue account and expenditure on Capital account. Expenditure on revenue accounts constitutes the bulk of the budget expenditure on education in India and very little is spent on the capital account. One of the main reasons for low expenditure on capital account is that the entire grants-in-aid, including grants for capital works is booked under revenue account and not under capital account.

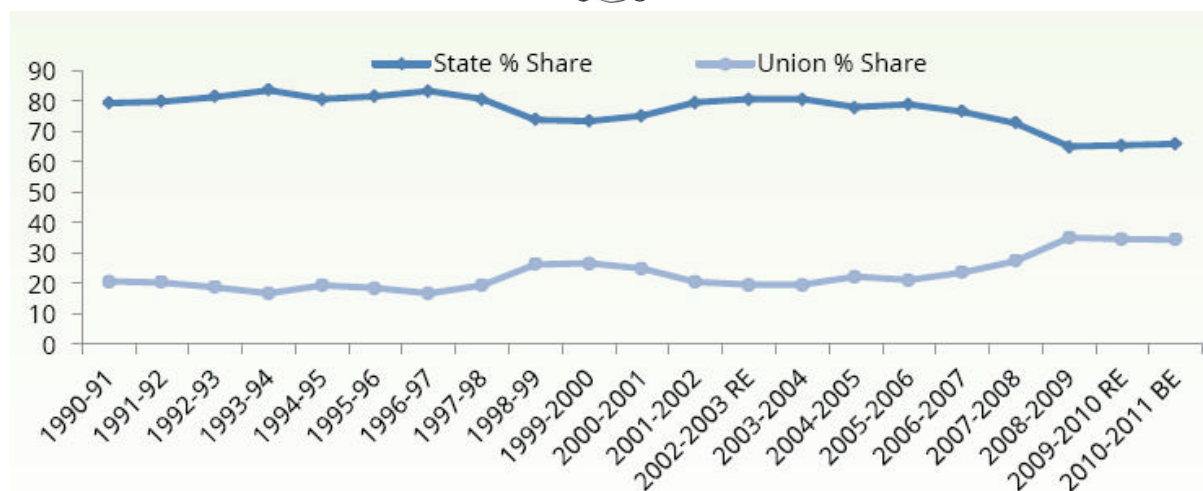


Figure 7: State and Union Shares on Higher Education in Percentage

In the education sector, salary of teachers and administrative staff, expenditure on repair and maintenance of schools, expenditure on replacement of non-functional teaching equipment and similar items are non-plan expenditure. Expenditure on construction of new schools, additional classrooms, new toilets, salary of additional teachers and non-teaching staff etc come under plan expenditure.

### 3.3 Centre-State Relation

The expenditure on education in India comes from both the centre and the states. Figure 7 presents the government expenditure on higher education with an emphasis of centre and state shares. The bulk of the tax revenue is collected by the centre, while states have the main responsibility of maintaining and developing the education sector. A part of the resource gap facing the state governments is met through transfers mandated by the Finance commission from the central government to the states. This includes states share in central taxes, non-plan grants and some conditional grants, states also receive funds from the planning commission; directly in the form of central assistance to states and indirectly

through the central ministries in the form of centrally sponsored schemes (CSS). The CSS fund reaches the district level implementing society either through state budgets and relevant state ministry/ departments or via a direct route to DRDA or SIS (State Implementing Societies).

Apart from the central funds, the states fund education directly. Its magnitude also depends on own tax revenues, own borrowings and other capital receipts [12].

The centre's share in plan expenditure is very high and has increased from 42% in 1992-93 to 63% in 2003-2004. On the other hand, states have consistently accounted for around 92-94 per cent of non-plan expenditure. It should be noted that the larger part of education expenditure is non-plan and the centre has always played as insignificant part in it, accounting for 5 to 7 per cent of the total.

In the past the state governments focused on school education while centre played a more important role in University and higher education and technical education. But the central budget in the last twenty five years shows that the increase in expenditure has primarily come in the area of





elementary education at the expense of secondary education. After 2001 the share of University and higher education also declined sharply. The share of technical education has remained more or less unchanged, varying within a narrow band around 13-15 per cent. So the inter-sectoral budget allocation of the central governments reflects the policy shift of public funding towards elementary education and away from the higher levels.

**CSS:** A large proportion of transfers from the centre are allotted to the states for implementing centrally sponsored schemes. Some prominent CSS in operation are Non-formal education and teacher education, mid-day meal, scheme for free education for girls and district primary education programme, and Sarva Siksha Abhiyan. CSS are a channel through which the central government has been adding resources to the state education sector. However their coverage has varied over time and there has been no uniformity in its distributions over different states.

## 7. Summary and Suggestions

The education system in India suffers from a number of problems and faces a number of challenges [10]. The general standard of education is low and the percentage of failures and dropouts is very high. Overcrowded classrooms, a crumbling infrastructure, lack of teaching aids, dull teaching methods, poor pupil achievements, etc, all result in discouragement effect-children tend to dropout of school and at the same time, parents also lose their enthusiasm in sending their children to schools. Under these circumstances, education has failed to make any significant improvement in the life of most people in the countryside.

The higher education system at present suffers from several weaknesses such as proliferation of standard institutions, deterioration of academic standards, outdated curriculum, failure to maintain academic calendar and lack of

adequate support for research. Apart from these problems, higher education is highly subsidized which has put unnecessary financial burden on the Government. Generally it is felt that there exists much room for fee increases, the solicitation of private donations and the use of consultancy to generate revenues. The government has promised incentives, matching grants to the institutions that secure private funds and income tax savings to individual donors.

Besides top rated universities which provide highly competitive world class education, India is also home to many universities which have been founded with the sole objective of making easy money. Regulatory authorities like UGC and AICTE have been trying very hard to extirpate the menace of private universities which are running courses without any affiliation or recognition. India government has failed to check on these education shops, which are run by big businessman and politicians. Many private colleges and universities do not fulfill the required criterions by the government and central bodies and take students for a ride. Many institutions in India continue to run unaccredited courses as there is no legislation strong enough to ensure legal action against them. Quality assurance mechanism has failed to stop misrepresentations and malpractices in higher education. In this context of lack of solid quality assurance mechanism institutions need to set up and set higher standards of self regulation.

In January 2010, the government of India decided to withdraw deemed university status from as many as 44 institutions. The government claimed in its affidavit that academic considerations were not being kept in mind by the management of these institutions and that “they are being run as family fiefdoms”.

In the area of technical education various imbalances and distortions exist. Over the years



quantitative expansion of technical education has lowered the standards and there is a structural imbalance in skill requirement of the business sector and the traditional curriculum followed by the engineering and management institutions.

While it is crucially important to mobilize resources and to improve the efficiency of spending, there are several pointers to the possibility that the real malady of education in India might lie elsewhere. In fact, it is possible that UEE for India may remain a distant dream unless the problems of poverty and unemployment are addressed simultaneously with education. It is only when food security and unemployment related issues have been much reduced in intensity and some urgent social issues are addressed that all children will be effectively to gain access to and benefit from education.

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## The Immortal Star of Suando

*Parikshit Mishra*

Gopabandhu had an humble birth in a traditional conservative middle class family which could be termed as poor. Suando was like any other undeveloped Odia village. Here 250 denizens of 40 families had to make do with whatever they could raise in their land sans dream. The society was agrarian and vagaries of nature determined the fate of the produce. Health service and educational facility were hard to find at doorstep. Life was slow-moving, uncompetitive. But this village was graceful with coruscating display of unplundered nature : there was no road, no electricity and no communication. Here the great man had early education.



Gopabandhu moved out to Rupadeipur, 8 kilometres off his village. Here he had middle vernacular schooling. Then he studied in the Puri Zilla School and came out successful in 1899. Here he came in contact with Rama Chandra Dash, a law practitioner who turned out to be his de-facto guardian, guide and mentor. He had moulded Gopabandhu's future

way of life and inculcated in him the spirit of selfless service, honest politics while upholding and enriching the ancient culture and tradition of our holy land. His father Daitary Das had tacitly approved it.

In 1902 Gopabandhu dedicated his life to social work. He lent his leadership for cremating the dead and caring for the sick in Cholera epidemic during Car Festival at Puri. He went round places spreading the message of freedom movement among the youth in disguise as a monk. He was a student leader in Ravenshaw College and formed the Utkal Youth Federation and was assisted by its members to provide relief to the flood-affected people of Jajpur and

Kendrapara which prolonged for months. It was a great succour to the distressed people.

In 1903 he participated as a student leader in the Utkal Sammilani Session of Cuttack. The objective of the session was the development of social and cultural status of the Odias and conservation of Odia nationalism among Odias



living in border states of Bengal, Madras and Madhya Pradesh. In 1904 while attending to the flood affected people of Puri district tragically he lost his only son.

Gopabandhu's life was short, only 51 years, but work was too many. He had to tread bumpy roads all through his life tirelessly working to provide succour to the needy, destitute, deprived, dispossessed and afflicted. His workload redoubled during flood, drought and when houses of the poor gutted. He was a man of the mass who vowed to take pain of the sufferers upon himself.

Gopabandhu's vision was pragmatic. He was a pioneer of spread of education for the uplift of the people and eradication of ignorance, education for knowledge through creation of infrastructure. He established an ME School at Satyabadi on 12 August 1909 before he left for Baripada with a new assignment of a government lawyer. During this period he too discharged a responsible duty as the Chief Advisor of Emperor of Mayurbhanj Sriramchandra Bhanj.

The Satyabadi ME School was transformed into a High School after Pandit Nilakantha Das assumed charge as a teacher. An unhappy event took place. The thatched house of the school was gutted by some miscreants of alleged high caste on 12 March 1912. They were envious and unrepentant as:

1. The doors of the school was open to children of all castes and classes indiscriminately.
2. It was treated as a man-making machine to be useful to the need of the time.
3. Character-building was given top most priority. The school taught the ennobling ideals of "High thinking and simple living."
4. Imparting physical training to keep the pupils physically able was essential part of education.

5. Voluntary social service during natural calamities or epidemics was inalienable condition of curriculum.

6. The students were required to maintain discipline with unquestionable morality. It was also applicable to the teachers serving in this sacred organisation.

Contribution of learned geniuses of Satyabadi Age Pt. Lingaraj Mishra, Pt. Godavarish Mishra, Pt. Nilakantha Das and Acharya Harihar Das to the cause of education was invaluable. They also took part, actively, in the national movement.

While doing law in Calcutta(now Kolkata) Gopabandhu's sensitive and sympathetic heart moved at the plight of the poor Odias working as cook and coolie to make ends meet. They were looked down upon by prosperous Bengalis. Gopabandhu toured lanes and bylanes to take first hand view of the truth and vowed to unite and educate them. He formed union, opened school and college. An evening college still exists in his name. But the news of flood in Odisha always attracted him towards the affected area. He would jump into collecting funds with friends and colleagues to help the marooned people without loss of precious time. He was familiarised with the patriotic and revolutionary activity of Bengal, but took social service as the means for evoking nationalism and awakening the people for forming village association.

In 1907 he and his Young Utkal Federation members distributed relief to the flood inundated starving people of vast area of Jajpur and Kendrapara. He urged the Press particularly the Statesman to highlight the news to draw attention of the government.

Gopabandhu served as a teacher at Nilagiri for a brief period, practised law at Puri and



Cuttack. He was a member of the Bihar-Odisha Legislative Council for four years from 1917-20. His eloquent speech moved the Governor Sir Edward Gate who confessed that the government had failed in its duty during the calamity.

Gopabandhu published in 1915 a monthly magazine entitled Satyabadi. It did not last long. In 1919 he delivered a keynote speech as the president of the Utkal Sammilani. It was a historic document which even now thrills the reader. In the same year he established another milestone. He brought out "Samaj" as a weekly newspaper. Its aim and objective was to reach every nook and corner to educate the people and circulate the news of the freedom movement. In 1920 he joined Gandhiji's non-cooperation movement at the special Session of National Congress in Calcutta. He was also elected as the Congress President of Odisha which he held till his death.

In 1921 Gandhiji visited Odisha at the request of Gopabandhu. Gopabandhu was arrested on 31 May 1922, imprisoned for two years for writing against police atrocity. At Hazaribag jail he composed the poem 'Bandira Atmakatha' or an 'Auto-biography' of a prisoner. His anthology is an invaluable asset of Odia literature. On his release from Hazaribag Jail he was conferred with the title 'Utkalmani', a rare honour by Acharya Prafulla Chandra Roy in a

massive gathering at Cuttack. Gopabandhu accepted proposal of Lalaji and became a member of the Lok Sevak Mandal and was elected as Vice-President in the annual session of 1928 at Lahore.

His poems, editorials and speeches were based on empiricism. His Philosophy opposed satiating personal interest. His work and the value system was dismissive of self-gain or comfort. That's why he was so rare, so special a human being ever loved and admired. The poet Gopabandhu abridged his noble and lofty thought of his heart in 'Autobiography of a Prisoner' in just two lines.

This life is pure cream of truth

The cult is a bond of human wealth.

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## Consumer is the King Under the Consumer Protection Law

*Prof. Hrudaya Ballav Das*

The industrial revolution and the developments in international trade and commerce has led to vast expansion of business and a free market economy, as a result a variety of consumer goods appeared in the market to cater to the need of the consumers. Similarly different types of services are made available to the consumers from insurance, transport, electricity, housing, entertainment, financial and banking sectors. The advertisement of saleable goods and services both in print and electronic media, in hoardings at public places and more specially in television has greatly influenced the demand for various goods / services by the consumers. Even though there may be manufacturing defects, imperfections and short comings in the quality, quantity, potency, standard and the purity of the goods or there may be deficiency in the services rendered to the consumers by the service providers there is always huge demand for the same by the consumers. In this backdrop, the United Nations indicated guidelines under which member countries could make laws for better protection of the interest of the consumers and such laws are more necessary in developing countries to protect the consumer from hazards

However the consumer should be vigilant to enforce his rights before the redressal mechanism under the scheme of the Consumer Protection Act.

to their health and safety and to make them available speedy redressal of their grievances. With the advent of new millennium, due to steep rise in competition for the sale of variety of goods by the traders, in large number of cases, the consumer was duped, cheated due to unfair trade practices and deficiency in services rendered by the service provider. It is also due to defect in the quality, quantity and potency of the goods. This has given way to enactment of Consumer Protection Act in 1986 to protect the right of the consumers which was drastically amended in 2002. The Act provides redressal machineries at District, State and National level which are quasi-judicial bodies like any other tribunal to give cheap and readymade consumer justice to the teeming millions of our country at their door steps.

It is gratifying to note that the broad objects of the legislation, based on United Nations guidelines is designed to promote and protect the rights of the consumers such as (a) the right to be protected against marketing of goods which are hazardous to life and property, (b) the right to be informed about the quality, quantity, potency, purity, standard and price of goods to protect the consumer against unfair trade practices, (c) the



right to be assured, whenever possible, access to variety of goods at competitive prices, (d) the right to be heard and to be assured that consumer will receive due consideration at appropriate forums (e) the right to seek redressal against unfair trade practices or exploitation of consumer and (f) right to consumer education. It is necessary to highlight that Section 3 of the Act emphatically provides this Act shall be in addition to and not in derogation of the provision of any other law for the time being in force. The provision of this Act gives the consumer an additional remedy besides those that may be available under other existing laws. During the post-independence era, even though various legislative enactments have been made like Food Adulteration Act, Weights and Measures (Enforcement) Act, Monopolies and Restrictive Trade practice Act now (Competition Act), Indian Contract Act, the Sales of Goods Act and Indian Penal Code etc, for the protection of the interest of the consumers, against adulterated and sub-standard products, the achievements in this regard are not encouraging and it only provided short-term relief to the consumers in individual cases and it could not be able to safeguard the group interest where large number of consumers are affected. Therefore, it is felt imperative to protect rights of consumers and to safeguard their interest and to save them from adulterated, sub-standard goods and deficient services.

In the context, it is necessary to highlight the concept of "consumerism" which has now its firm roots in our country. There are various components of consumerism. The first is self protection by the consumer and a consumer must know his rights so as to raise his voice against exploitation by unscrupulous traders and business houses. Secondly he should seek redressal of his grievances before the consumer forum which is a redressal mechanism available under the scheme of Consumer Protection Act. Consumerism is a

process through which the consumers seek redress, restitution and remedy for their dissatisfaction with the help of their organized efforts and activities.

In fact consumerism today is an all pervasive term meaning nothing more than people's search for getting better goods and services for the consideration paid by them. Therefore, consumer is now the king and is in the center-state for any business, although some times back he was a forgotten story in his relation with a trader, manufacturer etc. So consumer's satisfaction will benefit not only business man but government and society as a whole. That is the reason as to why consumerism should not be considered as consumer's war against business houses. It is rather collective consciousness on the part of the consumer, business community, Government and civil society to enhance consumer's satisfaction and social welfare which will in turn, benefit all of them and finally make the society a better place to live in. Therefore, with a view to redress the grievances of the consumers as well as to provide monetary relief, by way of compensation, the Consumer Protection Act applies to all types of goods and service providers. In order to provide speedy and simple redressal to consumer disputes, quasi-judicial machinery has been set up at the District, State and Central level. These quasi-judicial bodies observe the principles of natural justice and have been empowered to give relief of a specific nature and wherever appropriate, compensation to individual consumer or group of consumers. In this regard, the Supreme Court in many cases have observed that the provision of the Act thus have to be construed in favour of the consumer to achieve the object of the enactment which is a welfare-oriented legislation. The Primary duty of the Consumer fora is to adopt a constructive approach while adjudicating a



dispute which would advance the object of legislation and not defeat its purpose.

It is worthwhile to mention that the procedure adopted for settlement of such disputes are simple without much of procedural technicalities and wrangling and guiding principles are natural justice, good conscience and fair play and not the rigours of law. The aggrieved consumer can file and place his case before the Consumer Forum without the assistance of a lawyer. The procedure adopted by these quasi-judicial bodies are summary in nature and as such there will be no elaborate recording of evidence or examination and cross examinations of witness which are only permitted in some hard cases. The Act provides for speedy, inexpensive justice to the aggrieved consumer and the reliefs awarded by and large are compensatory in nature. All said and done, even though consumer movement has taken deep root in our country and public at large have accepted Consumer Forum as an alternative or supplement to the traditional law courts, it is a disquieting feature that there is no separate mechanism for the consumer courts to enforce their orders.

The orders given by the Consumer forums are to be executed by themselves. In the recent amendments-2002, a new procedure empowering the Consumer Forums have been inserted to issue a certificate, for the realization of amount of compensation dues to the Collector of the District, to recover the amount in the same

manner as arrears of land revenue. In case an interim order of the consumer Forum is not complied with U/S 13 (3-B), the property of the person not complying with the order shall be attached. It shall be in force for three months and at the end of which if non-compliance continues, the property attached shall be sold in auction for recovering of the dues. If a person does not comply with the order of the Consumer Forum, he is punishable with imprisonment for a term which shall not be less than one month but which may extend to three years or with fine which shall be not less than Rupees two thousand but which may extend to rupees ten thousand or with both. In actual practice, even though the Consumer Forums have been armed with wide arrays of statutory powers for realization of the dues of the consumer and enforcement of its own order / decree, so far as execution and implementation, it is at a very low pace. Therefore, the presiding officer of the forum should rise to the occasion to give effect to its own order in letter and spirit after judgment is pronounced which would go a long way in protecting the interest and rights of the consumer creating confidence in the public mind about the efficacy of the justice delivery system.

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## Paradigm of Socio-Economic-Cultural Notion in Colonial Odisha : Contemplation of Gopabandhu Das

*Snigdha Acharya*

Odisha, with its annexation to the British India in 1803 along with her independence lost her indigenous industries and like other parts of India its self sufficient village economy was turned into market economy. Reaction of Odisha to the colonial exploitation came later than in other provinces. People's anger was falling more on the intermediaries like *Zamindars*, money lenders and Bengali bureaucrats than on the British. The hostility shown by the people to foreign rule just after fifteen years of occupation restricted the Government in advancing any kind of major reformative measures. As a result, the Odisha division lagged behind both economically and socially. Indeed, the negligence of Odisha gave an upper hand to the outsiders who were comparatively more advanced, like the Bengalees, the Telugus.. Their threat to impose alien language in Odisha soil was seen as cultural colonization. According to Elie Kedourie, the characteristics which served to distinguish one human group from another were cultural, and more specifically, linguistic, since language was not a colourless medium of human communication but a depository of the tradition, attitudes and habits of successive generations of particular group. So when Odia language was at risk, it could not be tolerated by Odias.

The foremost intension of this essay is to present the wholesome personality of

Gopabandhu Das as a writer, freedom fighter, a social reformer, a pioneer theorist of nationalism in Odisha, premier protester against colonial exploitation whether it was about economic, social or cultural. His works had different dimensions. Sentiments against the contemporary British administration, Odia nationalism, and a reminder to the people of Odias of their glorious heritage and of the courage and exploits of their past heroes, contributions which helped in arising the sense of oneness, accelerating language agitation or starting of the movement for the unification of the Odia-speaking tracts as a separate province on the basis of Odia.

