

ODISHA REVIEW

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NIKUNJA KISHORE SUNDARAY, I.A.S.
Principal Secretary

BAISHNAB PRASAD MOHANTY
Director-cum-Joint Secretary

LENIN MOHANTY
Editor

Editorial Assistance
Bibhu Chandra Mishra
Bikram Maharana

Production Assistance
Debasis Pattnaik
Sadhana Mishra

Manas R. Nayak
Cover Design & Illustration

Hemanta Kumar Sahoo
D.T.P. & Design

Raju Singh
Manas Ranjan Mohanty
Photo

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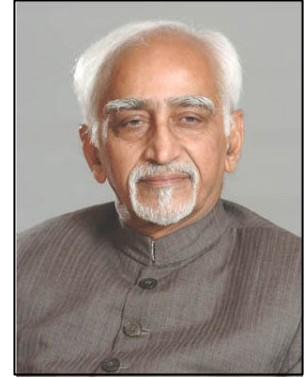
E-mail : iprsec.or@nic.in
iprsec@rediffmail.com
Visit : <http://orissa.gov.in>
Contact : 9937057528(M)

CONTENTS

Good Governance		...	1
History of Separate Province of Orissa	<i>Jayanta Kumar Das</i>	...	3
Maharaja Krushna Chandra Gajapati : The Architect of Modern Odisha	<i>Dr. Prafulla Chandra Mohanty...</i>		6
Pioneer of Law Madhubabu and Its Legacy in the Domain of Odisha	<i>Dr. Krushna Chandra Dalai</i>	...	12
Gopabandhu Das : The Lode Star of Idealistic Journalism	<i>Dr Priyadarshi Bahinipati</i>	...	19
Socialist Movement and Sarangadhar Das	<i>Akshaya Kumar Patra</i>	...	24
Formation of Separate Orissa Province : A Bird's Eye View	<i>Braja Paikaray</i>	...	29
Inventing Odisha	<i>Kailash Chandra Dash</i>	...	32
1895-1905 : A Golden Decade in the History of Odia Language Movement in Sambalpur	<i>Dr. Chitrasen Pasayat</i>	...	39
Watershed Management: Issues and Concerns of Drought Prone Areas	<i>Subrat Kumar Mishra</i>	...	43
Sustainable Livelihood Support Through Enterprise Convergence in Pond Based Farming System	<i>Biswanath Sahoo, Antaryami Lenka, Dr. M. Nedunchezhiyan</i>	...	46
Power Sector Reforms in Odisha : Major Issues and Challenges	<i>Padmalochan Rout</i>	...	52
Dr. Krishna Chandra Panigrahi : A Master of Modern Odia Prose	<i>Prof. Bauribandhu Kar</i>	...	62
They don't Smoke But they can't Breathe	<i>Sarada Lahangir</i>	...	69
Enforcement of the Narcotic Drugs and Psychotropic Substance Act, 1985 : Judicial Trend Analysis	<i>Alok Kumar Jena</i>	...	72
Police and Judicial Administration : A Study of Princely States of Nayagarh District (1858-1947)	<i>Dr. Saroj Kumar Panda</i>	...	77
From Nanpur to London : Prafulla Mohanti : The Painter of Signs	<i>Manoranjan Behura</i>	...	82
Epigraphic Evidences of Narasingha Avatara of Jayadeva's Geeta Govinda	<i>Bharati Pal</i>	...	85
Biju Babu : The Uncrowned Monarch of Odisha	<i>Dr. Narayan Panda</i>	...	87
Subaltern Consciousness in Odia Poetry : An Approach	<i>Aswini Kumar Mishra</i>	...	91
Unemployment Magnitude and Left Wing Extremism	<i>Santosh Kumar Pradhan</i>	...	98
Faith in the Matrix of Doubt: Comparing Kantakavi Laxmikant's Poem "Sabuthiru Banchita Kari" and John Milton's "On His Blindness"	<i>Dr. Bibhudutt Dash</i>	...	102