The pan-Indian nationalist movement that grew up in the later part of the 19<sup>th</sup> century, and took a shape in the formation of Indian National Congress, became bold and aggressive at the turn of the century, and got a big impetus from the agitations connected with the Government's decision to partition Bengal, in the first decade.<sup>1</sup> This influenced Odisha and its elites class. A direct offshoot was the foundation of the "Central Young Utkal Association" in 1904, in Ravenshaw College, Cuttack, under inspiration from Biswanath Kar. Two observant youngsters, Gopabandhu Das and Brajasundar Das organized the Association, which was split into a number of sections related to literary activities, social



activities, moral improvements, economic investigations etc. Gopabandhu remained as the permanent General Secretary, and other youngsters such as, Nilakantha Das, Harihar Das, Godabaris Mishra and Krupasindhu Mishra, functioned as the Secretaries of different sections.<sup>2</sup> The Association being the first of its type, and being a unique and innovative one, spread strong socio-political awareness, and attracted a large number of students and youngsters to its public meetings with like-minded, chosen young people, the purpose being to further aggressive nationalism and to overthrow foreign domination.<sup>3</sup>

The Satyabadi school founded by Pandit Gopabandhu had, become the centre of resurgent Orissa. With the advent of the British when other parts of the country like Bengal, Madras and Bombay Presidencies had made rapid strides in education, industry, communication, and in the development of a national culture, the large number of Odia-speaking people on the eastern sea-coast were suffering from an identity crises as they were deprived of a home-province. For this the leadership was given by Madhusudan Das, through *Utkal Sammilani* (Utkal Union Conference), which was formed in 1903, and subsequently put forth the demand for a separate province, that was effected in 1936.<sup>4</sup> Thus when the Satyabadi School (a rural residential school) was started in 1909, Gopabandhu Das as its pioneer at Satyabadi, near Puri, combined the prevailing spirit of nationalism with a strong desire for a separate province of Odisha for all Odia-speaking people, along with tendencies for social reform, and for a new, nationalistic education and literature. Gopabandhu's leadership was a very inspiring and effective one, and he was assisted by a host of dedicated people, chief among them were Nilakantha Das, Godabaris Mishra, and Krupasindhu Mishra. The school flourished for

about 12 years, till 1921, during which it not only trained a large number of students mentally, morally and physically but also had a great influence on contemporary social, political and literary atmosphere. It was variously praised by Madhusudan Das in 1913 and by Gandhij in 1921 (written as "I spent a day of great happiness among the teachers and students of the school. This is a serious experiment to teach and train under the open sky ... If such dedicated workers, teachers and students can emerge in this country, it would not be surprising to attain Swarajya in a year's times").<sup>5</sup>

Gopabandhu Das, apart from being a great freedom-fighter and political leader, he was also a remarkable social activist and social organizer, and started Odisha's most famous daily, *The Samaj*, in 1919 (a weekly from 1919 to 1930, and subsequently a daily) and also founded and edited a monthly *Satyabadi* (1915-1920). Gopabandhu wrote extensively both in *Satyabadi* and *The Samaj* in matters related to contemporary social, political and literary situations. His prose was crisp, pointed and with a definite point of view, and almost always written in a conversational, colloquial style. But his poetry had a different frame - personal, emotional, motivated by religion and strong nationalistic feelings, and romantically inclined towards nature, as well as to the plight of common people. Most of Gopabandhu's well-known poems were written during his spells of imprisonment, particularly during the years 1923 and 1924. But his career as a poet had began much earlier, almost from the turn of the century and his first published book, published in the first decade was *Abakasa Chinta* (Thoughts in Leisure). It contained 38 poetical pieces, written at different times, on a variety of topics, ranging from past personalities and places of Odisha to contemporary situations, always in a reflective meditative mood, in a spirit



of both joy and melancholy, but largely melancholy. Thus this is how he reacts when he looked at Barabati, the famous ruined-fort at Cuttack, the icon of Odisha's past glory, now lost, on the first day of the 20th century. First, despair, a complete helplessness at what time has done.

*Oh, Time! You swallow all  
Beauty, richness everything  
Under your invincible order the great  
Utkal is no more  
It is drowned in misery.  
But slowly consolation comes and  
new hope for the future,  
Please give new strength to Utkal's sons  
New juicy-fruits to Utkal's trees  
New holy water in Utkal's ponds  
And new divine-flowers in Utkal's gardens.  
The old national glory of Odisha !*

Gopabandhu's other important poetry books were, *Bandira Atmakatha* (The Autobiography of a Prisoner) and *Kara Kabita* (Poems from the Prison), published in 1923 and 1928 respectively. Gopabandhu was imprisoned from June, 1922 to June, 1924 in connection with the Non-Cooperation Movement and was initially kept in Cuttack Jail from where he was shifted to Hazaribagh Jail in Bihar. *Bandira Atmakatha* which is a long, semi-autobiographical poem in 6 sections and 782 lines refers to the poet's stay in the Cuttack Jail, and his subsequent act of shifting by train, from Cuttack across Odisha to the north. It is both an account and a testament account of a highly distressing socio-political environment through recollection, and declaration of the poet's faith and conviction, that first of all, he should be one with people – "Let my body mix with the earth of this country/ Let all people walk on my back! Let all the holes on way to Swaraj/ be filled with my blood, flesh and bone ...", and secondly, whatever may happen the end should be complete Independence - Make my heart strong! Oh my Lord - Lord of Truth! Let my whole attention be

on achieving Swarajya/ Bharat's Swarajya is a blessing to the world."

The second book *Kara Kabita* that contains 13 poems, also at one level continues the mood of *Bandira Atmakatha*, the mood of resentment and anger, with socio-political motivations related directly to prison-life. At least 5 poems, a substantial portion of the book, with titles such as, *Bandira Swadesh Chinta* (The Patriotic Thoughts of a Prisoner), *Bandir Sandhya Bhakti* (The Evening Prayers of a Prisoner), and *Bandira Sandhya Bhavana* (The Evening Thoughts of a Prisoner) etc., deal with that, whereas others generally deal with personal emotions of love, anxiety and a dissatisfaction with the working of destiny.<sup>6</sup> Particularly the poem *Bandira Swadesh Chinta*, a long poem in 131 stanzas, is the poet's one of the most famous and popular poems. It is an address to the south wind that comes across Odisha to the prisoner's cell in the Hazaribagh prison in the north, and along with graphic accounts of various places of Odisha in fond recollection, it mingles autobiographical elements with intense homesick thoughts of the prisoner. Both *Bandira Atmakatha* and *Kara Kabita* were extremely important creative documents in modern Odia literature and were powerful expressions of strong nationalistic sentiments in the turbulent twenties.

Besides active participation, Gopabandhu had also contributed towards the movements as a writer. Although by that time he was not an established poet in Odia literatures, still he had published in 1899 a poetry collection. "Abakash Chinta" (Thoughts of Leisure Hours), containing thirty-eight poems. In the poem of this collection, like Khandagiri Sikhare (At the top of Khandagiri), Katakara Silasetu (Stone Embankment of Cuttack), Barabati Darshan (Visit to Barabati), and Rel Upare Chilika Darshan



(Chilika from the Train), he had lamented over the past glory of the Odias and searched for the patriotism in Odia heart. In one poem he said:

*The Hills are there, also the woods,  
Strong are the rocks, then the ocean,  
But where is the heroism,  
Nationalism of Odias...*

Therefore one can perceive the basic characteristics of the nineteenth century nationalist literature in Gopabandhu's early writing. Another characteristic, the loyalist sentiment, was also present in his writings. A poem of the collection "Abakash Chinta" described the British rule as civilized and benevolent: "Gone are a hundred years of, British benevolent rule in Utkal, Western education bore the fruit, Power of a united effort". In the second decade of the 20<sup>th</sup> century, when he was working for the flood and famine affected people and was coming into contact with the real Odisha, a change took place within him. After being elected to the Legislative Council of Bihar and Odisha his primary concern became the presentation of the actual facts of the people's condition in rural Odisha. The final change of his attitude towards the government came after the launching of the Non-co-operation movement by Gandhi. Gopabandhu's nationalist spirit was poured into two of his poetic works, "Kara Kabita" (Prison Poem) and "Bandira Atmakatha" (Self Revelation of a Prisoner). The former, a collection of poems and the latter a single long poem, were written during his prison life in Cuttack Jail and Hazaribagh Jail from 31st May 1922 to 26th June 1924. In the poetry collection, "Kara Kabita" the poem "Pitrapaksh Tarpan" (Offer to Ancestors) justified the cause for which he had come behind the bars.<sup>7</sup> It embodied the deep anger towards the undemocratic British rule. He confirmed that he had made no mistake in going against the British rule, which Gandhi had described as "Satanic." He said:

*The system headed by bureaucrats,  
People bear the exploitation.  
Administration means only thrashing,  
People know only paying taxes,  
Wealthy and crooked are welcomed,  
Poor innocent subjects bear repression.  
Echoing Balgangadhar Tilak, he said:*

*Freedom  
The birth right of man,  
Freedom of expression and freedom to move,  
Freedom to live and freedom to organisation,  
On the four pillars rests human society  
Bureaucratic rule in India,  
Has, broken the society by uprooting these.*

This poem also provided a broad account of Gopabandhu's perception of the non-violent movement. He wrote: "although remaining loyal to the throne is the principle of the scriptures, still people have lost faith in the government. The bureaucratic machinery of the British has harassed the Indian masses. When people are oppressed and public opinion undermined, there comes a revolution. As India is the birthplace of the concept of Ahimsa (non-violence), she would not have that bloody revolution. Gandhi had propagated Ahimsa and people starting from householders to hermits are responding to his call. The belief is getting stronger that this ultimate weapon of non-violence would drive out the British from India". He ended his poem saying that though offering to ancestors should not be made in alien land, he had no alternative. In his own words:

*No right to the temple, they built,  
I'm a wretched beggar in the state thy established.*

In the poem "Bandira Sandhya Bhakti" (Evening Prayer of the Prisoner) of the same collection "Kara Kabita", he cited the examples of Socrates among others, who had laid down their lives for the victory of truth in this world. Also he was of the opinion that always regal powers vanished in time and were condemned for times to come. "Bandira Atmakatha" the long



poem written during the prison life was based on and about the Non-cooperation movement. Here he encouraged the people to carry on the movement in his temporary absences. He defined the Non-cooperation movement as a peaceful war, in which there was no need for cannon and sword. The war was going on in a spiritual basis to defeat animal power or the beastly administration. Only the non-violent way was applicable in that war and its first consequence was imprisonment. In the following few lines from the poem the poet expressed his self dedication to the cause of the nation.

Let my body mingle in the soil of this land,  
 May my countrymen tread on it as they walk,  
 And the holes that are there on the road to Swaraj,  
 May those be filled up with my bones and flesh,  
 May the offering of my life advance a whit,  
 The cause of man's freedom in the land ever bright,  
 And the will of God be fulfilled in my life,  
 This is a lord my last prayer thy side.

Gopabandhu Das overestimated the prison as the entrance to the dreamland of national independence. He made the British rule responsible for the price rise, frequent revenue settlements and different kinds of oppressive taxation and in general for the increasing poverty of the people. Also he prophesied that the inhuman rule would come to an end at the coming of Swaraj. In Swaraj, there would be no sorrow and exploitation. No one would be hungry, and the poor would not bear the thrashing of the wealthy. People's rule would replace the rule of force. And Swaraj was the noble cause for which Gandhi was imprisoned. Gopabandhu inspired the people to spin and compromise personal disputes through village *panchayats*. He also encouraged the people to give up any kind of fear and to walk on the path of truth. In this poem he justified his stand of adopting Congress principles at the *Utkal Union Conference*. In the Conference there was a great deal of opposition to the

proposal from the loyalist or pro-government section. He compared Gandhi with Bhagirath and the NCM with the river Ganga. He compared himself to a negligible boatman in the boat of Swaraj. He asked the people not to feel his absence as God was there to lead them. He gave the example of Lord Jagannath helping an Odia king in battlefield to defeat an enemy. Then he gave a vivid description of poverty or material condition of the Odias and how the condition of peasants and Paikas (a martial class who served in army) had worsened because of the exploiting money-lenders, Zamindars and the village police.

Frequent visits of natural calamities had added to the plight of the people. Legend runs that Purushottam Deva, the Gajapati king of fourteenth century, had attacked the kingdom of Kanchi to take revenge for an insult. In that battle Lord Jaganath and His brother Balabhadra had helped the king in the battlefield in the guise of two soldiers. They had done so for the safety and prestige of Utkal. In the poem "Bandira Atmakatha" he consoled them to have patience and to be righteous and said that justice would be done to them. Satyavadi group of writers had always used the myths and legends of Odisha to create a passion for independence among there people. "Dharmapada" was one of such legends which had its origin with the Sun temple of Konark. Legend runs that when twelve hundred architects employed by the king Narsingh Dev failed to complete the final work before the deadline given by the king, Dharmapada, a twelve year old boy, a son of an architect Bisu Moharana, completed the final work. It would have been dangerous for the dignity of the architect class if by the morning people would have come to know the secret. Therefore, for the sake of the prestige of the architects, Dharmapada jumped into the deep sea from the top of the temple and thus became immortal. Gopabandhu's poem 'Dharmapada'



written during his prison days described this incident in a lucid and lyrical form. The chief intention behind this poem was to rouse the patriotic sentiments in Odisha. He said in the poem : “Human life is not of years, months, days and hours, Man lives on his action, the only measuring rod of life.”<sup>8</sup> Comparing Gandhi with Chaitanya, Nanak and Lord Krishna and British Government with Kamsa and Duryodhan, Gopabandhu showed his perception of Gandhi and his non-violent movement. When somebody expressed doubts about Gandhi’s proclamation of attaining Swaraj within one year, Gopabandhu was quick to say; “Gandhi is like an incarnation. He must have taken his gigantic enterprise with some secret understanding with Afghanistan, Turkey and Russia or any other country. His political understanding was based on faith rather than scientific deduction. His perception of Swaraj as a religion higher than any other religion of the world was perhaps designed to reach the concept to the mass of people. Abstaining from violence, narcotics and giving up untouchability were made the principles of this religion by him”. He told the people to celebrate the Satyagraha week from 6th April to 13th April, 1922 like Dussehra or Muharram. Guided by this instruction, during those seven days people from rural areas came to attend meeting in Kirtan groups. The religious flavour added to the movement attracted much larger participation at a time when political consciousness was yet underdeveloped in Odisha. Gopabandhu’s efforts taking the Odias from narrow regional politics to broad national movement was his most important contribution to the history of the Freedom Movement in Odisha and India.

As earlier, it has been pointed out, Gopabandhu wrote extensively in prose, mostly in *Satyabadi* and in *The Samaj* as editorials, and also as separate features. It was highly purposive, and established a direct rapport between him and

the readers, and was very much effective in moulding public opinion in a number of contemporary situations. Thus, this is how he speaks of the true nature of independence – “If one leaves his school or office, what he would do, many people ask. This is a wrong understanding. The country’s 30 crore people do not earn their livelihood through clerkship or leadership. We cannot tolerate to be one with them. Our education provides no other purpose except to be a clerk. This is the effect of slavery, the infatuation of sub-ordination. What we consider national education will open up once we leave our schools and colleges. This may be difficult to understand, but it is so. Once that happens, educated people will learn how to cultivate land, how to carry postage, how to clean the toilets. They will never think any work demeaning. Independence is a component of the mind. Once that emerges, the question “what to do” will never arise. This spirit of independence is in one’s own mind, you don’t require weapons to get it, and neither there is any need of scandalizing others. Once it rises there is no mundane power on earth that can stop it.” Elsewhere, in 1922 talking of people’s power he says “It should be clearly understood that people constitute the trunk of the nation”. In the West people’s power has extinguished all other powers. The roots though remain hidden in the soil, take the life force from the earth and keep the tree fresh and living. The nation’s tree functions likewise. Those who are at the top keep the nation’s tree fresh with the light of thought, but unless it is replenished from below it will die-unless there are roots and the base, the branches and leaves will die ... To maintain the nation’s independence it is necessary to keep its base intact. No doubt it is inside the earth, but it is the real strength. That is the foundation of the national temple. We should be careful that the roots do not get eaten by insects or do not get rotten.”



Gopabandhu's prose has been collected in 8 volumes and stands out as a remarkable document of alertness and purposiveness.

political and economic progress, social disturbances and apathy towards freedom movement and in particular the cold responses of the people had inspired the poet to create new hopes of the past, and beliefs from national heroes and national history and culture.<sup>9</sup> Village uplift was one of the main concern of Gopabandhu Das. No other leader in Odisha other than Madhusudan Das had paid much attention for ameliorating the sufferings of the poor and distressed villagers as Gopabandhu did. In the special section set apart in the Satyabadi for discussions on village problems Gopabandhu suggested various measures for all-round development of the villages. He gave importance to the establishment of village industries, village societies, generation of income through hand-spinning and hand-weaving, spread of education and improvement of village sanitation and revival of the Gram Panchayats that will look after all-round development of the village. He also grieved for many a village talent withering away unknown and unsung due to lack of opportunity. Reestablishment of national character, creation of craving for freedom and raising national consciousness among the people, nationalism, social reform, humanism, truthfulness and pride in the country's past were also reflected, ancient monuments, done for the first time in Odia language, written with immense care, analysis of facts, and though basically historical accounts, throbbled with fine literary sensibility. He was against all kind of superstitious belief and social taboos. He was against untouchability and students of all castes and creeds were admitted to the Sakhigopal school founded by him and they lived and dined together in the school hostel. Gopabandhu had also adopted an untouchable boy. He supported

widow remarriage and encouraged young men to marry young widows. To keep the widows engaged and also to provide some employment to them they were given training in various craft.

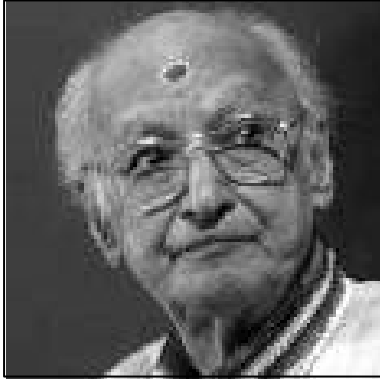
In this way Gopabandhu Das tried to give the message of nationalism and to protest against the colonial exploitation and employed himself for the reincarnation of the Odias from the age old socio-economic superstitions and boundaries seemed to make it a backward province. He used different myths, legends and heroic stories from the ancient period. He also tried, parallelly, to accelerate the language agitation or movement for the unification of the Odia-speaking tracts as a separate province on the basis of Odia.

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## Raghunath Panigrahy : The Genius

*Bhaskar Parichha*

Gita Govinda was his strong point. And, so mellifluous was his tone of voice when he rendered the verses that he left the audience mesmerized. Indeed, it was Pundit Raghunath Panigrahi who promoted and popularized twelfth century poet Jayadeva's eternal love poetry across the globe.

With Raghunath's death a year ago, Indian classical music has certainly lost a doyen. But the world of traditional Sanskrit music too has lost a great enthusiast. Gita Govinda singing will not be the same again after Raghunath's death. The music maestro had celebrated his own birthday and the birth anniversary of his wife, the legendary Odissi dancer Sanjukta Panigrahi just a couple of days before the demise. Sanjukta had pre-deceased him in 1997, in cancer.

Raghunath Panigrahi was born in Gunupur a small town in the backward south Odisha district of Koraput on the banks of river Vamsadhara. If Raghunath was a prodigy, he inherited music from his classical vocalist father Nilamani Panigrahy. The unique style of singing the Gita Govinda came from none but his father. The numerous renditions of the poem in tune with the traditions of the Lord Jagannath Temple in Puri earned him a unique distinction. He was possibly the only vocalist who could sing all 24 verses of the Gita Govinda. Raghunath was a multi-faceted personality:

Classical vocalist, composer and Odissi musicologist. His career spanning six decades is a chronicle of events that are spectacular and amazing.

The maestro's genius sparkled not in Odisha, but in distant Chennai in the late 1950s. It was in the recording studios of Prasad and Vauhini at Kodambakkam in Chennai that Panigrahi got a break as a singer on par with the then greats like Ghantasala and P.B.Srinivas. And it was again at Kalakshetra in Chennai's Adyar, that he met his Odissi and Bharatanatyam dancer wife, Sanjukta Misra, with whom he was to team up in the 1960s to take Odissi dance and music to greater lengths.

So, the short stint of less than five years in Chennai that proved to be the game changer for this 21 year old lad from Odisha. Lovers of old Tamil film music still remember Panigrahi's song 'Naan Thedum Podhu' and 'Kan Kaanum Minnaldhaano' in the 1959 Sivaji Ganesan-Pandari Bai starrer *Aval Yaar* directed by K.J. Mahadevan and music by S.Rajeshwara Rao. The film sank without a trace, but Panigrahi's songs are now seeing a revival thanks to YouTube. Even today, his songs shimmer in the memory of Tamil music lovers. Panigrahi's soothing voice was ideally suited for romantic songs. The slight Hindustani





touch which he gave to his songs only added to their appeal to the South Indian ear.

He was a one film wonder in Tamil, but he sang four or five songs for Telugu films. In the 1956 award winning L.V.Prasad production *Ilavelpu*, starring A. Nageswarara Rao and Anjali Devi, he sang a solo *Yenadu Kanaledu Ee Vinta Sundarini*. With P.Suseela and P.Leela he sang 'Challani Raja O Chandamama' a big hit in those days. In the 1959 Telugu musical hit, *Jayabheri*, he sang 'Maadi Saradadevi Mandirame' with Ghantasala and P.B.Srinivas. He also played a small role in the film. 'Ilavelpu' was directed by D. Yoganand. The story is based on the successful Tamil film, *Ethirpaaraathathu*, itself a big hit and was remade in Hindi as *Sharada* (1957), starring Meena Kumari and Raj Kapoor.

Panigrahi had good rapport with some of the finest music directors of those days like Pandyalala Nageswara Rao, S.Rajeswara Rao and Susarla Dakshinamurti, the music directors of *Jayabheri*, *Aval Yaar* and *Ilavelpu* respectively. Raghunath even sang for Kannada films. Raghunath Panigrahy would have gone far if he stayed on in Chennai but destiny had different plans.

The brief stint of about five years in Madras was cut short by his marriage to Sanjukta Misra in 1960. After years of struggle and incessant travel across India, the Raghunath-Sanjukta Panigrahi duo made Odissi dance and music nationally acceptable as a classical art form on par with Bharatanatyam. This was before the arrival of Indrani Rahman and Sonal Mansingh who took Odissi overseas. The Panigrahis used to come back to Chennai later to perform at the Music Academy. The wife-husband duo, like a

couple of other artiste pairs, had devoted their lives completely to dance and music. So inclusive was the devotion that they never put their feet up.

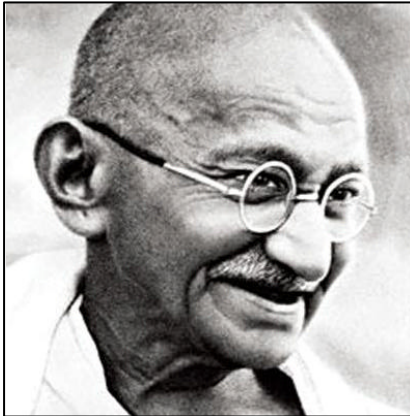
Back home, Raghunath composed music and sang for several Odia films; but Odissi music was his foremost preoccupation. From the beginning of 1970 and until the 1990s the Sanjukta-Raghunath twosome traveled across continents for the cause of Odissi. After the death of Sanjukta, Raghunath was also associated with Bengaluru's 'Nrityagram' and gave music for many of its productions.

On his own, Raghunath Panigrahi became a great exponent of Jayadeva's *Gita Govinda*, which got him a Padma Shri only in 2010- a belated honor for a great master. But he was the first Odia singer to be honored by the French government for his 'Gita Govinda' composition in 1978. Raghunath Panigrahy has been conferred upon few other outstanding awards including the prestigious Jayadev Samman instituted by the government Odisha.

The soft-spoken and ever smiling singer was a man of determination when it came to taking bold decisions in life. It was a very tough life for the couple in the initial days and they had problems tackling survival issues for quite a few years. But he refused to crack under pressure and continued to pursue the 'great dream' together with his better half. Sanjukta and Raghunath, great couple and wonderful beings, were simple and down-to-earth. Nothing else mattered to them except music and dance. Devotion par excellence!

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## Gandhi and Harijan

*Souribandhu Kar*

Mahatma Gandhi, this name itself signifies reverence among lakhs and lakhs of people of the world. He is known as the crusader for peoples' freedom in India and South Africa. Professionally a barrister he turned to become a social reformer, a prolific writer, a great journalist, champion of non-violent movement called *satyagraha* and the leading light in the cause of India's freedom struggle against the mighty British imperialism. Gandhi was a great communicator and he used this skill very effectively through his writings both in newspapers, letters, speeches and even in prayer meetings. He has contributed large number of articles through two weeklies i.e. Indian Opinion (South Africa) and Young India (India) edited by him and also in Navajivan and Harijan. But we find his views were inconsistent at different times because he reacted differently. He himself admitted this saying :

“at times of writing I never think what I have said before. My aim is not be consistent with my precious statements on a given question, but to be consistent with my previous statement on a given question, but to be consistent with truth as it may present itself to me at a given movement. The result has been that I have grown from truth to truth. I have saved memory from an undue strain.” Looking to this statement, perhaps Dr. Rajendra Prasad rightly admitted that “when

Gandhi took over the helm, many were content to fall in line and nod to whatever he said and hardly thought it necessary to do their own thinking.”

Gandhi became the invincible leader in the nationalist struggle against the British because of his understanding of the people and identifying himself with the common man. Even Subhash Chandra Bose, who opposed Gandhi and Gandhism commented as follows.

“... When the Mahatma speaks, he does so in a language that (the people) comprehend, not in the language of Herbert Spencer and Edmund Burke, as for instance, Sir Surendra Nath Banarjee would have done, but in that of the Bhagvad Gita and the Ramayana. When he talks to them about Swaraj, he does not dilate on the virtues of provincial autonomy or federation, he reminds them of the glories of Ramarajya (the kingdom of the mythical king Rama) and they understand. And he talks of conquering through love and Ahimsa (non violence), they are reminded of Buddha and Mahavir and they accept him.”

Gandhi understood the evil of untouchability and to eradicate that from the Indian Society, he started an organisation called All India Harijan Sevak Sangh. The work of Harijan Sevak Sangh was two-fold. One was the constructive



work and the other was propaganda. The aim of the Sangh was to educate the caste Hindus in favour of the complete removal of the untouchability. The constructive programme included education of Harijan Children, Vocational Training, Welfare Work, Housing, Temple Entry, Common Drinking Water Supply Facility etc. and the propaganda was for holding meetings for bringing together caste Hindus and Harijans on one platform, organising Harijan Days, Procession, Demonstrations, Publication of books and periodicals etc.

This is the reason for which he had started 'Harijan' weekly as the mouthpiece of the servants of untouchables society. R.N. Shastri was a Poona-based social worker and a freedom fighter actively associated with the activities of the servants of untouchables society. When Gandhi started non-cooperation movement in 1920-22, he was drawn to Gandhi and believed in his ideology. He took the initiative in the publication of the Harijan on the advice of Gandhi.

The weekly came out in 1933 and served a great purpose of defending The Poona Pact coming out of The Communal Award 1932. Gandhi formed the leadership of the Congress to accept The Poona Pact. The British Government with the policy of "Divide and Rule" clearly found another expression in the Award. The Award provided for the Government's recognition to minority communities including the depressed classes for separate electorate. The effort to separate the depressed classes from the rest of the Hindus by treating them as a separate political entity was opposed by all the nationalists.

Gandhi went on fast and ultimately The Poona Pact was signed. Gandhi broke his fast on 26<sup>th</sup> September 1932. On resuming the publication of "Young India" Gandhi named the untouchables as Harijan. The word means a man of God.

Talking about Harijan Gandhi argued, "Harijan is not my weekly. So far as the proprietary rights are concerned, it belongs to the servants of untouchables society and therefore I would like him (Ambedkar) to feel that it is as much his as of any Hindus."

Gandhi, in *Harijan* has discussed many issues confronting the nationalist movement. He discussed subject like nation, nationalism and national identity, the communal question, the future state etc. which are relevant even today. Even he has his views on the Constituent Assembly in the Harijan which is a unique document. Even his biographer, Tendulkar describes his numerous articles in Harijan as the instrument of instructions to Congress.

After Independence, Gandhi wrote in the *Harijan*. "India is now free. Now that the burden of subjection has been lifted, all the forces of good have to be marshalled in one great effort to build a country which forsakes the accustomed method of violence in order to settle human conflicts, whether it is between two sections of the same people."

Gandhi went on writing for the *Harijan* upto the last day of his life i.e. January 30, 1948. After his demise C. Rajagopalchari, the Governor General of India announced in the journal, "Harijan was Bapu's voice. And when his body has been consigned to the elements, Harijan cannot go on".



## Spiritual Import of the First Mantra

*K.C.Patnaik*

*"Isa Vasyamidam Sarvam yatkincha jagatyam jagat  
Tena tyaktena bhunjitha ma gridhah kasya svid dhanam"*

In the first Mantra "Isa Vasya Midam Sarvam" of the Upanishad the word 'Isa' indicates Supreme Spirit.

**Translation:** Every sentient being and non-sentient object i.e. within the universe is governed and owned by the Supreme Lord. Nobody is a proprietor of any belongings of the world; but one with the spirit of trusteeship of God's property should accept that much which is most essentially needed and set aside as his quota for Yoga and Khema for attending servitorship of the Supreme Lord. Don't trespass with covetous propensity over the things knowing well to whom they belong.

According to the above quoted Vedic words all the manifold shapes and forms of things of the word are simply words of speech and there is no real existence of these things. The absolute existence is only of self. In this way the first line of the Mantra prescribes that on the perception of the Self of Brahma everywhere one becomes worthy of leading a life of renunciation. The first section of the second part of the Mantra (i.e. Tena Tyaktena etc.) prescribes the path of the life of renunciation and fourth section of the Mantra viz "Ma Grudhah etc.) as mentioned above, lays

down the principle to be followed in that path of the life of renunciation. This renunciation is also of three types-viz, the outward, inward and the outward inward combined.

**Outward Renunciation:-** Due to absence of something or owing to some distance, if one gives up his enjoyment of some object : By such a renunciation, one's desire for the enjoyment of something does not end. It is said in the Bhagavad Gita-2/59. The object of senses leaves him who does not enjoy them with his senses; but the desire for them persists. This desire also disappears when he perceives the Supreme.

Sometimes, the outward renunciation is simply hypocritical show. In the Bhagavad Gita, it is said, "He who outwardly restraining the organs of action but mentally dwelling on the objects of senses, such a man of deluded intellect is called a hypocrite" (3/6). But whoever controlling the senses by the mind engages his organs of action in Yoga of action without attachment, he has been highly praised.

**Inward Renunciation:-** To control the mind, however the outward renunciation of worldly things has not been disapproved, but a person who desires worldly things from his inner-mind and who makes a hypocritical show by controlling his senses has been censured.



According to the Mantra of the Isavasya Upanishad for a man who perceives the Self or Brahma everywhere, both the types of renunciation (i.e. outward and inward) are essential. Self is of three types viz- unchangeable and individual self and the false self when the physical body is unnecessarily considered as the self. When the world is negated, the individual self which is the reflected image of the True Self and the false self (physical body) in fact are also negated and so then protection is unnecessary. But the unchangeable true self is immortal. The realized person depending on *Prarabdha* or fate need not care for protecting his physical body, but he will have to protect the true self from its any connection with the non-self objects in any form of 'I', 'My' or 'Mine' or any other type equating the real with the non-real or the true with the false, it would head to destruction of the knowledge of the true self. Pride of such a renunciation should also be given up because it will also do a great harm. In this connection an episode of Cudala as mentioned in Yoga Vasista is described here in a nut shell.

A learned queen Cudala after realizing the true self (Brahma) for the good of her husband preached him many times about Brahma and tries to make him understand that the true self is separate from three bodies, but the king (her husband), though he was very pious, learned and indifferent to worldly pleasures could not have the realization of the self because his mind was not free of desires and he had no faith in the words of his wife.

However, the king decided to go to the forest for penance for self realization. Accordingly, one night when his wife was asleep, left the palace and went to a forest. Then he led a hard life of penance for a number of years, but could not realize self. Then queen Cudala by her spiritual

powers came to know the whole thing and one day having dressed as a celibate ascetic went to that place where the king was leading a hard life of an ascetic in the forest. The king seeing the arrival of a saintly ascetic (Cudala) saluted and welcomed and had a dialogue on subjects of attainment of realization of self. Cudala dressed as a celibate ascetic was requested by the king to become his preceptor and guide him. She preached to the king that the realization of the self could not be attained performing *karma* (rituals etc.) but it could be attained only by annihilation of all types of desires and renunciation, as it is said. "Neither by performing sacrifices (Vedic rituals) nor by the help of subjects (servants, sons and family) nor by money but with renunciation alone one can achieve realization and immortality. (Maharanyaka Upanishad X-5)

She further exhorted the king to abandon the love of material things and take refuge in renunciation. Though the king renounced everything even considering his physical body, sense-organs etc. the king being confused pleaded that nothing was left with him to be renounced. Then Cudala-an ascetic form said to him "Oh, king, give up even the pride of renunciation only then your renunciation will be completed and by that renunciation along, you will be also able to protect your self. After that, the king gave up his egoistic pride and became fully absorbed in his self and reached it. The egoistical pride is very dangerous and it is considered as equal to killing the self. Egoistic and ignorant persons are considered or termed as Killer of Self.

In the third Mantra of this Upanishad which reads "Sunless are those worlds and are enveloped in blinding darkness to which those people go who are slayers of their self; after leaving their physical bodies" Man's self being pure



consciousness and Brahma, if a person considers himself simply a physical body, he is just like a thief who has killed himself.

A person who has realized his self gets all benefits of performing all virtuous actions. A realized person has bathed in all the holy places, one should always remember that one has to renounce all types of pride, even that little pride which a person may have in feeling that he is a realized person or that he is a Sanyasi or an ascetic even such a type of pride is very harmful from the point of viewing realization.

In the Keno Upanishad there is an episode in this respect:- A pupil who had the realization of the self after having preaching from the preceptor goes to his preceptor and tells his experience saying "Oh, respected preceptor, following your preaching and advice, I have realized the 'Self' but the preceptor says to him- "If you think that you have known well Brahma, you know very little because the form of Brahma, you see so conditioned in living beings and Gods is but a trifle. Therefore, you should further deliberate on "Brahma". The disciple after deep deliberation says "I think I understand Brahma."

A preceptor here warns his disciple that whatever he has known about Brahma is only a limited form of Brahma, it is not complete perception of Brahma. The preceptor therefore advises the disciple to reflect again on Brahma, the disciple according to his advice again deeply deliberates on Brahma and after complete realization of Brahma he again goes to the preceptor and says "I do not think that I know it well. But not that I do not know, I know it too (Brahma) who among us comprehends it both as the Not-known and as the Known- he comprehends it.

This is the way how the self can be realized. Whoever knows the self in such a manner is a realized person. From the other Mantras of the Upanishad as well, it becomes clear that a person who has realized the self does not have even the least feeling of any pride for his realization because he himself becomes the very incarnation of the self. The person who says "I have realized the self conveys the sense that he himself is the knower and the thing known in the self is different from him. Such a realized person is considered to be man of a very inferior degree from the spiritual point of view. A person who has realized 'I am the self' not the knower of the self, sees the whole world is Brahma. Thus giving up the feeling of any non-self pride, he protects his self. From the spiritual point the fourth sec. of the first Mantra of Isavasya Upanishad viz. "Ma gradhah etc" may be interpreted "When from spiritual point of view the whole world is Brahma and when the material world is negated, who can be there to own the wealth and who can feel any desire for it? "When this world becomes unreal like the world of dream i.e. when the world is negated by the realization of the Brahma, no object is left to be desired, so the question of any desire thus does not arise".

This in brief is the spiritual imports of the first Mantra of Isavasya Upanishad.

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## Jayaprakash Narayan, A Liberator Par Excellence

*Balabhadra Ghadai*

Loknayak Jayaprakash Narayan popularly known as J.P is one of those eminent personalities of India who have been instrumental in changing the history of the nation, the thinking of the people and the destiny of the masses.

J a y a p r a k a s h Narayan was born at Sitabdiara in Bihar on October 11, 1902. Son of Phool Rani Devi and Harshu Dayal, he was educated in Patna Collegiate School and after passing the Matriculation Examination, he was admitted to Patna College for pursuing the Science Course. Meanwhile, Gandhiji's nationwide *hartal* in response to the Rowlatt Act, 1919 was

followed by the Khilafat Movement together with his call for the Non-cooperation Movement. J.P left the Patna College being funded by the British Government and joined the Bihar Vidyapith, a tertiary institution set up by Bihar Congress for all Non-cooperation students. In 1920 he married Prabhavati, daughter of Braja Kishore

Prasad, a renowned lawyer and a veteran Congress leader of Bihar.

In 1922, Jayaprakash Narayan sailed to the United States for higher studies. From 1922 to 1929, he studied in the University of California, Chicago, Wisconsin and earned by working in a restaurant to meet his expenses. He found that he was more interested in Sociology than in Science. Hence, he enrolled himself in the Social Sciences at Wisconsin University and read the writings of the bourgeoisie Social Scientist and radicals- Marx, Lenin, Trotsky, Plekhanov and Rosa Luxemburg. He did his M.A at Ohio University. His



intellectual horizon was broadened by his contacts with the Marxist-Leninists of the Madison home of a Russian Jewish tailor. In Wisconsin he got acquainted to the writings of M N Roy, which included 'The Aftermath of Non-cooperation India in Transition' which made a great impact on him.



Jayaprakash left for India in September, 1929 and reached in November, 1929 at the age of 37 after Seven years' stay in the U.S. He was determined to devote whole of his life for the good of the Indians. It was in the Lahore session of the Indian National Congress (I.N.C) held under the Presidentship of Jawaharlal Nehru that the epoch-making Independence resolution was adopted on the mid-night of the 31<sup>st</sup> December, 1929. Hoisting the national flag, Nehru declared Complete Independence or Poorna Swaraj as the goal of the Congress. Further, the resolution recommended a Civil Disobedience Movement to be launched for the attainment of Poorna Swaraj. In spite of his Marxist conviction, Jayaprakash held a high regard for Gandhiji and his leadership. He came forward to participate the Civil Disobedience Movement and organized the underground office. Eventually, he was arrested in Madras in September, 1932 and was sent to Nasik Central Jail. In the jail he luckily met a number of young Congress Leaders like M.R Masani, Achyut Patwardhan, N.C Goray, Ashok Mehta, M.H Dantwala, Charls Mascarenhas and C.K Narayanswami.

Jayaprakash's first Jail term in Nasik was to prove as much of a landmark in his life as his stay at the University of Wisconsin where he became a true Marxist and a sympathizer of the Communist Party. All these youngmen had little to do except discussing politics. They agreed in the discussion that history was a process of class struggle and proletarian revolutions were bound to take place. The collapse of capitalism with all its brutalities was inevitable, which would eventually give birth to Socialism. For them, this was not a matter of hope or faith but a scientifically demonstrated truth. The result of all those fervent discussions was the emergence of a new revolutionary Party called the Congress Socialist Party which pledged to infuse the

freedom movement with socialist ideals. This Party decided to work both within and outside the Indian National Congress.

With the formation of the Congress Socialist Party (C.S.P), Jayaprakash's life was devoted to encouraging groups of like-minded radicals throughout the country. He tried his best to win over the Communists and the Congressmen for creating a broad socialist platform to fight imperialist force. When in 1934, the INC dedicated to participate in elections to Legislative Assemblies, the CSP vehemently opposed it and restrained its members from contesting elections. However, among the Congressmen, the attraction of ministerial office rapidly obliterated the previous commitment to mass struggle. The CSP remained firm in its stand to emphasize on mass struggle.

In August, 1942, the historic Quit India Movement was launched by Gandhiji. Jayaprakash was still in Hazaribagh Central Jail. He was too restless to remain inside and escaped from the prison with five Comrades by scaling down prison walls. Throughout the colonial period Jayaprakash often advocated the use of arms in the struggle for freedom contrary to the stand of Gandhiji. Then he left for Nepal and organized and trained an "Azad Dasta" (Freedom Brigade) there to paralyse the machinery of the British Government. Finally he was again arrested in a running train in Punjab in September, 1943 and in December, he was declared a state-prisoner where he was subjected to inhuman tortures. In January, 1945, after 16 months, he was transferred to Agra Jail due to the great anger of the Indian People. Gandhiji in the meantime made it clear to the Cabinet Mission that unless both Jayaprakash and Dr. Lohia were unconditionally released, the negotiations would not start. Due to this both Jayaprakash and Dr. Lohia were





released in April 1946. They were given a heroic welcome by the people. Jayaprakash was recognized as “The Heart of Indians”.

After India achieved Independence Jayaprakash joined the Sarvodaya Movement launched by Vinoba Bhave. He donated his land and appealed to the land owners to donate their land to bring a change in the lives of the landless people. He even visited Odisha several times in connection with Bhoodan Movement. In 1975, Jayaprakash inspired the gathering at Sambalpur, Jharsuguda, Dhenkanal, Angul, Cuttack and Bhubaneswar. The leading personalities of Odisha like Gopobandhu Choudhury, Nabakrushna Choudhury, Manmohan Choudhury, Rama Devi, Surendranath Dwivedi, Harekrushna Mahtab and Biju Patnaik were his close associates.

After the verdict of Allahabad High Court in Uttar Pradesh pertaining to the election of Smt. Indira Gandhi, Jayaprakash demanded that the Prime Minister must resign. He organized a huge rally in Delhi in which thousands of persons from all corners of the country participated. He gave a clarion call of “Sampurna Kranti” or Total Revolution so that corruption must be rooted out and democracy be saved. On the other hand, Indira Gandhi refused to resign even after the High Court Judgment against her election. She said that the movement launched by Jayaprakash was not against rooting out corruption but only to dislodge her from power. She declared

National Emergency in 1975 which led to scuttling the voice of dissidents, censoring the press and arresting the leaders indiscriminately. Jayaprakash was arrested along with thousands of other opposition leaders on the charge that they were instigating countrymen to revolt against the Government by violent means. As he fell ill, he was released on parole in 1976.

During the historic election of 1977, Jayaprakash appealed to the opposition parties to unite and fight the Congress Party from a single platform. It was mainly due to his efforts that on January 23, 1977, Janata Party was formed. He said that the election was not between Congress and Janata Party but between dictatorship and democracy. The Congress Party suffered a humiliating defeat and Janata Party came to power.

Jayaprakash breathed his last on October 8, 1979. Thus ended the eventful career of India's second liberator who liberated the country from domestic despotism. His crusade against exploitation and injustice and his sincere efforts to root out corruption from public life have earned a unique place to him in the history of our times.

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## Dr. Sarvepalli Radhakrishnan : A Tribute

*Bibhu Chandra Mishra*

5th September is celebrated as the Teachers' Day all over the country. On this day in the year 1888 was born Dr. Sarvepalli Radhakrishnan, the scholarly statesperson in a middle class family in the pilgrim town of Tirutani, 40 miles away from the north-western tract of Madras. His talents were reflected from his very childhood. At the age of 20, he post-graduated in philosophy and became the topper from Madras University. His first book "The Ethics of the Vedanta and its Material Presupposition", being his doctoral thesis was published in 1908 which created a stir in the world of philosophy and brought for him a remarkable position as a philosopher of international repute.



He started his career as Assistant Professor and then Professor in the Department of Philosophy from 1909 to 1918. Thereafter he joined as 'King George V. Professor' at Calcutta University and subsequently became the Emeritus Professor in the same University. He served as Vice-Chancellor of Andhra University from 1931 to 1936. For his outstanding work, he became Professor in

Oxford University and taught Eastern Religions and Ethics there. Thus he could be able to bridge the gap existing between Eastern and Western thoughts. During the tenure of Vice-Chancellor of Andhra University and Benares Hindu University, Chancellor of Delhi University and Chairman of University Education Commission, Dr. Radhakrishnan showed a new dimension in the field of philosophy and academics and brought about historic educational reforms.

He led the Indian delegation to UNSECO during 1946 to 1952. The ties with USSR were strengthened while he was Ambassador to Russia. Dr. Radhakrishnan is best known for his works like "The Philosophy of Rabindranath Tagore", "The Hindu View of Life", 'An Idealist View of Life', 'Eastern Religion and Western thought'. On the advice of Mahatma Gandhi, he edited the "Bhagavad Gita" in English.

This towering personality was elevated to the position of the Vice-President of the Republic of India in 1952 and finally the nation honoured him as the President of the country in



1962. On his appointment to the post of President, Bertrand Russel remarked, "It is an honour to philosophy that Dr. Radhakrishnan should be President of India and I, as a philosopher, take special pleasure in this."

He did not find any rift between secularism and a genuinely religious inclination. Similarly, he did not observe any difference between economic planning and individual liberty. During the tenure of Vice-Presidentship and as President, he toured to various countries and endeavoured to consolidate India's foreign relations. His contributions to nation-building and consolidation of our political and parliamentary traditions was quite significant.

Truly he was a humanitarian person. As a teacher, he was the most adorable person among his students. His charismatic personality could attract all sections of people throughout his long distinguished public life. When he became President, some of his friends requested him to allow them to observe his birthday, 5th September. He replied, "Instead of celebrating my birthday, it would be my proud privilege if 5th September is

celebrated as Teachers' Day." His birthday has since been celebrated as Teachers' Day.

Dr. Radhakrishnan brought unflinching dignity and moral authority to all the positions that he held. He was a venerable figure of his time both in India and abroad. Dr. Radhakrishnan was conferred on the highest award of the nation, Bharat Ratna in 1954 for his commendable service to the country and mankind as well.

On this sacred occasion while reminiscing the life of this great soul, we should imbibe in us his idealism, deep patriotic fervour and high sense of social values and the teaching community in particular should come forward to discharge their noble responsibility in a spirit of sacrifice and dedication.

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Bibhu Chandra Mishra, Information & Public Relations Department, Bhubaneswar.



*Independence Day being jointly celebrated by I & P.R. Department and Utkaliya Milita Manch, Kolkata.*



## The Magic Tour of Gandhi to Odisha

*Dr. Janmejy Choudhury*

While the scheme of diarchy was being worked out by the British authorities, the Indian political scene was fast changing by the magic touch of Mahatma Gandhi. Like a wizard he succeeded to change the course of Indian National Movement with his philosophy of Satyagraha. A new phase in our struggle for 'Swaraj' began with the non-violent non-cooperation movement. In the annual session of the Congress held at Nagpur in the last week of December 1920 under the presidentship of Vijayaraghavachariar, the final decision on the launching of non-cooperation movement was taken. The Indian people now entered the decisive phase of their freedom struggle under the leadership of Mahatma Gandhi. Thirty-five delegates from Odisha including Gopabandhu Das attended the Nagpur session. It was agreed that Odisha should have a separate Congress Committee to be known as 'Utkal Pradesh Congress Committee'.

Gopabandhu Das and Jagabandhu Singh returned from Nagpur before the Congress session was over in order to attend the Utkal Union Conference held at Chakradharpur. The session became a landmark in the history, because for the first time it accepted the Congress creed as one of its objectives. Gopabandhu Das pointed out that the Congress was the national forum in which the people of Odisha should join in large



numbers and their demands for a separate province and other privileges could be fulfilled only by participation in the national movement spearheaded by the Congress under the leadership of Mahatma Gandhi. According to the new regulations of the Congress, the Utkal Provincial Congress Committee was constituted in early 1921 with Pandit Gopabandhu Das as its first president. After the formation of the Utkal Pradesh Congress Committee under the presidentship of Gopabandhu Das and the visit of Gandhiji to Odisha, the movement gathered momentum in different parts of the province. Gopabandhu visited different areas and preached the message of non-violent non-cooperation to the people and fervently hoped for their active participation in the national programme.



The Non-cooperation Movement in Odisha, as elsewhere in the country began in the week of January 1921. A group of young College students, who had formed 'Bharati Mandir' to discuss political trends in the country, were inspired by the Congress ideal of establishing 'Swaraj' through non-cooperation. They opposed the acceptance of office by Madhu Sudan, the undisputed leader of Odisha. We know how he was not a party to the decisions of the Utkal Union Conference at Chakradharpur which accepted the ideals and objectives of the Indian National Congress. In fact, it was the parting of the ways between the old guards led by Madhusudan and the young nationalists inspired by Gopabandhu who organized the Congress movement in the province.

The Non-Cooperation Movement in Odisha got much encouragement due to Gandhiji's visit to the province in the last week of March 1921. He arrived at Cuttack on 23 March 1921 and addressed mass meetings at Cuttack, Bhadrak, Satyabadi, Puri and Berhampur within six weeks. It was Gandhiji's first visit to Odisha. But he was well acquainted with its problems, chronic flood, distressing famine and abysmal poverty of her people. Gandhiji knew Gopabandhu during the famine of 1917 in which he had helped the relief operation in the province. Money and materials collected from other parts of India. He had drawn the sympathy of the country for the poverty-stricken people of Odisha and personally came to see their plight in 1921. His mission was also to propagate the Congress ideal of non-violent non-cooperation. Addressing a public meeting in the Kathjuri river bed at Cuttack in the evening of 23 March, he observed that at least one lakh of people should be enrolled as Congress members in Odisha before June 1921 and the people of Odisha should subscribe three lakhs of rupees towards Tilak Swaraj Fund

to be spent for the management of national schools, Panchayat systems, Khadi and such other constructive works.<sup>1</sup> He addressed the Muslims, women, students and intellectuals in three separate and special gatherings on the next day. Then he proceeded to Bhadrak where he spent a day in propagating the Congress views. After Bhadrak, he visited Satyabadi to see the ideal school of Gopabandhu, and addressed the students, teachers and local people there. From Satyabadi he went to Puri where he was given a very grand reception in the railway station. He discussed the problems of famine with the leaders and also visited some famine-affected areas. He addressed a public meeting and the women's gathering in the town of Puri on 27 March. He observed his day of silence on 28<sup>th</sup> and on the next day left Puri with Gopabandhu and other Congress leaders to visit Berhampur. Gandhiji's speeches in the public meetings were translated into Odia by Gopabandhu himself. His visit had created an unprecedented enthusiasm of non-cooperation spread like wild fire in different parts and far-off villages. Of course, the target of Congress membership and Tilak Fund fixed by Gandhiji for Odisha could not be fulfilled within the scheduled time. However, by 30 June 1921, Utkal Pradesh Congress Committee enrolled 39,000 Congress members, collected 21,000 rupees for Tilak Swaraj Fund and 16,000 spinning wheels were introduced in Odisha.<sup>2</sup> At different places in Odisha some centres were established to organize the Congress activities and to train workers and volunteers for the movement. Some such prominent centres were "Swaraj Ashram" at Cuttack, 'Alaka Ashram' at Jagatsinghpur, and 'Swaraj Mandir' at Balasore. Swaraj Ashram was a private house in which some college students were residing and Gopabandhu used to stay there during his sojourn at Cuttack. With the beginning of non-cooperation, all students of that mess



joined the movement and it came to be known as Swaraj Ashram. Later on it came under the control of the Congress and gradually became its headquarters in Odisha. The 'Alakashram' at Jagatsinghpur was built by Gopabandhu Choudhury and Bhagirathi Mahapatra. Pandit Prana Krushna Padhiari and Babaji Ram Das also joined the institution subsequently. 'Swaraj Mandir' was under the guidance of H.K.Mahtab. In those centres, the Congress volunteers were taught how to spread among the villagers the ideas of non-cooperation and to convince them the desirability of using 'Charakha', of establishing panchayat and national schools etc.

During Gandhiji's visit to Odisha, he saw the use of foreign cloth in the Temple of Lord Jagannath and objected to it very much. He raised the issue in the public meeting in Puri and subsequently the people requested the management of the temple to change the practice. Gopabandhu, in his Editorial in the the Samaja on 18 June 1921, strongly advocated the old practice of the temple rituals in which no foreign element of any sort was used. It was expected that the boycott of foreign cloths from the temple would have its due effect on the religious-minded people of the country. In fact, about a year later, the Chief priests of the temple issued an appeal to our countrymen not to offer any foreign cloth to Lord Jagannath as they were pledged to use Swadeshi articles for worship.<sup>3</sup> It was significant lesion for our orthodox people to imbibe the spirit of Swadeshi. Gopabandhu tried his best to introduce the new spirit to the minds of the people of Odisha. The Non-cooperation Movement spread in Odisha during 1921. But the tragic incident at Chauri Chaura in 1922 changed the course of events all of a sudden. Only the programme of constructive work was to continue as before. Within a few months, most of the Congress leaders of Odisha including

Gopabandhu were arrested and put in jail. The government adopted strong repressive measures to put an end to the movement.

Mahatma Gandhi on the request of Madhusudan on 19 August 1925 looked into the problems of the Utkal Tannery and discussed the matter with some business men of Calcutta. Unfortunately, even Gandhiji's effort to save the Swadeshi factory in Odisha did not succeed. Madhusudan Das was declared insolvent by the court in 1927 and the Utkal Tannery, for which he had spent his fortunes, was lost from his control.

Then the emergence of the Swaraj Party in 1923 opened new dimensions in Indian politics. The Swarajists offered consistent resistance to the government. The members from Odisha, while criticizing the government policy, drew the attention of the House to the specific grievances and the problems of Odisha. Speaking in the general discussion on the budget for 1927-28, H.K.Mahtab lamented for an unsympathetic budget presented in the Council. With disgust he spoke: "In spite of repeated floods, and increasing misery, that Odisha is facing to-day, Government do not care to think of that part of the province although assurance has been given from the highest to the lowest in charge of administration that government are very anxiously considering the solution of the problems of Odisha. It is foolish to explain away the serious problems of Odisha by saying that the calamities are all due to natural disadvantages. But the fact remains there as patent as anything to any careful observer that the calamities of Odisha are not due natural causes but due to the interference of man with nature. The floods in Odisha became too frequent and too violent after the construction of the canals and embankments."<sup>4</sup> All members of Odisha criticized strongly the policy of the government regarding



high floods in Odisha. A devastating flood occurred in the District of Balasore and Cuttack during July-August 1927. The gravity of the situation was realized by the government and Sir H.L. Stephenson, the Governor of Bihar and Odisha, gave a statement in the council on 30 August 1927. He assured the house that the officers had been provided with all the funds they needed for relief operations. Besides, the Governor desired to appoint a committee of experts with the help of the Government of India to investigate the problem and to suggest the remedies for it.<sup>5</sup> But the Governor's statement did not satisfy the members from Odisha. Thus, by public opinion and pressure of the council, the government appointed an expert committee consisting of D.G. Harris, Consulting Engineer to the Government of India, G. Addam Williams, Chief Engineer of Bengal and Bishen Swarup, Chief Engineer of Bihar and Odisha, to investigate the flood problem in Odisha. The committee submitted their report in 1928. It was the first authoritative review of the flood problems in Odisha by an expert body.<sup>6</sup> But the recommendations of the committee were not implemented quickly due to administrative and financial difficulties. In fact, the chronic problem of Odisha could not be tackled during the British rule.

Before his visit, he described the condition of Odisha in a most pathetic tone. "It is to my mind" he said "an epitome of our distressful condition. Odisha generate is to me the regeneration for the whole of India. It is a land which need not be the poorest in the country. Its people are in no way inferior to those of the other parts of India. They have a fine history all their own. They have magnificent temples. They have the Lord of the Universe in their midst, Who knows no distinction between His creatures. And

yet, sad to relate, under the very shadow of the mighty temple people die of hunger in thousands. It is a land of chronic poverty, chronic famine, chronic disease. Nowhere have I seen in the eyes of people so much blankness, so much despair; so much lifelessness as in Odisha."<sup>7</sup> During his tour of Odisha in December 1927 Gandhiji visited several Khadi production centres of All-India Spinners' Association. The people were afraid to approach him. He was astonished to find how the people lived in a perpetual state of fear. The national awakening he felt had not succeeded in rousing their spirits. With much pathos he said: "Never since the days of Champaran in 1916, have I witnessed such death like quite as I did on entering political Odisha through Banpur. And I fear that the quiet of Odisha is worse than that of Champaran". In fact, the local Zamindars and the police had conspired to frighten the Raiyats not to come near Gandhiji or to take part in any demonstration in his honour. Such was the state of affairs in the province when the Indian political scene took a dramatic turn with the announcement of the appointment of the Indian Statutory Commission.

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## Implementation of Various Rural Employment Programmes in Odisha

*Sibanarayan Mishra*

Employment generation is one of the major priorities drawing the attention of the government and economic planners all over the world India is no exception. The approach to tackling unemployment problem has varied from time to time. In the initial years of planning no attempt was made to define an independent employment strategy. The focus on economic growth was viewed as essential for improving the employment situation. Thus, in the five year plans, the generation of employment was viewed as part of the process of development. It was however observed that the rate of growth of employment was generally much lower than the GDP rate of growth of the economy. Successive plan strategies, policies and programmes were redesigned to bring about a special focus on employment generation as specific objectives.

The rapid growth of rural population and agricultural labour, failure of land reforms, rural indebtedness, low wage rate, instable agricultural income and output inflation and the adverse effects of new agricultural strategies are the main for rural poverty. The government has implemented a series of employment programmes. The Planning Commission has the belief that employment is surest way to enable the rural poor to cross the poverty line.

In the seventies for the first time government used rural employment programmes for eradication of unemployment. Rural

employment programmes are divided into self employment and wage employment programmes. These two programmes aims at generating income at the rural poor so that they would be able to cross the poverty line.

Self employment programmes include IRDP, TRYSEM, DWCRA, and SGSY.

Wage employment programmes include, FFW, NREP, RLEGP, JRY, EAS, SGRY etc.

Self employment programmes were introduced at the national level in the late 1970s, initially the programmes were designed to provide skills, subsidies, credit and infrastructure support to small farmers and agricultural labours so that they could find new sources of income.

### **Integrated Rural Development Programmes**

Programmes such as SFDA and beneficiary oriented elements of Drought Prone Programmes (DPAP), Command Area Development Agency (CADA) and Hill Area Development Agency (HADA) were brought together and new programme called Integrated Rural Development Programmes (IRDP) was introduced in 1978 initially covering about 200 blocks considered to be the most backward in all blocks of the country in 1980, a target of covering nearly 15 million families below poverty line was fixed for the sixth five year plan (1980-85).





### **Training of Rural Youth for Self Employment**

Training of Rural Youth for Self Employment was introduced along with IRDP and was a direct attempt to bring rural unemployed youth under self employment by imparting skills in various traditional as well as modern vocations in the areas of service, trade and manufacturing activities. Under this programmes about 30 to 40 youth (15 to 35 age group) belonging to poor households (BPL) are selected in each block and according to their choice, capability and availability of opportunities in the area, trained at industrial training institutes, Khadigramodyog and Handicrafts training-cum production centres, other vocational institutions of government and non governmental organization. Financial support is provided to the trainees, trainers as well as the training institutions.

### **Swarnjayanti Gram Swarojagar Yojana**

In 1999, several self employment programmes were integrated into Swarnjayanti Gram Swarojagar Yojana. The key feature of the SGSY is that it does not seek to promote individual economic activities. It seeks to promote self help groups that are trained in specific skills so they can formulate micro enterprise proposals. Such projects are based on activities that are identified for each block on the basis of local resources, skills and market. The projects are supported by bank credit and govt subsidies. The SGSY is implemented by DRDA. The objective of SGSY is to bring the existing poor families above the poverty line by providing them income generating assets through a mix of bank credit and government subsidy and to ensure that an assisted family has monthly net income of Rs.2000/- . Subsidy under SGSY is uniform at 30/- of the project cost subject to a maximum of Rs.7500/-. In respect of SC and ST it is Rs.50/- subject to maximum of Rs.10,000/-.

### **WAGE EMPLOYMENT PROGRAMMES**

During the fourth five year plan wage employment programmes were introduced on a trial basis to help agriculture labour to get employment during the lean season. Two programmes were under implementation during the fourth and fifth five year plans were CREP and PIREP covering nearby 200 blocks which were indentified as having concentrations of agricultural labour with acute problems of unemployment and underemployment.

A number of wage employment programmes were designed and implemented during sixties and seventies. Towards the close of 1960-61, the Rural manpower programme (RMP) was taken up in 32 CD Blocks on a pilot basis with the object of providing employment for 100 days to at least 2.5 millions by the last year of third plan particularly in the areas exposed to pronounced seasonal unemployment and underemployment.

Realizing the need for providing employment opportunities through special programmes during the fourth plan, the crash scheme for rural employment (CSRE) was launched in April 1971 for a period of three years with annual outlay of Rs.50 crores.

Alongside of the CSRE in November 1972 a "Pilot Intensive Rural Employment Programme" (PIREMP) was started for a three – year period in 15 selected CD Blocks with the basic objectives of providing additional unskilled employment opportunities, creation of assets that have a multiplier effect creation of new skills through project work on site, and finally and importantly to attempt to some kind of manpower budgeting with respect to wage-seeking labour with a view to ultimately evolving a comprehensive programme for the rest of the country.

During 1970-71 the Rural Works Programme (RWP) was launched in 54 selected districts of 13 states which were identified as drought prone on the basis of well defined norms.



Such as extent of irrigated area, quantify and distribution of rainfall and high frequency of drought, with the objective of mitigating gradually the severity of scarcity conditions in these areas. In terms of population and geographically area the programme covered 600 lakhs or 12 per cent of the population and 5.65 sq.kms or about 20 per cent of the areas in the country respectively.

### **Food For Work**

The problem in rural areas is of seasonal employment, unemployment and under employment. To provide supplementary employment opportunities in rural areas, this programme was launched in 1977. The wages were paid in the form of food grains; hence nomenclature food for work or food for employment programme was given. The food grains were released to the states as per their requirements.

To provide opportunities of work for the poor persons living in rural areas especially during the period when there is no work in agriculture.

To utilize the stocks of food grains available with central govt. as a resource for meeting the additional expenditure required for the purpose.

To create durable infrastructure assets for the villages in the form of roads, tanks etc.

### **National Rural Employment Programme**

The National Rural employment Programme (NREP) was introduced during the sixth five year plan. In October 1980 the Government of India launched the NREP which replaced the then existing food for work programme with the effect from April 1981, the NREP became a centrally sponsored plan programme on a 50:50 sharing basis between the Govt. of India and the State Govt. The NREP was continued as plan programme during the seventh plan period also. The basic objectives of the programme were (a) generation of additional

gainful employment for the unemployed and underemployed men and women in the rural areas. (b) creation of durable community assets to strengthen the rural infrastructure which would lead to a rapid growth of the rural economy, a steady rise in the income level of the rural poor and improvement in their nutritional status and living standards.

### **Rural Landless Employment Guarantee Programme**

With view to tackling a direct and specific manner the hardcore of rural poverty particularly pertaining to employment opportunities for the landless during lean agricultural period this programme was introduced from 15<sup>th</sup> Aug 1983 during sixth five year plan by the Government of India with objectives of (a) improving for the rural landless with a view to providing guarantee of employment to at least one member of every landless household up to 100 days in a year and (b) creating durable assets for strengthening the infrastructures so as to meet the growing requirements of the rural economy. Though the programme was to be fully financed by the central government, the implementation of the programme was entrusted to the states. Backward areas having predominant population of unemployed landless labours and the areas with low wage pockets were to the given priority. This programme was more or less on the lines of employment guarantee scheme of Maharashtra.

### **Jawahar Rozgar Yojana**

In order to realize the benefits of the wage employment programme, it was felt necessary to involve village people especially through the village panchayats and to cover all the villages. NREP and RLEGP were merged and new programme Jawahar Rozgar Yojana (JRY) was launched in 1989.

Jawahar Rozgar Yojana was started with a view to expand the coverage of wage employment opportunities to all villages and to



activate the objective of providing employment to all wage seekers to close proximity to their villages, accordingly the responsibility to implement the programme was given to the gram panchayat.

The primary objective of JRY was to generate additional gainful employment for the unemployed and the underemployed in rural areas.

The secondary objectives of JRY were to create productive community assets for direct and continuity benefits to the poor and strengthening rural economic and social infrastructure which would lead to rapid growth of rural economy and as a result improve the income levels of the poor and to bring about improvements in the over all quality of life in rural areas.

The share of the central and state government assistance was now 80:20. Now the share of the states has been restricted to 10 per cent. Road construction, irrigation and other infrastructure development is being undertaken under this scheme so as to avoid additional funds for such work. The programme aimed at providing wage employment to atleast one member of each rural family for 50 to 100 days in a year near to his residence.

There are three sub-programmes under JRY.

### **Employment Assurance Scheme**

The Government of India introduced revamped public distribution system in the year 1992-93 to ensure subsidized and adequate supply of food grains to the poor. There were 1778 blocks across 261 districts in the country, identified as difficult and backward areas for PDS. Subsequently to intensify the poverty alleviation programme and to enhance the employment opportunities in these blocks, a new programme called Employment Assurance Scheme (EAS) was launched on 2<sup>nd</sup> October 1993 covering all the 1778 blocks under RPDS.

The primary objective of the EAS is to provide gainful employment during lean agricultural season in manual work to all able bodies in rural areas who are in need and desirous of work, but cannot find it. The secondary objective is the creation of economic infrastructure and community assets for sustained employment and development. Central and states share the expense of this programme in the ratio of 80 : 20.

In the beginning the scheme was introduced in rural areas of 1778 blocks of 261 districts. The scheme aimed at providing assured employment of 100 days of unskilled manual work to the rural people who are in need of employment and seeking it. The assurance of 100 days extends to all men and women over 18 years and below 60 years of age. A maximum of two adults per family are to be provided employment under the scheme.

### **Sampoorna Grameen Rojagar Yojana**

After evaluating the outcome of JRY it was felt that there was a need to develop village infrastructure based on local needs. It was felt that the village panchayats could better judge these local needs because they are close to the ground realities. Accordingly the government decides to streamline and restructure Jawahar Rozgar Yojana with its new focus on the development of rural infrastructure and it was renamed as Jawahar Gram Samruddhi Yojana.

To provide a greater thrust to additional wage employment, infrastructure development and food security in the rural areas, the Hon'ble Prime Minister of India announced on 15<sup>th</sup> August 2001 launching of an ambitious new scheme with an annual outlay of Rs.10,000 crores. The Ministry of Rural Development reviewed the schemes of the employment assurance scheme (EAS). The only additional wage employment scheme for rural areas, the Jawahar Gram Samruddhi Yojana (SGSY) a rural infrastructure development scheme and by merging them into one scheme launched the new scheme of the



Sampoorna Gramin Rojagar Yojana (SGRY) on 25th Sept. 2001.

The Sampoorna Grameen Rojagar Yojana (SGRY) implemented in the country with following objectives (i) The primary objectives of the scheme is to provide additional wage employment in all rural areas and thereby provide food security and improve nutritional levels. (ii) The secondary objectives is the creation of durable community social and economic assets and infrastructure development in rural areas.

The SGRY targeted all rural poor who are in need of wage employment and desire to do manual and unskilled work in and around his village/ habitat. The programme is self targeting in nature while providing wage employment.

At the state level the government of Maharashtra formulated the Maharashtra Employment Guarantee Scheme under the Maharashtra Employment Guarantee Act, 1977 to provide wage employment to those who demanded it and thereby providing a statutory framework to wage employment programmes. Based on the experience of the programmes the national rural employment guarantee act was enacted in 2005 to reinforce the commitment towards livelihoods security in rural areas. Accordingly the National rural employment guarantee scheme implemented with effect from 2 February, 2006 in India initially started from 200 most backward districts of the country. Now it is operated all over the country. In Odisha this scheme came into operation in 19 districts namely Bolangir, Boudh, Deogarh, Dhenkanal, Gajapati, Ganjam, Jharsuguda, Kalahandi, Kandhamal, Keonjhar, Koraput, Malkangiri, Mayurbhanj Nawarangpur, Nuapada, Rayagada, Sambalpur, Suvarnapur, Sundargarh with effect from 2<sup>nd</sup> Feb 06. NREGS is in implementation in full swing in all 30 districts at present. As per the NREGS guideline and available data relating to different aspects of NREGS performances and progress

the analysis broadly focuses on four major aspects such as employment generated (in terms person days), number of works completed and creation of community aspects. Now 17,09,268 lakh households provided with wage employment and 711.22 lakh person days generated and total works taken up is 253167. Total works completed is 65633 lakhs. Overall performance shows a satisfactory progress of the Scheme. The National Rural Employment Guarantee scheme is most ambitious income security programme for India and Odisha rural poor in post independence era. Virtually this scheme provides the necessary safety net for job seeking rural poor and it is a milestone towards realization of right to work.

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## Legal Provisions for Security of Women in Workplace

*Om Prakash*

Having regard to the definition of 'Human Rights' in Section 2 (D) of the Protection of Human Rights Act, 1993 and taking note of the fact that the present civil and penal laws in India do not adequately provide for specific protection of women from sexual harassment in workplaces and that enactment of such legislation will take considerable time, it is necessary and expedient for employers in workplaces as well as other responsible persons or institutions to observe certain guidelines to ensure the prevention of sexual harassment of women.

### **1. Duty of the Employer or other responsible persons in workplaces and other institutions:**

It shall be the duty of the employer or other responsible persons in workplaces or other institutions to prevent or deter the commission of acts of sexual harassment and to provide the procedures for the resolution, settlement or prosecution of acts, of sexual harassment by taking all steps required.

**2. Definition:** For this purpose, sexual harassment includes such unwelcome sexually determined behaviour (whether directly or by implication) as:

- (a) Physical Contact and Advances;
- (b) A demand or request for sexual favours;
- (c) Sexually coloured remarks;

- (d) Showing pornography;
- (e) Any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

Where any of these acts is committed in circumstances where-under the victim of such conduct has a reasonable apprehension that in relation to the victim's employment or work whether she is drawing salary, or honorarium or voluntary, whether in government, public or private enterprise such conduct can be humiliating and may constitute safety problem. It is discriminatory for instance when the woman has reasonable grounds to believe that her objection would disadvantage her in connection with her employment or work including recruiting or promotion or when it creates a hostile work environment. Adverse consequences might be visited if the victim does not consent to the conduct in question or raises any objection thereto.

**3. Preventive Steps:** All employers or persons in charge of workplace whether in public or private sector should take appropriate steps to prevent sexual harassment. Without prejudice to the generality of this obligation they should take the following steps:

- (a) Express prohibition of sexual harassment as defined above at the workplace should be notified, published and circulated in appropriate ways.



(b) The Rules/Regulations of Government and Public Sector bodies relating to conduct and discipline should include rules/regulations prohibiting sexual harassment and provide for appropriate penalties in such rules against the offender.

(c) As regards private employers, steps should be taken to include the aforesaid prohibitions in the standing orders under the Industrial Employment (Standing Orders) Act, 1946.

(d) Appropriate work conditions should be provided in respect of work, leisure, health and hygiene to further ensure that there is no hostile environment towards women at workplaces and no employee woman should have reasonable grounds to believe that she is disadvantaged in connection with her employment.

**4. Criminal Proceedings:** Where such conduct amounts to a specific offence under the Indian Penal Code or under any other law, the employer shall initiate appropriate action in accordance with law by making a complaint with the appropriate authority.

In particular, it should ensure that victims or witnesses are not victimized or discriminated against while dealing with complaints of sexual harassment. The victims of sexual harassment should have the option to seek transfer of the perpetrator or their own transfer.

**5. Disciplinary Action:** Where such conduct amounts to misconduct in employment as defined by the relevant service rules, appropriate disciplinary action should be initiated by the employer in accordance with those rules.

**6. Complaint Mechanism:** Whether or not such conduct constitutes an offence under law or a breach of the service rules, an appropriate complaint mechanism should be created in the employer's organization for redressal of the complaint made by the victim. Such complaint

mechanism should ensure time bound treatment of complaints.

**7. Complaints Committee:** The complaint mechanism, referred to in (6) above, should be adequate to provide, where necessary, a Complaints Committee, a special counselor or other support service, including the maintenance of confidentiality.

The Complaints Committee should be headed by a woman and not less than half of its member should be women. Further, to prevent the possibility of any undue pressure or influence from senior levels, such Complaints Committee should involve a third party, either NGO or other body who is familiar with the issue of sexual harassment.

The Complaints Committee must make an annual report to the Government department concerned of the complaints and action taken by them.

The employers and person in charge will also report on the compliance with the aforesaid guidelines including on the reports of the Complaints Committee to the Government department.

**8. Worker's Initiative:** Employees should be allowed to raise issues of sexual harassment at a workers' meeting and in other appropriate forum and it should be affirmatively discussed in Employer-Employee Meetings.

**9. Awareness:** Awareness of the rights of female employees in this regard should be created in particular by prominently notifying the guidelines (and appropriate legislation when enacted on the subject) in a suitable manner.

**10. Third Party Harassment:** Where sexual harassment occurs as a result of an act or omission by any third party or outsider, the employer and person in charge will take all steps necessary and reasonable to assist the affected person in terms of support and preventive action.



11. The Central/State Governments are requested to consider adopting suitable measures including legislation to ensure that the guidelines laid down by this order are also observed by the employers in Private Sector.

12. These guidelines will not prejudice any rights available under the Protection of Human Rights Act, 1993.

Other legal provisions include filing a criminal case under sections of the Indian Penal Code (IPC), the Indecent Representation of Women (Prohibition) Act and/or filing a civil suit.

The sections of the Indian Penal Code that can be applicable to sexual harassment (which makes it a criminal case):

### 1. Section 294 of IPC

‘Whoever, to the annoyance of others, (a) does any obscene act in any public place, or (b) sings, recites and utters any obscene songs, ballads or words, in or near any public space, shall be punished with imprisonment of either description for a term that may extend to three months, or with fine, or with both. This provision is included in Chapter XVI entitled ‘Of Offences Affecting Public Health, Safety, Convenience and Morals’ and is Cognizable, Bailable and Trialable by any Magistrate.

### 2. Section 354 of IPC

Whoever assaults or uses criminal force on any woman, intending to outrage her modesty or knowing it likely that he will thereby outrage her modesty, shall be punished with imprisonment for a term which may extend to two years, or with fine, or with both.

### 3. Section 509 of IPC

(Word, gesture or act intended to insult the modesty of a woman) This is included in Chapter 22 entitled ‘Of Criminal Intimidation, Insult and Annoyance’, and is cognizable, bailable

and trialable by any magistrate. It holds: ‘Whoever, intending to insult the modesty of a woman, utters any word, makes any sound or gesture, or exhibits any object, intending that such word or sound shall be heard, or that such gesture is seen by such woman, or intrudes upon the privacy of such woman, shall be punished with simple imprisonment for a term which may extend to one year, or with fine, or with both.’

Under the Indecent Representation of Women (Prohibition) Act-1987 if an individual harasses another with books, photographs, paintings, films, pamphlets, packages, etc. containing the “Indecent Representation of Women”, they are liable for a minimum sentence of 2 years. Section 7 (Offences by Companies) further holds companies where there has been “indecent representation of women” (such as the display of pornography) on the premises, guilty of offenses under this act, with a minimum sentence of 2 years.

**Civil case:** A civil suit can be filed for damages under tort laws. That is, the basis for filing the case would be mental anguish, physical harassment, loss of social esteem, income and employment caused by the sexual harassment.

But in the meanwhile, apex court of India has convinced about more privilege to women in legislature is bother for society and many innocent families are collapsing due to abuse of dowry prevention law. Therefore, Supreme Court has directed to all State Governments for stop automatic arrests under dubious dowry law. So that, Supreme Court decision on dowry law a much needed course correction.

In this connection, Supreme Court recently on 2<sup>nd</sup> July 2014 said women were increasingly using the anti-dowry law to harass in-laws and restrained police from mechanically arresting the husband and his relatives on mere lodging of a complaint under Section 498-A



(husband or relative of husband of a woman subjecting her to cruelty) of the Indian Penal Code.

Citing very low conviction rate in such cases, it directed the state governments to instruct police “not to automatically arrest when a case under Section 498 (A) of IPC is registered but to satisfy themselves about the necessity for arrest under the parameters (Check List) provided under Section 41 (1) of (Cr.P.C)” Criminal Procedure Code.

According Section 41 (1) of Cr.P.C (any police officer may without an order from a Magistrate and without a warrant, arrest any person) lays down following (9) point check list for police to weigh the need to arrest after examining the conduct of the accused, including possibility of his absconding :

- (a) Who has been concerned in any cognizable offence, or against whom a reasonable complaint has been made, or credible information has been received, or a reasonable suspicion exists of his having been so concerned; or
- (b) Who has in his possession without lawful excuse the burden of proving which excuse shall lie on such person, any implement of house-breaking; or
- (c) Who has been proclaimed as an offender either under this code or by order of the State Government; or
- (d) In whose possession anything is found which may reasonably be suspected to be stolen property and who may reasonably be suspected of having committed an offence with reference to such thing; or
- (e) Who obstructs a police officer while in the execution of his duty, or who has escaped, or attempts to escape, from lawful custody; or

(f) Who is reasonably suspected of being a deserter from any of the Armed Forces of the Union; or

(g) Who has been concerned in, or against whom a responsible complaint has been made, or credible information has been received, or a reasonable suspicion exists, of his having been concerned in, any act committed at any place out of Indian which, if committed in India, would have been punishable as an offence, and for which he is, under any law relating to extradition, or otherwise, liable to be apprehended or detained in custody in India; or

(h) Who, being a released convict, commits a breach of any rule made under sub-section (5) of section 356 of Cr.P.C; (The state government may, by notification, make rules to carry out the provisions of this section relating to the notification of residence or change of, or absence from, residence by released convicts)or

(i) For whose arrest any requisition, whether written or oral, has been received from another police officer, provided that the requisition specifies the person to be arrested and the offence or other cause for which the arrest is to be made and it appears there from that the person might lawfully be arrested without a warrant by the officer who issued the requisition.

Expressing exasperation over rampant abuse of Section 498 (A), a division bench of Justices C.K. Prasad and P.C. Ghose said if police arrested the accused, the magistrate should weigh the preliminary evidence against the Section 41 (1) of Cr.P.C check-list before allowing further detention.





“The magistrate, while authorizing detention of the accused shall peruse the report furnished by the police officer in terms of Section 41 and only after recording its satisfaction, the magistrate will authorize detention,” the bench said :

It also said that this check-list for arrest and detention would apply to all offences, which are punished with a prison term less than 7 years. Punishment under Section 498 (A) is a maximum of three years but it had been made a cognizable and Non-Bailable offence, which made grant of bail to the accused a rarity in courts.

But the court singled out the dowry harassment cases as the most misused and abused provision, though the legislature had enacted it with the laudable object to prevent harassment of women in matrimonial homes.

Writing the judgment for the bench, Justice Prasad said there had been a phenomenal increase in dowry harassment cases in India in the last few years. “The fact that Section 498 (A) is a Cognizable and Non-Bailable offence has lent it a dubious place of pride amongst the provisions that are used as weapons rather than shield by disgruntled wives”.

“The simplest way to harass is to get the husband and his relatives arrested under this provision. In a quite number of cases, bed-ridden grand-fathers and grand-mothers of the husbands, their sisters living abroad for decades are arrested,” he said.

The bench quoted “Crime in India 2012 Statistics” published by National Crime Records Bureau to say that nearly 2 lakh people were arrested in India in 2012 under Section 498 (A), which was 9.4% more than in 2011.

“Nearly a quarter of those arrested under this provision in 2012 were women i.e. 47,951 which depicts those others and both married and unmarried sisters of the husbands were liberally

included in their arrest net. Its share is 6% out of the total persons arrested under the crimes committed under Indian Penal Code. It accounts for 4.5% of total crimes committed under different sections of penal code, more than any other crimes excepting theft and hurt,” it said :

“The rate of charge-sheeting in cases under Section 498 (A) is as high as 93.6%, while the conviction rate is only 15%, which is lowest across all heads. As many as 3,72,706 cases are pending trial of which on current estimate, nearly 3,17,000 are likely to result in acquittal,” the bench said illustrating the abuse of Section 498 (A) as a tool to harass husband and his relatives.

Describing arrest as a humiliating experience apart from curtailing the freedom, the bench said police have not shed their colonial hangover despite six decades of independence and were still considered “as a tool of harassment, oppression, and surely not considered a friend of public”.

The need for caution in exercising the drastic power of arrest had been emphasized time and again by courts but has not yielded results; the court said and tasked the magistrates to check illegal arrests.

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## Interface Between Globalization and Odishan Industries : A Critical Survey

*Dr. Minati Panda*

It is a fact that mankind has entered into the inevitable process of globalization. One can not escape the impact of this process in social, political, economies or environmental realm, even though it does not provide standard or similar outcomes across the world. Eventually, it is shaped and adopted by a variety of local structures and cultures. Globalization does not have a single nerve-centre, nor is it a unified process. It is often found to be chaotic and complex, and can be viewed on the basis of models drawn from the physical and natural sciences.

Incidentally, theoreticians perceive globalization as an economic process integrating economies across the world via liberal capitalism. However, it should not be confused with internationalization, which refers to exchange between nations and states as occurred through centuries. It is affirmed with a modern reality that refers to the exchange that transcends borders and often occurs instantaneously and electronically. Economists are of the opinion that freedom of economic investment has undermined the authority of the nation state, simultaneously resulting in the convergence of economies and politics towards a neo-liberal model around the world.

There is a common focus on globalization as 'flow of capital (financial and physical)', people, information, culture, and so on, which moves on

various global highways and terrains. It often results in new patterns of inequality of access between people and their locations. Obviously it is the latest stage in technological progress which has enabled humans to operate around the world without reference to nationality, government authority, time or physical environment. The effect started from the application of steam engine to land and sea transport, implementation of the global electric telegraph, development of rockets and orbital satellites, and the final stage applied the computer, itself transformed in speed, volume and efficiency by the evolution of the microchip, the 'internet'. The inherent communication revolution has transformed the political and commercial landscape resulting in an integrated overlapping of horizontal form, away from all structures, territorially defined. In this perspective Roger King and Gavin Kendall's statement is revealing :

"...globalization is the result of the process of imitation, adaptation and diffusion of 'solutions' to problems of many kinds - whether these be new technologies, organizational forms, or modes of working - as these are taken up by one firm after another, and in one country after another. It is because these solutions are increasingly more numerous and may arise from almost any quarter that globalization poses as threat to the existing



practices of many companies, and therefore intensifies competition between them.<sup>1</sup>

Obviously, globalization intensifies competition which results in a further demand for innovation. Hence research conditions are created for knowledge - based commercialization. Eventually, globalization involves several core forces of social life: rationalist knowledge, capitalist production, automated technology and bureaucratic governance which are somehow inter-related. The growth of trans- world spaces has thus encouraged in major shifts in the organization of capitalization, rise of offshore centres, trans-border companies, corporate mergers and acquisitions. Globalization can also be defined as worldwide social relations, which link distant localities in such a way that local happenings are shaped by events occurring many miles away. It is also a cultural process in which the unity of the world is driven by global consciousness. Globalization thus is regarded as a logical and inevitable consequence of rationalist and modernist knowledge. It is, however an accepted truth that reason knows no territorial limits and its appeal is to principles, which are unbounded by time and space. State is no longer rooted in the nation; it has gone global, which is the host of trans-national practices. The social groups can now exercise their collective action outside the frame of a society governed by the nation-state.

Further, Jagdish Bhagwati asserts with conviction that globalization cannot be 'plausibly argued to have increased poverty in the poor nations or to have widened inequality. The evidence points in just the opposite direction'.<sup>2</sup> Globalization no doubt is a powerful force for social good and economic development. In this paper a humble attempt is made to explore the impact of globalization on Odishan industry, which has predominantly opened - up in the eighties of last century. Before articulating the shades of such

a premise, let us first have a historical survey of the evolution and growth of Odishan industry in the post independence era,

## II

During the First and Second Plan periods, efforts of the Odisha Government were confined largely to create necessary conditions for the development of large and medium industries. In the field of village and small scale industries, the role of the Government was to support the small enterprises in setting up industries through regular supply of raw materials and later creating opportunity for marketing of finished goods. The Techno-economic Survey of Odisha, completed before the commencement of the Second Plan, provided broad guidelines to the State Government for furthering the economy of Odisha during the succeeding two Plan Periods. It was a development programme drawn up for covering all the sectors. Under the Central Government Scheme an integrated Iron and Steel Plant was set up at Rourkela, which went into production during the concluding years of Second Plan. The Programme was also initiated to augment its output by another 0.8 million tons and during Third Plan much progress was made in the expansion work and a Nitrogenous Fertilizer Unit, based on the coke-oven gas, was also installed in due process.

During the Second Plan, the system of 'Pilot projects for small scale industries' was also developed. Certain industries were set up during this time. The Odisha Industrial Development Corporation (IDC) was formed in March, 1962 as a State Government Undertaking. Industries covering Cement, Electrical Equipments, Mineral and Mechanical Goods, Steel and Iron, Pulp and Paper as well as Industrial Grade Salt were taken up through IDC. During the Third Plan, the State Government's efforts also got oriented towards a large programme of processing and drilling of



new mineral deposits, especially iron ore, limestone and chromite etc. Subsequently, the Government of Odisha after the review of the progress made during Third Plan period conducted a study, through the National Council of Applied Economic Research, to set 'Industrial Programmes for the Fourth Plan'. During the Fourth Plan period another project: Aero Engine Division of Hindustan Aeronautics Ltd. (Under Central Sector) was established in Sunabeda.

But a new phase came during 1980-1981 to 1988-89, when the Government announced a policy of creating 1000 industries within a period of 1000 days. With many efforts by IPICOL, IDCO, OSIC and OSFC the prevailing situation improved, but it was far behind the progress made in other States of the Indian Union. BK Tripathy, Director, Economics and Statistics, Government of Odisha in a thought-provoking analysis of the industrial scenario comments thus:

"It is observed from the data available with us that the number of large scale units has been increasing faster than the medium and small scale factories, during the decade 1981 to 1990. The increase was about 118.3%. In case of medium and small scale units it was near about 31.30% and 10.9% respectively. On the whole this period was the golden period for industrial development of the State as the medium and small scale units grew from 51-67 to 1007-1117 respectively... It indicated that during the period 1980-81 to 1989-90, the total output in the large industries was miraculous, which is Rs.19671 crores followed by medium scale industries which is Rs.818 crores and the small scale industries, which is Rs.2786 crores.<sup>3</sup>"

During 80s two other Central Sector projects namely the National Aluminium Company (NALCO) at Angul and Damanjodi, and Paradeep Phosphates Ltd. (PPL) at Paradeep were established, with an investment of Rs.2700

crores and Rs.600 crores respectively. The other Central Sector Projects established earlier in different parts of the State were Hindustan Aeronautics Ltd.(HAL) at Sundabeda, Rourkela Steel Plant (RSP) at Rourkela, Indian Rare Earth Ltd at Chhatrapur, Carriage Repair workshop at Mancheswar, two fertilizer plants of the Fertiliser Corporation of India (FCI) and Heavy Water Project at Talcher. Besides, there were also some basic plants in the private sector viz. Larsen and Toubro's Utkal Machinery Ltd at Kansbahal, Dalmia's Odisha Cement Ltd at Rajgangpur, Tata Refractories at Belpahar, Indian Metals and Ferro Alloys Corporation's Ferro Chrome plant at Therubali and Choudwar, and JK Paper Mills at Rayagada. In addition, the two State Sector Industrial Promotion bodies: the Industrial Promotion and Investment Corporation Ltd. (IPICOL) and the Industrial Development Corporation of Odisha Ltd (IDCOL) were playing major role in the industrialization of the State.

But the Annual Survey of Industries of 1990-91 presents a dismal picture, when viewed in the context of the national yardsticks the State (Odisha) had only 3.19% of the total number of industries, 1.85% of the industrial work-force and 2.24% of the values added by the country's manufacturing sector. The per capita investment in industry was much lower not only than the major States of the Indian Union but also than the national average.<sup>4</sup> During 1990-91 and 1991-92, the Central Sector Projects suffered a sustained setback not only in Odisha, but in India at large, on account of unforeseen financial crisis, ordained by socio-political instability. However, the industrial scene in the country saw radical changes during the Eighth Plan Period (1992-1996), as the impact of liberalization of trade and economic policies began to be felt. The requirement of industrial licensing was largely dismantled and the list of industries reserved for the Public Sector was drastically pruned. As a result, new



opportunities for investment in industrial projects opened up for the Private Sector.

However, during the seventies and eighties the liberal financing policy of OSFC coupled with various fiscal and financial incentive scheme of the Government have been able to attract entrepreneurial talents with wide spectrum of socio-economic background, with higher level of academic excellence (both in general and technical education). In Odisha the benefits of the new policies started flowing only towards the later part of the Eighth Plan Period, when a number of proposals for establishment of steel plants, power projects, alumina/aluminium projects, oil refineries etc were received. In the meanwhile a new industrial policy was announced in March, 1996 by the State Government and priorities for the Ninth Plan were charted out to provide framework for industrial development in the State. The Chief Minister also led, in different phases, high power official and business delegations to Israel, Japan and South East Asian Countries for attracting foreign investment to the State. "The Visits", as claimed by Sri Niranjan Pattnaik, the then Minister Industries, Textiles and Handlooms, "were extremely successful and a number of potential investors in those countries showed keen interest to invest in industrial and infrastructure-development projects in the State".<sup>5</sup>

However, it was realized, of late, that smooth sailing of an economy requires a structural transformation so as to divert heavy dependence on agriculture and other constituents of the primary sector to a proportionate increasing contribution of industrial sector to GDP. In order to bring the shift in the relative proportion of primary and secondary sector, government have made concerted efforts in promoting industrial growth through more investible capital, diffusion of technological benefits under liberalized industrial policies, in successive Plan Periods. But ironically enough, the industrial production in the State still

continues to be sluggish, the major reasons being poor infrastructure, recurrent deficiency in industrial investment, lack of entrepreneurial ability, unexploited local human, material and natural resources.<sup>6</sup>

### III

In spite of all concerted measures, the fact remains that much industrial headway could not be carried out and even after 60 years of independence Odisha is still lagging behind in comparison to other States of the India Union.<sup>7</sup> As against all India per capita values of Rs.812, added by the manufacturing factory sector at the current prices for the year 1992-93, the figure of Odisha was Rs.341. Only 1.67% of the all India employment in registered manufacturing industries came from Odisha. Only 10% of the SSI units registered with Small Industries Development Organisation (SIDO) in India came from Odisha. However, the State provided only 2.9% of employment in the organized sector in India as against 13.9% by Maharashtra, 8.8% by Uttar Pradesh and 8.6% by West Bengal. Only 3.7% of all employment in Public Sector in India was provided by Odisha.<sup>8</sup> Nevertheless, this scenario should be analysed in the context of Odisha being a storehouse of natural resources. We should not forget here that with a share of over 4% of the geographical area in the country, Odisha possesses 10% of the water resources, 1/3<sup>rd</sup> of the country's total reserves of Iron ore, 40% of the Manganese, 90% of Chromite and huge reserve of Bauxite Dolomite, Coal and other minerals. Some steps, of course, had been taken for economic and industrial development during Plan Periods (We have analysed it in detail), but such measures were few and far between, considering the huge resources base.

Though, Odisha has not traversed much in the direction of Large and Medium Scale Industries, it has reached certain level in the sector



of Small Scale and Cottage Industries. It has been the land of excellent traditional art and handicrafts. Its artisans and craftsmen have reached a level of perfection for its wood and chalk carvings, filigree work, appliqué, bell metal industry, basket-making and horn-work.

#### IV

In the Economic Survey 1991-92, it has been admitted that the State government adopted schemes such as IRDP, NREP, TRYSEM, and SEEU to help rehabilitating rural artisans. Odisha today is marching ahead in the field of industrialization covering its variegated facets - Large and Medium scale and even in the realm of Cottage and artisan Industries.

The transformation wrought by changes in perception and attitude towards various issues - such as trade, business process outsourcing, employment opportunity, information flow, communication and entertainment has blurred geographical, cultural and political boundaries. Odisha under the visionary leadership of Sri Naveen Patnaik is now poised to take off in the sphere of industry, agriculture and tourism. Flow of massive capitals (Posco, for example) and opening up of marketing facilities would definitely transform Odisha into an economic giant, a nerve centre of variegated industrial and business activities. The Economic Survey of 2002-03 states thus:

"Wide interstate disparities are visible in the poverty ratios between rural and urban as also in the rates of decline of poverty. Among major States, Odisha, Bihar, West Bengal and Tamil Nadu had more than 50 per cent of their population below poverty line in 1983. By 1999-2000, while Tamil Nadu and West Bengal had reduced their poverty ratios by merely half, Odisha and Bihar continued to be the two poorest States with poverty ratios of 47 and 43 percent respectively in 1999-2000."

Now it is high time to garner and promote the infrastructural Development Index and Human Development Index in Odisha. Odisha must take advantage of the situation ordained by globalization and reap the benefits of the ensuing change by optimally utilizing its resources, while forging ahead in the realm of industrialization. The concept has taken roots and it is expected that Odisha will emerge, like a phoenix, in near future.

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## Unhealed Wounds

*Dr. Anjali Tripathy*

Partition of India was a traumatic event whose repercussions continue to impact South Asian subjectivities in complex ways, and that is why the partition has been a recurrent motif in Indian-English fiction as well as in writings by Indian diaspora. This article attempts to read partition in Anita Rau Badami's novel *Can You Hear the Nightbird Call ?* (2006) as an unclosed chapter in Indian History recuperating itself with slightest provocation. I strongly believe that political interests have always played their role in instigating and exploiting communal violence for political gains, a trend which started with Muslim League giving its direct action call on August 16, 1946 for partition. It has been furthered by the local political and economic factors in independent India and perpetuated by the emergence of Hindutva politics in the last two decades. But my article does not intend to interrogate the cause of the endless partition; instead it focuses on the effect it produces on our lives. I also seek to explore the juxtaposition of the diasporic theme of inbetweenness with the (continuing) partition of India in Badami's novel which points at the interconnectedness between the two.

Set in both India and Canada, the canvas of *Can You Hear the Nightbird Call ?* spans a fairly long stretch of history from 1928 to 1986, the years through which India witnessed the

partition of 1947. It followed a rapid changing political scenario with the two wars with Pakistan, separation of Bangladesh, fight over Kashmir, death of Nehru, Indira Gandhi as India's first woman Prime Minister, the demand for Khalistan, Mrs Gandhi's government's "Operation Blue Star" in the premises of the Golden Temple, the retaliation of the Sikhs by assassination of Mrs. Gandhi, followed by the massacre of the Sikhs in the country. It followed the blast of Air-India's Boeing 747, Kanishka, on its way from Toronto to India on June 23, 1985, killing all the 329 people on board, supposedly by the Sikh extremists. Badami's partition novel is unique for it shows us that all these events were painful legacies of the partition.

The novel weaves these historical and political events around the personal life of three female protagonists, Sharanjeet Kaur known as Bibi-ji in Vancouver, Leela Bhat, her neighbour from Bangalore to the same city in Canada and Nimmo, Bibiji's niece, who is orphaned by the devastation that engulfed India after the partition, is now rebuilding her life in Delhi. Their destinies are intimately intertwined by coincidence and the succession of violence. Though the novel is seemingly chronological, its structure replicates the interconnectedness of *Indra's net*. For



Badami, the idea of interconnectedness between home and diaspora, past and present, is captured metaphorically in a striking passage fairly early in the novel. The little girl Preethi (Leela's daughter) is gazing at the night-scene below her from the window of her plane:

'Amma,' she said . . . 'what does node mean?'

'It means where two or three things cross,' said Leela.

She examined the book curiously. 'What are you reading?'

'About Indra's Net,' Preethi said. 'Do you know this story, Amma?'

'No, I don't.' Leela stroked the child's soft hair. 'Why don't you read it to me?'

'Indra, the god of heaven flung a net over the world,' read Preethi . . .

'Its shining strands criss-crossed the world from end to end. At each node of this net there hung a gem, so arranged that if you looked at one you saw all the others reflected in it. *As each gem reflected the other one, so was every human affected by the miseries and joys of every other human, every other living thing on the planet.* When one gem was touched, hundreds of others shimmered or danced in response, and a tear in the net made the whole world tremble.'" (Emphasis added, 105-06)

Following this one thread of *Indra's net* provides us with both a conceptual framework and a model for reading the novel. It inscribes a relationship between individual and collective that reflects the negotiation between diverse influences of multiple collectives through the specific location of the individual as agent. The theory that every human is affected by the miseries and joys of every other human brings us the point that the partition experience that is fear of losing one's own identity,

dislocation, alienation, discrimination, problem of duality, etc. can be experienced with all its horror by the immigrants in distant lands as well which reflects the interconnectedness of their existence.

The novel opens with an account of the Komagata Maru incident that conjures up an image of the ship's passengers suspended between two nations on either side of the Pacific Ocean. Among the passengers aboard the Komagata Maru is a Sikh, Harjot Singh; who, the novel tells us, is in 1928, still unable to forget his experience of racial abjection at the Canadian border, and wonders why he and the other passengers on the Komagata Maru, everyone of them British citizens, had been refused entry to Canada. His daughter Sharanjeet inherits her father's dream. She steals the heart of her sister's fiance and becomes Bibi-ji by marrying Khushwant Singh (called Pa-ji by everyone in the novel), who is settled in Canada. She successfully runs their café Delhi Junction at Vancouver which acts as a neutral zone, a *third space* where she offers free advice to the new immigrants (60) and brings about the feeling of a secular community where Muslims and Hindus as well as white Canadians and non-white Canadians can tread about as equals.

The turn of events at home gets reflected in life at Vancouver and the Delhi Junction. When China invades India in 1962 and Nehru dies a year after, the regulars at Delhi Junction are unanimous in their belief that Chinese invasion has killed Nehru and they all refuse to patronize Mrs Wu's vegetable shop. (66) When Nehru's daughter Indira Gandhi becomes the (Prime minister) of India in 1967, Bibi-ji celebrates by distributing sweets to everyone to show her loyalty lies with India, not Pakistan though her native place vanishes somewhere in the India-Pakistan border. In 1965, when war breaks out between





India and Pakistan the seating map in Delhi Junction alters and Hafeez and Ali bhai move defensively to a separate table from Indian group. (67) During 1971 war, they are absent from their usual table. (249)

Bibi-ji's own religious liberalism and personal affiliation undergo change after Pa-ji becomes a victim of military action in the premises of Golden Temple following Indira Gandhi's assassination by her Sikh bodyguards during a short visit to India. The violence of Pa-ji's death triggers Bibi-ji's shifting allegiance from being a non-Khalistan supporter to being a Khalistan supporter. She forgets to remember the wisdom of Rani Miss, a school teacher whom she met in the premises of Golden Temple, "It is people like you sitting in foreign countries, far away from everything, nice and safe, who *create* trouble. *You* are the ones who give money to these terrorists, and we are the ones who suffer!" (326) Her desire to fund the Khalistan movement does not spring from the desire for an imaginary homeland. Rather, her decision is based on personal motivation based on revenge for Pa-ji's death. Despite her earlier disapproval of Dr. Randhawa and his views on Khalistan, she welcomes him into her home, and uses violence to reason away Pa-ji's violent (albeit accidental) death. Ironically on 15 August the Sikhs in Vancouver takes a protest march against military action in Golden Temple and Bibi-ji gets some solace. The tension between Hindus and Sikhs now features at Delhi Junction café and there is split again between "us and them." (341)

Leela falls prey to rupture and partition of another kind. Trauma of inbetweenness chases her throughout her life. Being born half-and-half of a highcaste Hindu Brahmin father and a "casteless German" mother (77), Leela marries into the family of the Bhats, a high class Bhahmin

family to overcome the state of inbetweenness. But inbetweenness of another kind is waiting for her. Leela moves to Vancouver with her husband and becomes a neighbour of Bibi-ji. While adjusting to life at Vancouver, she constantly longs to visit India. Her longing can be compared to the Pakistani driver's wife's wish to visit India in Ashraf's story "Separated from the Flocks." The driver's wife against her husband's wishes pleads with the civil servant to get her a travel pass so she can visit her native place in India, which happens to be in the civil servant's own home state (qtd. in Marangoly George). In the same story the civil servant refuses to shoot at the migrating birds in a duck shoot as he himself is separated from his flock and has experienced the trauma of displacement. However, in the end of Badami's story, Leela manages to set out for her "home" for the first time after 18 years since her arrival in Canada, but ends a victim of the 1985 Air India 182 Bombing, on her way. Bibi-ji's behaviour is in direct contrast to the civil servant's. She knew that it was not safe to fly Air India, but thought "it was none of her business what happened to *them*" (383) and Leela falls a victim to communal violence. The binary of 'us' and 'them' has a number of resonance in the novel – Hindu/ Muslim, Hindu/ Sikh, Indians/ Anglo-Indians, Indian diaspora/ Canadian natives, etc. pointing at the endless partitions of hearts.

Rosemary Marangoly George in her article "(Extra) Ordinary Violence: National Literatures, Diasporic Aesthetics, and the Politics of Gender in South Asian Partition Fiction" makes a significant observation:

But what, one might ask, is gained from reading Partition fiction through the lens of diaspora-plus-nation? Read in purely nationalist terms, Partition was a once-in-a-nation's-lifetime event: it was the downside of achieving independence for India and



the cost of establishing Pakistan. Thus, in terms of national history this Partition is firmly in the past and will not be repeated . . . If we read them through a diasporic lens, such partitions and dislocations are routinely replayed from the beginning of settled societies to the present day. Framed in this context of trading diasporas, indentureship, evictions, forced/economic migrations, and dislocations, this Partition becomes less of a singular event in a national history and more liable to be repeated in varying form and degree. (141)

Clearly, the birth of the two nations in this case can not be separated from the birth of the two diasporas, because of the mass exodus of population across the borders who are wrenched from one home to a more “fitting” home at partition. In the space of a few months, about twelve million people moved between the new, truncated India and the two wings, East and West, of the newly created Pakistan. As Vijay Mishra defines it, diasporas are ethnic groups that, for a variety of reasons, “live in displacement” (423). To contrast with the diasporic subjectivities of both Bibi-ji and Leela, Badami uses the character of Nimmo to show how double displacement can occur within the homeland. While Gayatri Gopinath’s notion of double displacement refers to being physically and metaphorically displaced in the diaspora, Badami challenges this notion through Nimmo’s narrative. Nimmo’s need for an identity is born out of her physical displacement within her homeland as a result of the 1947 mass migration and the disappearance of her entire family following the partition violence. Nimmo’s trauma makes her grab at an identity as a Sikh based on a postcard she happened to be holding onto. She had never told her husband that the postcard might not be hers; that she might have picked it up on her journey to India during partition, twenty years ago. (148) Nimmo experiences a sense of

metaphorical displacement in her homeland due to her lack of memories from her childhood. All she remembers are “a pair of feet dangling above a dusty floor, their clean pink soles smelling delicately of lavender soap,” the horrifying scene of her mother committing suicide after being raped during the partition. (158-59)

History repeats and the past re-emerges in the life of Nimmo during the riots of 1984 when she hides her daughter in a cupboard as her mother had hidden her in a barrel of corn, but fails to save her life as it was burnt by the marauders. Nimmo shivered, was the situation of the Sikhs in India so wretched? *Could yet another division of the country heal the wounds that had been caused by the first one?*” (292)

The wounds that were caused by the partition still fester and give rise to fresh suspicions. The massacre and armed attack on the holy shrine of “the Golden Temple” intensified the dislike of the Sikhs for the government and led to the most shocking incident of the decade — the assassination of Indira Gandhi by her Sikh bodyguards. This in turn triggered off the most savage rampage of Sikh massacre ever known. “For days afterwards Sikhs all over India were attacked in an orgy of violence and revenge. Many homes were destroyed and thousands died. In the outline suburbs of Delhi more than three thousand were killed, often by being doused in kerosene and then set alight.” (Butalia 4) In 1984, the ferocity with which Sikhs were killed in city after city in north India seemed almost as a re-run of the 1947 for them. As Urvashi Butalia puts it, “It took 1984 to make me understand how ever-present Partition was in our lives too, to recognize that it could not be so easily put away inside the covers of history books.” (6) In Badami’s novel in the 1984 anti-Sikh riots, while Bibi-ji loses her husband, Nimmo loses her entire



family (except her son, Jasbeer). This shows that religious violence crosses borders despite their different locations in Vancouver and Delhi, respectively. Nimmo is transformed into a living corpse. It follows the authorial comment, “She is Nirmaljeet Kaur- A woman damaged in places too private to see.” (399)

Communal violence, then, creates a space of instability for women, whether in the homeland or the diaspora. Leela loses her life to communal violence, while Bibi-ji and Nimmo suffer personal losses in the form of the death of their husbands and family. In all the three instances, we see how communal violence cuts through religious, class and geographical locations like *Indra’s net* and shatters the lives of Indian women in different ways. The violence of partition refuses to stop with the anti-Sikh riots of 1984 or Kanishka Aircrash of 1985 where the narrative time in Badami’s novel stops.

Partition has been ever present in our lives in myriad forms. As Suvir Kaul comments on *Train to Pakistan*, “We hunger for these stories (of partition) not simply because they address the religious and social divides of a time past but because they engage with painful contemporary realities; the effects of partition of India and Pakistan linger into today, and Mano Majras are still torn apart, literally and figuratively, as they were fifty years ago.” (18) The inter-communal violence that resulted in the anti-Sikh riots of 1984, or the spate of bloodbath that followed the Babri Masjid demolition (1992) and also the Godhra train-burning incident in Gujarat (2002) have made us rethink partition as a recurring event with new inflections of communal divide, suspicion, absence of reason and restraint. In the winter of 1997, India and Pakistan exploded nuclear devices as mutual adversaries. A year later, soldiers of the two countries battled one another in the Himalayan

cold in Kargil. Partition violence erupted all over again, re-enacted down to the mutilation of soldiers’ bodies. 1947, thus, seems to be dormant in the collective memory, erupting with slightest provocation. In a post-Sept 11, 2001 world, partition has assumed importance because it has proved that it is dangerous to forget partition as it again reminded the minority of the fear of the majority. As the US and Canada moved to avenge the crime of Sept 11, 2001, vigilantes found a visual link between Bin Laden’s turban and the turbans of Sikh-Americans which followed hundreds of cases of hate crimes against Sikhs and then Muslims in a few weeks.

Badami’s novel, I find, is very important in the genre of partition literature to sensitize us to the terrible human cost of trauma, loss of faith and trust. It alerts us to the dangers of communal passion that surround us now as much as they did in the past. She tries to show us that suffering on account of communal violence has remained unmitigated, for what is shown as happening then is still happening now. Her work provokes to explore the impact partition has on our present. What is still more important is that she raises these issues to problematize the issues of identity of Indian diaspora vis-à-vis women.

Though the night bird’s call in the title portends death and disaster, the novel ends on a positive note. In the end of the story a repentant Jasbeer penned a letter to Preethi in which he described how he had turned into a real monster terrorising people to donate their hard earned money to further their fight for a free country. He had come to realise, “*All they wanted was to be left alone to live their lives*” (398).

This sentence contains the message of the story. The author speaks through her character here. Badami seems to say that the endless cycle



of revenge and retaliation is counter-productive, that it will only lead to more violence and more bloodshed. If we do not learn lessons from history then we are tend to repeat them as the carnage of 1947 has been repeated in Gujarat, Kashmir and elsewhere many times over in the post-independence period. Even seeking refuge in a third space is not a solution as people's lives around the world are interconnected. The novel offers a message of religious tolerance, peaceful habitation and cooperative existence uninterfered by separatist forces as a soothing solution to these *unhealed wounds*.

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## Bowls of Smile and Joy

*Hansanath Muduli*

Let this Independence day  
Not witness  
Stains of blood  
On the walls of the temples.  
Let this Independence day  
Not hear  
Screams of birds  
At the surrounding of the chilika.  
Let this Independence day  
Not detect  
Signs of polio  
In the blood sample of any child.  
Let this Independence day  
Not find

Agony of corruption  
In the arena of our administration.  
Let this Independence day  
Not observe  
A case of child labour  
In any of the fields.  
Let this Independence day  
Distribute bowls of smile & joy  
On the lips of everyday.

---

Hansanath Muduli, Khandagiri (Dumuduma – A), Bhubaneswar – 751030.



## Maa Durga

*Sanatan Mishra*

From time immemorial the worship of Goddess Durga has been universal. It is learnt from the Vedas that the Aryas have worshipped Maa Durga as the provider of all types of food, grains, particularly in Autumn. The Deity descends on earth, like mother fostering care to her beloved children on the earth. Maa Durga is also worshipped in ten different forms with different names, viz. (1) Goddess Kali (2) Tara (3) Tripur Sundari, (4) Bhubaneswari (5) Bhairabi, (6) Chhinnamasta, (7) Dhumabati (8) Bagalamukhi (9) Matangi (10) Kamala. The idols of Maa Durga is also seen from the remnants of destroyed Indus Valley Civilization. From those ancient days the (Saradiya Utsab) Autumnal festival has been in vogue in India as well as in Odisha. The ancient Rishies (hermits) from the Vedic Age have considered Debi Durga as the creator, sustainer and the destroyer in different names as Aditi, Usha, Saraswati, Sabitri, Gayatri but in Puranic Age they have addressed Debi Durga as Satswarupa, Mahalaxmi Goddess of wealth, Chitswarupa Saraswati, goddess of learning and Ananda Swarupa, Goddess of all-pervasive. That, all powerful deity has killed the most oppressive and tyrant Mahisasur, Sumbha, Nisumbha, Chanda, Munda and Raktabirya who were torturing the people of that time.



The word Durga etymologically means the destroyer of all calamities, both physical and natural, of human beings.

Durga puja is celebrated for 16 days and in some places for 9 days known as Naba Ratri. This Durga Puja festival has established a very great tradition in the field of socio-cultural and spiritual field of India. On the Puja Pandals the chanting of the names of the deity is done by a



Brahmin known as Chandipatha to please the deity and invoke Her blessings to root out corruption from society and to save from natural calamities. On the 8th day of the festival the devotees sacrifice many innocent animals like goats, rams, cocks and buffaloes on the altar in front of the deity for the sake of her pleasure forgetting completely the doctrine compassion for the animals. But gradually this tradition is being abolished and some other offerings are made in place of animal sacrifice.

The last day of the festival is observed as Dussehra or Vijaya Dashami or the victory day. There is a legend that Ramachandra, the would be king of Ajodhya, worshipped Maa Durga and won over Ravan, the most oppressive and tyrant ruler of Sri Lanka and got back Maa Sita on this day. So devotees celebrate this day as the victory day. On this day, the skilled artisans both in rural industries and big factories worship their instruments used in every day work. On this day people also make a big effigy of Ravana and set fire to it which is known as Ravan Podi.

The Durga Puja festival is as old as the land itself. Maa Biraja on the banks of the sacred river Baitarani is considered to be the most ancient deity and belonged to 2nd century A.D. From this temple the Durga Puja festival spread far and wide to all remote places of Odisha. Now this festival is observed with great pomp and ceremony in all places especially at Cuttack and Bhubaneswar, where people spend lakhs of rupees to make it grand success.

Maa Durga is worshipped in many places, of the state in different names and forms such as Chandi at Cuttack, Bimala at Puri, Charchika at Banki, Sarala at Jhankada, Bhattarika at Baramba, Barunei and Karunei at Khordha, Samaleswari at Sambalpur, Manikeswari at

Bhawanipatana, Ugratara at Bhusandpur, Tara Tarini at Purusottampur, Ganjam, Bhagabati at Banpur. Besides these places in Odisha Maa Durga is also worshipped in important places of India in different names.

### **Kanyakumari**

On the confluence of the Arabian Sea, the Indian ocean and the Bay of Bengal stands the temple of Kanyakumari, Who is regarded as the savior of the southern coast of India.

### **Maa Naini Devi**

At Naintal on the northern side of the lake Naina the temple of Naini Devi is situated.

### **Maa Dakshineswari Kali temple at Kolkata**

It was a place of worship of great saint Ramakrushna Paramahamsha.

### **Maa Chamundeswari**

The temple of Maa Chamundeswari is situated on the hill of Chamunda at a distance of 15 kms. from Mysore. The golden idol of Maa Chamunda is worshipped here.

### **Kamaksha**

The temple is situated at Guwahati on the banks of the river Brahmaputra in the State of Assam.

### **Maa Ambaji**

The temple is situated on the hill top of Girnar, 45 kms away from Mount Abu in the state of Gujrat.

### **Manasa Debi**

The temple is situated on the top of a hill at Haridwar in Uttarakhand. It is said that devotees get their desires fulfilled in no time by worshipping goddess Manasa.



### **Maa Jwalamukhi**

The temple is situated in a cave in Himachal Pradesh, 30 kms away from Kangraghat in the Himalayas.

### **Baisno Debi**

The temple is situated in a hill cave at a distance of 13 Kms from Katara in the state of Jammu & Kashmir.

After the celebration of Durga Puja on the 11th day, after Vijaya Dasami the immersion of the clay idol of Debi Durga takes place in all parts of the State in the rivers or in big tanks or water reservoirs with a long colourful procession. The clay idol of Maa Durga is carried to the place of immersion with the chanting of hymns from the Vedas and thrown into the water. The people come back with tearful eyes as if they have said good-bye to their near and dear one.

At the present day, the Durga Puja festival is not confined to India, but it has spread to many foreign countries, where the Indians celebrate the festivals attracting the attention of the foreigners to this grand celebration.

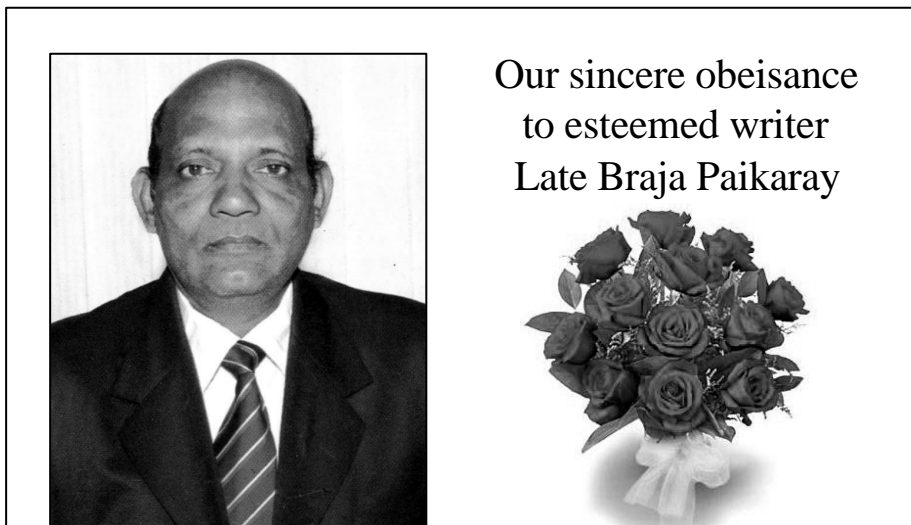
In ancient days the Indian traders were sailing on the vast stretch of the blue waters of sea to the foreign lands for trade and commerce. For their safe and trouble free journey they were carrying the idol of Maa Durga on their voyage and installed the idol in an important place in the foreign land and observed the festival there on their places of business. The foreigners were gradually attracted and joined the celebration. As a result, now-a days we find in many countries like America, Indonesia, Switzerland, Great Britain, Paris, where Durga Puja is observed.

Let Maa Durga shower Her blessings on the mankind to bring them to right path of devotion, learning and fellow feeling and to root out corruption of all types and misunderstanding from the society.

Let the world be one family and not broken into fragments by narrow domestic walls.

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Sanatan Mishra, Baseli Sahi, Khurda.





## Culex Mosquito: Vector of Filariasis

*Chirasmitta Mishra*

### **Introduction :**

Among the various infectious diseases, vector borne diseases are the main burden today and may be expected to represent the highest proportionate disease burden in the near future. Mainly, the insect-transmitted diseases remain a major cause of illness and death worldwide (Borah et al., 2010). Mosquitoes (class-Insecta, order- Diptera) are the most important single group of insects which cause millions of death every year by transmitting various diseases like Dengue, Chikungunya, Yellow Fever, Lymphatic Filariasis, Japanese Encephalitis, Malaria etc. (Barik et.al., 2012). According to World Health Organization, mosquitoes are 'Public Enemy No.1' (WHO, 1996). There are more than 4500 species of mosquitoes distributed throughout the world in 34 genera; but mostly belongs to Aedes, Anopheles and Culex (Ghosh et.al., 2013). Malaria is transmitted by female Anopheles mosquito; Aedes aegypti and some other species mosquito responsible for the transmission of Dengue and Chikungunya while Culex mosquito have been incriminated for the transmission of Lymphatic Filariasis (Yerpude et.al., 2013). These diseases not only cause mortality or morbidity among the human but also cause social, cultural, environmental and economic loss of the society (Ghosh et. al., 2013). They are found throughout

the world except in that places which are permanently frozen. In nearly all mosquito species, the female individuals feed on vertebrate blood to obtain their needed protein for the development of their eggs. During their feeding, a complex type of salivary secretion occurs and the fluid is directly injected into the capillaries to enable several life forms such as viruses, protozoa, and nematode worms for the exploitation of mosquitoes as a means of transfer between vertebrate hosts. In almost all cases, within the insect, there is an obligatory phase in which pathogens multiply prodigiously in the salivary glands and can be inoculated into a new host during a later blood meal (Paul, 2001).

### **Scientific Classification of Culex Mosquito:**

Kingdom:	Animalia
Phylum:	Arthropoda
Class:	Insecta
Order:	Diptera
Family:	Culicidae
Genus:	Culex

### **Culex Mosquito Vector:**

According to the discovery of Manson, the disease, elephantiasis was caused by a filarial worm and transmitted by mosquitoes of Culex





genus, which was the first demonstration that mosquitoes transmit diseases (Wilke, 2009). *Culex quinquefasciatus*, the potential vector of bancroftian filariasis is the most widely distributed mosquito in India (Borah et al., 2010).

It is commonly called 'southern house mosquito'. It is medium sized, brown colored, night-time active, opportunistic blood feeder, vector of many pathogens, several of which affect humans.

It is responsible for major public health problem in India with around 31 million microfilaraemics, 23 million cases of symptomatic filariasis, and about 473 million individuals potentially at risk of infection (Borah et al., 2010) (Fig.-1). Map showing Japanese encephalitis endemic districts in different States of India is presented in Fig.-2.

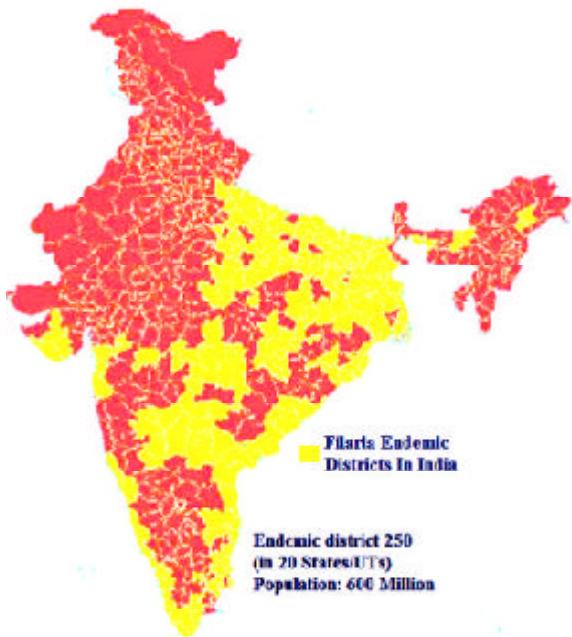


Figure 1: Filaria endemic districts in India (Source: NVBDCP, 2012)

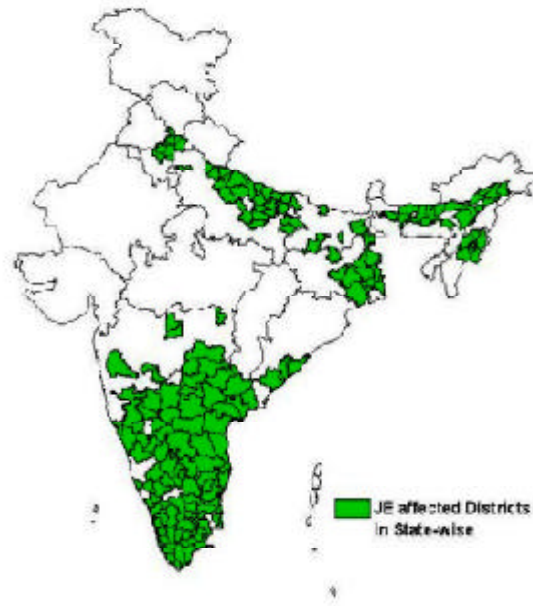


Figure 2: Japanese encephalitis endemic districts in India (Source: NVBDCP, 2012)

### Life Cycle of Culex Mosquito Vector:

Culex mosquitoes like other insects also involved different stages like egg-raft, larva, pupa and adult in its life cycle (Fig. 3).

**Egg-raft:** Culex genus mainly laid their eggs in the form of raft. Each raft may contain 100-200 or more eggs, loosely cemented together. Their egg numbers per egg-raft depend upon the species and the quality and quantity of blood meal taken by them. A single gravid female may lay up to 5 egg rafts in its life time. This normally hatches at the optimum temperature of 25°C to 30°C within 24 to 30 hours after being oviposited (NVBDCP, 2012).

**Larva:** After egg hatching, the youngest stage is called first instar larva (L1). There are four larval stages (L1, L2, L3 and L4) each stage having the larval time period of about 24 to 26 hours at optimum temperature and changed by the molting



process. All the instars are voracious eaters, taking anything and everything of microscopic size into the buccal cavity by instant vibration of its feeding brushes. They are mainly bottom feeders but may feed from the surface also. Their larvae show distinctive swimming style, so they are known as “wrigglers”. They have a distinctive tube for breathing which extends from the end of their body.

**Pupa:** The 4th instar at the end of its stage gives rise to a comma shaped pupa. Pupae do not feed but are very active, respiring through its pair of breathing trumpets. The pupal period is approximately 36 hours at 27°C and then they transform into adults.

**Adult:** Adults are not the strong fliers. Male adult mosquitoes primarily feed on nectar and do not bite humans while the female mosquito after mating requires a blood meal for their ovarian development. Adult mosquitoes of both sexes require carbohydrate foods. When female mosquito bites an infected person she transmits the worm to healthy humans by biting them. They generally feed during the evening and morning. The life span of female and male Culex mosquito

is about more than a month and 1 to 2 weeks respectively. The entire cycle from egg to emergence of adult is completed in 10- 14 days.

### Breeding Sites Of Culex Mosquito Vector:

Culex mosquitoes breed in association with human habitations and are the domestic pest mosquitoes. They preferred to breed in polluted waters, such as sewage and sullage water collections including cess pools, cess pits drains and septic tanks etc. (Fig. 4). Their egg-raft found on the surface of water in rain barrels, neglected bird baths, swimming pools, clogged rain gutter, tin cans, old tires, car bodies, cisterns, roof gutters and any other containers which hold water. They can also breed in comparatively clean water collections if such types of polluted water collections are absent.

### Culex Mosquito Control Strategies:

Since the end of the 1800's when it had been discovered for the first time that the mosquito vectors (Insecta: Diptera: Culicidae) participate in the transmission of several pathogens to humans, they have been intensely studied. In the 1950's and 60's, many countries organized the official programmes of mosquito vector control by using chemical strategies along with removal of breeding sites and personal protection (Wilke et al., 2009). Mainly, chemotherapy, vaccination, and mosquito vector control have played major roles in reducing transmission of mosquito borne diseases in many parts of the world (Paul, 2001). In the endemically affected countries, their growth reduction is high but the related control methods are not always effective because of their resistance to different groups of chemical insecticides. So, it is needed to develop effective strategies to control mosquito vectors (Barik et al., 2012). In order to control and eliminate mosquitoes in specific habitats under different environmental conditions,

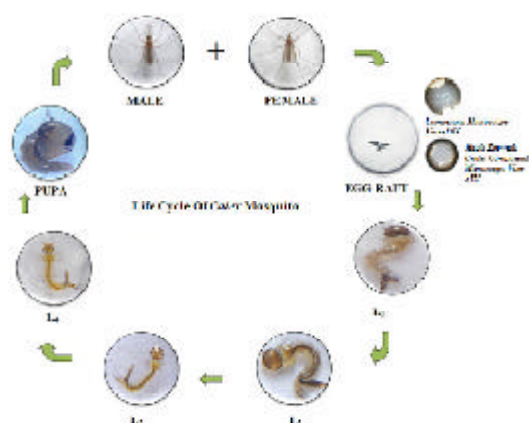


Figure 3: Life cycle of Culex mosquito



Figure 4: Breeding sites of *Culex* mosquito

many control strategies are devised (Reynolds and Hellenthal, 2003). These includes: chemical control methods, biological control methods, genetic control methods, personal protection strategies and community awareness.

#### Conclusion:

In the 21st century's world mosquito vectors remain a major problem due to their disease transmitting nature. *Culex* mosquito also plays important role in transmitting the disfiguring and disabling disease filariasis. So, adaptation of its effective control strategies is necessary for the community.

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# Yogic Management of Essential Hypertension

*Rajesh Kumar Manik*

## **Introduction:**

Hypertension is one of many psychosomatic diseases and which has been the silent killer cause seemingly endless suffering, although initially it is relatively symptom free. In hypertension the threat of heart disease and blood pressure is so great that in some countries the very mention of these dreaded illnesses is enough to cause palpitations and a rise in blood pressure.

## **What is hypertension ?**

Hypertension is concerned with blood pressure, (blood pressure is the hydrostatic pressure exerted by blood on the walls of blood vessel i.e systolic pressure and diastolic pressure) when the left ventricle contracts and pushes blood into the aorta the pressure produced with in the arterial system is called systolic blood pressure, in adult it is about 120mmHg. when complete cardiac diastole occurs and the heart is resting following the ejection of blood the pressure produced with in the arteries is called diastolic blood pressure. The normal diastolic pressure is 80 mmHg. so the normal B.P is 120/80 mmHg. when the pressure occurs beyond 120/80 mmHg is called hypertension or high blood pressure.

## **Classifications of hypertension**

Clinically hypertension is divided into mainly 2 types :

1. Primary or essential hypertension of unknown causation
2. Secondary hypertension.

### **(1) Primary or essential hypertension**

This means hypertension of unknown cause. It is defined quite arbitrarily as being present when the causal arterial blood pressure persistently exceeds 150/90 or 160/100 mmHg.

WHO adopted the following definition of essential hypertension in 1963 which was proposed by Goldring and Classis in 1944.

“Essential hypertension is considered to be a clinical entity in which an unknown pressure mechanism initiates arteriolar vasoconstriction, elevated blood pressure and vascular squeal. Hypertension as such like arteriosclerotic changes is considered to be a sequelae appearing during the progressive development of the disease.”

### **(2) Secondary hypertension**

Hypertension resulting from other diseases accounts for 10 to 15% of all cases. It is a range from structural abnormality to hormonal disturbances. The mechanisms involved are also complex, involving different symptoms. It includes –

- 1) Kidney diseases



- 2) Endocrine disorders
- 3) Heart
- 4) Brain

### Classification of blood pressure

Category	Systolic	Diastolic
Normal	<130	<85
High normal	130-139	85-89
Hypertension		
Stage 1 (mild)	140-159	90-99
Stage 2 (moderate)	160-179	100-109
Stage 3 (severe)	180-209	110-119
Stage 4(very severe)	<sup>3</sup> 210	<sup>3</sup> 120

### Symptoms and sign

Most patients with hypertension have no specific symptoms referable to their blood pressure elevation and are identified only in the course of a physical examination. When symptoms do bring the patient to the physician, they fall into 3 categories. They are related to :

- The elevated pressure itself
- The hypertensive vascular disease
- The underlying disease in the case of secondary hypertension.

Though popularly considered a symptom of elevated arterial pressure, headache is characteristic of severe hypertension. Other complaints that may be related to elevated blood pressure include dizziness, palpitations, easy fatigability and impotence. Complaints referable to vascular disease include epistaxis, hematuria, burning of vision owing to retinal changes, episodes of weakness or dizziness, dyspnoea due to cardiac failure, pain due to dissection of the aorta.

### Concept of Hypertension in related to stress and personality

The basic principle of disease according to yoga is disharmony in Panchakosa.

The first body layer, the solid physical body visible to our eyes made up of a permutation and combination of hydrogen, oxygen, carbon, nitrogen, calcium and potassium is called *Annamaya Kosa* with physical body, the life energy *prâna* that makes each and every cell carry on its functions it called *Prânamaya Kosa*, the mind which carries on the functions of perceptions, memory and emotions is called *Manamaya Kosa*. The fourth aspect of our personality called *Vijnânamaya Kosa*. This is the judge who decides what is right and wrong based on lifes experiences. In the fifth which is the subtlest body called *Ânandamaya Kosa*.

The problems of psychosomatic or stress with induced disorders, begins in *Manamaya Kosa* the long standing uncontrolled surges of likes and dislikes which cannot be mended by the directives from *Vijnânamaya Kosa*, percolates in to *Prânamaya Kosa*. The clear lack of *prâGa* now becomes disturbed and violent, resulting in irregularities in supplying of *prâGa* to different part of the *Annamaya Kosa*.

Four distinct stages in development of stress disorders can be recognized :

- Physical phase
- Psychosomatic phase
- Somatic phase; and
- Organic phase

In the psychic phase the person experiences most of the psychological changes as a result of excessive psychic trauma. Repeated and excessive psychological onslaughts from the



people around him either at home or at his place of work make his central nervous system overactive. He becomes very irritable and hyperactive and may develop mild tremors in his limbs. Sleep is disturbed and he becomes more anxious than before. He looks worried and anxious and he always thinks of some impending disasters. All these features can be subjectively measured by using the anxiety scales and objectively by estimating the acetylcholine content in the blood, which in such cases are usually much more than normal. Depending upon the type of personality and body constitution and upon the type of stress phenomenon, the person continues to undergo these changes for a period ranging from a few days to a few months.

If the same situation continues, the patient goes to phase two of his phenomenon, namely the psychosomatic phase. At this stage along with the above stated functional disturbances one can also notice certain generalized changes such as hypertension, tremors, palpitation etc.

In the third or a somatic phase one can notice an increased function of all the organs, especially of target organs. Thus, some features of a hyperthyroid state can be seen if the thyroid is the affected organ similarly, tachycardia and hyperchlorhydria can be observed if the heart and the stomach are target respectively. Thus in the stage gradually one can surmise which one of the organs is going to be affected in this process. As ready stated, the stress disease usually settles in an organ depending upon individual hereditary background and also on the ending upon the individuals hereditary background and also on the environmental factors.

The fourth phase is known as organic phase results in manifestation of various diseases like peptic ulcer, heart ailments, diabetes, bronchial asthma, arthritis etc.

### Effects of Yoga on Essential Hypertension

Yoga is an excellent means of treating high blood pressure. As essential hypertension begins in the mind, *yoga* is of prime value. However, weight loss is essential for *yogic* management to be used, and only dynamic exercises can reduce weight. Yoga can be practised side by side with weight-reducing exercises, as *yoga* alone can prevent vascular complications due to its massaging effect on the arteries. Asanas make the arteries and capillaries, which are influenced by the mind, elastic allowing more blood to flow into various areas, resulting in better relaxation of those tissues.

The dilating and constricting capacity of the arteries is restored. This capacity is lost as one grows older due to the process of atherosclerosis. Yoga works both on the nervous and the circulatory systems in essential hypertension. Once the nervous system is kept relaxed, the blood pressure is kept under control. The right approach would be to change the attitude of the patient in day-to-day life, and learn how to relax the neuro-physiological system (which happens in Yoga) and thus control the high blood pressure. Considering other exercises like jogging and cycling, the blood pressure initially rises and in the post exercises period reduces to below the level for the subject. This reduction is more evident in borderline hypertensive's than in normotensives. This only proves that the correct initial management of essential hypertension ought to be regular exercise. The alterations in such cases are thought to be due to changes in the sympathetic nervous system.

The sympathetic nervous system is always set on a higher level of charge in hypertensive. By the practice of *yoga* the tone of sympathetic discharge is brought down. Even in a normal person, blood pressure varies from the standing



to sitting to lying down positions and with the state of the nerves; it can therefore be seen how asanas alter blood pressure. Yoga is like sleep. It is a conscious sleep. In sleep the nervous system recoups itself; the same happens in *yoga*. There is yet another difference. In sleep the subconscious mind is still active and the nerves are still tense. In *yoga* every part of the nervous system is kept passive and the relaxation of the nerves are far better. The state of nerves in a hypertensive is one of overuse and decreased excitability. Excitability means the ability to transmit an impulse. In a hypertensive, the nerves

are exhausted and over-strained. As the excitability of the nerve is inversely proportional to the degree of activity, *yoga* restores the elasticity of the nervous system. A proper sleep pattern is essential for all, particularly for a HT patient. Hypertensive should go to sleep by 9.30 pm and rise by 5.30 am. The delicate biorhythm in the body which influences the neuro-endocrine circuit should never be upset. It is not only the number of hours one sleeps, but also when one sleeps that matters. If the biological clock in our body is upset, the damage is very difficult to reverse.

### Yoga protocol for Essential hypertension

Name of the Practices	Frequency	Duration	Total Time
Asana	Pawanamuktasana series		
	1. Toes bending	3 weeks	10 rounds
	2. Ankle Bending		each
	3. Ankle Crank		
	4. Knee Bending		
	5. Purnatitali Asana.		
	6. Mustikabandhana		
	7. Wrist Bending		
	8. Elbow Bending		
	9. shoulder rotation		
	10. Neck rotation		
Standing Group	1. Tadasana	3 weeks	10 rounds each
	2. Tiriyaka Tadasana		10 mins
	3. Katicakrasana		
Vajrasana Group	1. Vajrasana		
	2. Sasankasana	3 weeks	2.5 mins each
			5 mins
Relaxation Group	Savasana	3 weeks	1 min
Pranayama	1. Nadisodhana		3 mins
	2. Sitali		
	3. Bhramari	3 weeks	3.5 mins each
			10 mins
Relaxation	Yoganidra	3 weeks	20 mins
			20 mins
Mantra	Mahamrtyunjaya	3 weeks	27 rounds
			10 mins



## Conclusion

According to *yogic* concept mind is the important component on the cause of hypertension. We have seen in psychosomatic disorder how mind plays an important role, which is the subtle aspect of body. So all *yogic* techniques are to control the mind and keep the body balanced and harmony. All Asana, Pranayama and other *yogic* practices supply

adequate amount of *prana* which brings the body to healthy condition. By tranquilizing the mind, one can promote balance between sympathetic and parasympathetic nervous system and useful for hypertension by restoring internal homeostasis.

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## Waves

*Sonril Mohanty*

The waves, dancing upon each other,  
Crying out aloud,  
To be let out onto the land and walk there and about.

But to be pulled back by the giant sea,  
To be trapped in one old house,  
Pains the dear, dear waves,  
And does feelings arouse,  
To travel across the continents,  
On rail, by road, through air,  
To be full of liberty and joy and power,  
And a free life of this earth to share.

The waves struggling to reach out to the clouds,  
Or to grab the soft, sandy beach,  
But the tormenting sea, thundering along,  
Drags the waves out of everything's reach.

The waves painfully sob,  
The waves, quite distinctly call out,  
The waves audibly plead out to us,  
The waves, literally shout,  
But we, the self-absorbed people,  
Too busy with all our OWN chores,  
Have no time, from a demanding schedule,  
To carefully glance at the shores,  
And pull the waves with all our strength,  
Out with our able hands,  
So that the waves, on a very fine day,  
May stride with confident steps over the land.

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Sonril Mohanty, Buxibazaar, Cuttack.





## Durga Madhab

*Er. Raghunath Patra*

People of Odisha, especially Puri  
in every walk of life and pilgrimage  
harbour in mind Durga and Madhab  
for peace and prosperity and praise.

In general, Durga worshipped with Siva  
being spiritual spouse as scripture ancient  
But Durga with Madhab or Jagannath  
is really amazing and cognizant.

Shiva, Bhabani, Bishnu, Ganesh and Surya  
'Pancha Devas' adored on Ratna Simhasan  
Balabhadra Shiva, Subhadra Bhabani,  
Jagannath Bishnu  
Sudarsan as Ganesh and Surya, apostle of  
erudition.

In Durga Madhab-Worship, Jagannath Bhairab  
On Snana Yatra, He is Gananatha  
Saktas worship as Dakshinakali  
Marvellous His pastimes and worth.

Shiva, Bishnu, Ganesh, Surya are Purushas  
Subhadra, Durga, Sridevi, Bhudevi Prakruti  
When Bimala is considered as Bhairabi  
Jagannath is Bhairab, profound entity.

'Ma' represents Prakruti, 'Dhaba', Purusha  
'Madhab', combination of 'Ma' and 'Dhaba'  
represent union of Prakruti and pususha  
or worship of Sakti-Saktiman, really absorb.

Further Jagannath is 'Arddha Nariswar'  
half female and male, in antique scripture  
Before wedding ceremony of Rukmini (Sridevi)  
Sridevi and Madan Mohan come to altar.

From left arm of Jagannath, garland of order  
offered to Rukmini, from right to Madanmohan

Left functions as female and Right male  
A nice blend of Sakti and Saktiman.

Durga Madhab worship celebrated in 'Aswin'  
From dark eighth day to bright ninth  
After getting garland of order, celebration starts  
and both fastened on wooden platform tight.

Both carried in palanquin to Vimala temple  
to be worshipped there for eight days  
Before 'Bamachar' starts, set off on ninth  
to be adored in Narayani temple, next phase.

On Dasahara, Both move to Jagannath Ballav  
on chariot  
followed by Balaram and Krishna by Palanquin  
Madan Mohan sets off on Mani Biman  
for celebration of Dashahara, how fine !!

Architecture on Bhogamandap outer wall  
and Konark temple reveal the truth  
Durga Madhab with Shiva Linga in between  
Show worship of Purusha Prakruti, both.

Journey of Durga Madhab on chariot  
described as 'Sakta Gundicha', the sacred one  
one who beholds this paying prostration  
gets salvation by Sakti and Saktiman.

Wonderful is this Puri, land of pastimes  
full of celebrations often  
poet avails all with hearts content  
due to grace of the Paramount One.

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## ODISHA UPDATE

### STATE ON CAMPAIGN MODE FOR SWACHHA ODISHA ABHIYAN-2014

In another step towards health and sanitation, State has been put on campaign mode for implementation of Odisha Swachha Abhiyan-2014 with Chief Secretary Shri Gokul Chandra Pati reviewing its preparations in a high level meeting held in Secretariat Conference Hall. Reviewing the progress, Chief Secretary Shri Pati has directed to work out definite ground level action plan to be accomplished during the campaign period. He has also outlined the actions like making at least 50 villages open defecation free, making all toilets in schools functional, keeping all the public toilets clean and usable, devising cost effective technologies available for construction of eco-friendly public and private toilets with pre-fab materials, making all *nirmal gram panchayats* complete free of open defecation, making the bus stands and tourist places clean and free of open defecation etc. The meeting has resolved to constitute a Campaign Committee involving the Departments of Rural Development, Housing & Urban Development, School & Mass Education Department and Women & Child Development under the guidance of Health Department to work out an integrated action plan shortly. Chief Secretary Shri Pati has asked the Sewerage Board to list out 5 to 6 cost effective eco-friendly designs for quick construction of public and private toilets. The Board has also been asked to implement such designs in 5 to 10 small projects on pilot basis.

*Swachha Odisha Abhiyan* has been designed as a mass movement to realize Gandhiji's dream of Clean India. Its objective is to intensify the pace of achieving sanitation goals in the State with the strategies of people's participation and community ownership. It has been decided to involve public sector units, business houses, women groups, youth organizations, community based voluntary organizations, gram panchayats, urban local bodies, people's representatives, technical experts, executives and policy makers to carve different facets of the campaign. "Creating Champions & Role Models for *Swachha Odisha*" has been captioned as the campaign theme by the Sewerage Board. It has been proposed to implement the Abhiyan from 25<sup>th</sup> September to 23<sup>rd</sup> October, 2014 in rural areas and 25<sup>th</sup> September to 2<sup>nd</sup> October, 2014 in urban areas.

It has been decided to implement the campaign from village to State level linking it with Swachha Bharat Abhiyan at national level. The ASHAs, Anganwadi Workers, Goan Kalyan Samities have been



asked to promote water and sanitation issues at village level by taking focused group discussions, mini exhibitions, meetings and wallings. It has also been decided to carry on the campaign through sensitization camps, video conferencing, state level advocacy workshop, advertisement in print media, radio jingles, panel discussion and felicitation of the champions of sanitation. The campaign will be documented to present key information, situational view, interventions, activities and outcomes. The entire campaign will be rolled out through State, District and Block Level Monitoring Teams which will provide hand holding as well as technical support to the campaign. The State Govt. has welcomed strategic support from development partners and civil society organizations.

*Umakanta Mohapatra, Information Officer*

### **ONLINE MONITORING SYSTEM TO MONITOR EMISSIONS, AMBIENT AIR QUALITY, WASTE WATER QUALITY IN FACTORIES**

To strike a balance between industrial development on one hand and ensure protection of the environment and control pollution on the other, our aim is to ensure that the industrial development taking place in the State should be commensurate with the provisions of pollution control norms and environmental protection rules and regulations. Particularly, our concern is more on generation of fly ash in the thermal power plants, emission of fluoride in the aluminium smelters, management of hazardous waste, solid waste in the mega industries, urban local bodies, degradation of environment due to mining activities, proper management of bio-medical waste generated by the health care units. Sponge iron plants are also considered as potential air polluting source. As such, stringent regulatory measures have been taken to ensure that these industries operate in an environmentally sustainable manner, expressed Shri Bikram Keshari Arukha, Minister, Forest & Environment.

Speaking at the 31st Foundation Day celebration of Odisha State Pollution Control Board as Chief Guest, Minister Shri Arukha reiterated that environmental pollution has been the cause of rise in temperature, which affects our physical and biological systems. Frequent floods and droughts are having serious impact on our economy and livelihood. Depleted moisture combined with heat stress is threatening to reduce the yield of our major food. The increased risk of the negative impacts of climate change is anticipated to further worsen the prevailing poverty in our country. The call of the day is to adopt sustainable development strategy in tandem with protection of environment so that the factors likely to affect climate change are properly addressed. The Board has made a humble attempt to address the issue of climate change.

The Board had issued direction to all major industries for installation of online monitoring system, linked to the servers of the SPCB and CPCB, for continuous monitoring of stack emissions, Ambient Air Quality, Waste Water Quality and to keep displaying the results on key parameters continuously on a Digital Display Board at the factory gate and other prominent places, Sri Arukha said.

Minister Sri Arukha gave away Environment Control Assessment Award and Environment Control Excellence Awards. He also released a commemorative issue of 'Paribesa Samachar' on this occasion.

*Manas Ranjan Khuntia, Information Officer*



## **WOMEN & CHILD DEVELOPMENT DEPARTMENT GUIDELINES TO KEEP STUDENTS SAFE IN SCHOOLS**

The Women & Child Development Department, Govt. of Odisha notified new Guidelines for the safety and security of the students in educational institutes including residential schools and asked all the schools to implement it within the next two months.

According to the guidelines each school will be required to appoint a lady warden while a woman official will remain in charge of security of girl students. All institutions need to develop and implement a Child Protection Protocol and ensure that the institution and its peripheral facilities are safe for the child. The Child Protection Protocol shall be hosted on the institution's website and ensure full awareness of all teaching and non-teaching staff of the institution and the peripheral services on child protection issues, maintain a suggestion box in the institution's premises, ensure that during travel/outing of children a lady escort is provided for girls. A lady staff member appointed as the lady warden shall be present in the institutions having girl inmates. In residential facilities, a warden shall be present in the premises where children are residing during night. Adequate security arrangements shall be made to monitor visitors and persons gaining entry to the institutions. The children will be handed over to authorised persons only. All the institution buses and transport facilities shall have one competent member of the institutions regular staff ( preferably a lady staff) during transfer to and from the institution.

The Notification issued by the Women & Child Development Department makes the implementation of the new guidelines mandatory in all Govt., private and residential schools and hostels in the State.

### **TEN MODEL RESIDENTIAL SCHOOLS UNDER STATE PLAN**

The ST & SC Development Department has given special focus on providing quality education to ST & SC students of the State by establishing quality residential schools.

The schools will adopt the modern practices of education. At present, there are 13 Eklavya Model Residential Schools in the State. The Government has proposed to set up Model Residential Schools under State Plan.

The Department has proposed to set up these Schools in seven districts i.e. Keonjhar, Koraput, Rayagada, Nowrangpur, Kandhamal, Gajapati and Malkangiri. All these Schools will have classes from Std VI to Std XII and will be affiliated with CBSE and will be of English Medium. The Schools will be inducting students from ST, SC & SEBC category. The proposed schools are residential in nature and will induct 480 students.

*Jyotirmati Samantaray, Information Officer*

### **GOVT. STARTS TOLL FREE HELPLINE NO.155368 FOR MIGRANT LABOURERS' RESCUE**

A toll free no-155368 has now made functional as Shramik Sahayata Helpline from 1st September 2014 in order to facilitate rescue of migrant labourers. Labour Minister Sri Prafulla Kumar Mallick said migrant labourers can call on it any time and get the required help.



All District Collectors have been instructed to undertake IEC (Information Education Communication) activities in their districts for wide dissemination of information about toll free number, 155368 being available for both RSBY and Migrant Workers through wall painting, banners, posters and other suitable means. The Collectors have also been instructed to communicate the information about this help line number to all Government offices and Gram Panchayat offices at district level and display the same on the walls of Gram Panchayat offices and at railway stations and bus stands in the migration-prone G.Ps of the district. Funds @ Rs.25,000/- per district have been released by the Labour and ESI Department for wide publicity of this Help Line number at district level.

Recent steps taken in this regard are :

1. 212 seasonal hostels have been opened by the Department of School and Mass Education, Government of Odisha in the districts of Bargarh, Nuapada, Kalahandi, Bolangir, Cuttack and Khordha of Odisha, for the children of migrant workers to encourage them to be left in their home districts during the migration season, while their parents migrate outside the State.
2. In order to ensure availability of adequate work for migrant workers in their native village, the number of days under MGNREGS has been increased to 150 days by the Panchayati Raj Department, Government of Odisha for workers in the migration prone Blocks of Bolangir and Nuapada districts.
3. Funds amounting to Rs.46 lakhs have been released in February 2014 to the District Collectors of the eleven migration prone districts (Bargarh, Bolangir, Gajapati, Ganjam, Khurda, Kalahandi, Koraput, Nabarangpur, Nuapada, Rayagada and Subarnapur) for conducting IEC and awareness activities in the district, on the protective and welfare measures available for migrant workmen.
4. A comprehensive State Action Plan for Migrant Workers is presently under preparation.
5. In July, 2014, the State Government approved that inter-state migrant workmen who belong to Odisha but move to other States for working in the construction sector, can be registered under the Orissa Building and Other Construction Workers Welfare Board to ensure their coverage under the various welfare schemes of the Board.

*Deeptimayee Mohapatra, Information Officer*

### **STATE MOOTS POLICY ON JOBS TO ODIA ATHLETES**

The State Government is on its way to formulate a policy to provide employment to sportspersons who have won awards for the State at national and international events.

The decision is taken at a high-level meeting chaired by Chief Minister Shri Naveen Patnaik at Bhubaneswar on 6<sup>th</sup> September last. It is learnt from the sources of Sports and Youth Affairs Minister Shri Sudam Marndi that the Government is formulating a policy to provide employment to Odia athletes representing the State in national and international matches. Shri Marndi said the Chief Minister has agreed in principle to prepare a comprehensive policy in this regard so as to encourage the Odia sportspersons to achieve success for the State.

*Surya Ranjan Mohanty, Information Officer*