Message of
M. Hamid Ansari
Hon'ble Vice-President of India
On the Occasion of Odisha Day - 2012

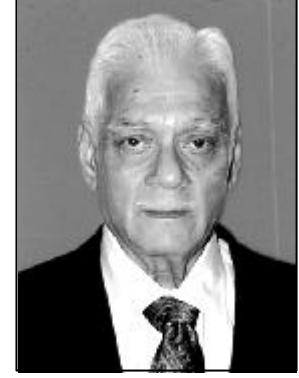


I offer my warm greetings to the people of Odisha on the memorable occasion of 'Odisha Day'. With its rich cultural heritage and valuable resources, the State has made immense contributions to our nation.

On this occasion, I extend my best wishes to the Government and people of Odisha for their continued progress, peace and prosperity.

(M. Hamid Ansari)

New Delhi
27th March, 2012



Message of
Shri Murlidhar Chandrakant Bhandare
His Excellency the Governor of Odisha
On the Occasion of Odisha Day - 2012

Dear Sisters and Brothers of Odisha,

On this auspicious occasion of Odisha day, I extend my warm greetings and best wishes to you all.

The 1st day of April is a historic day in the annals of Odisha. After long years of struggle and sacrifices under the leadership of many stalwarts like Utkal Gaurab Madhusudan Das, Maharaja Krushna Chandra Gajapati, Utkalmani Pandit Gopabandhu Das, Vyasakabi Fakir Mohan Senapati, Maharaja Sri Ramchandra Bhanja Deo, Swabhaba Kabi Gangadhar Meher, Karma Veer Gouri Sankar Ray, Pandit Nilakantha Das, Raja Harihar Mardaraj and many others, Odisha redeemed its lost glory and attained identity as a separate State on 1st of April 1936.

Odisha is a land of many splendours having a glorious past and rich cultural heritage. In the past, the land of Odias' known as Kalinga was a powerful kingdom. The empire of Kalinga extended from the Ganges to the Godavari over the years. This land flourished in trade, commerce and its economy was vibrant. In art, architecture, literature, sculpture and culture the people of Odisha made their indelible mark not only in India but also in the neighbouring countries. It has a glorious and rich maritime past as Odia merchants popularly known as the 'Sadhabas' were sailing in their boats to far off south-eastern countries like Java, Sumatra, Borneo, Bali and also Srilanka for merchandise purpose and made Odisha proud as well as prosperous.

During the last decade, our Government has been continuously striving to achieve overall development and a faster rate of poverty reduction. It is literacy that drives away poverty. This decade saw rate of literacy increases significantly and I am sure during next decade Odisha will be going to achieve 90 per cent literacy rate. Development schemes for the people are accorded top priority by the Government to improve the standard of living of the common people – In making provisions of Mo Kudia, Biju Gram Jyoti, rice at Rs.2/- per kg for the poor, empowering women through Mission Shakti, ensuring labour intensive programme in implementing Gopabandhu Grameen Yojana, MGNREGS, taking care of old and distressed through Madhubabu Pension Yojana and Annapurna schemes, improving the condition of farmers through Biju Krushak Vikash Yojana, construction of check dams, individual deep bore wells, emphasizing on development of rural areas with good cement concrete roads and construction of bridges through Biju Setu Yojana. When I am talking of Mission Shakti, it is heartening that 55 per cent of women in rural areas between age group of 18 to 60 years now have become self dependent, enhanced their economic condition and lead a life of dignity only because of Self Help Groups. To facilitate better health service to the dwellers of inaccessible areas, Biju Grameen Swasthya Sibira Yojana has been introduced and also financial assistance is being provided to the pregnant women through Mamata Scheme, emphasis is being given on the development of people belonging to ST & SC communities and the Weaker Sections of the society.

Today Odisha is on the path of rapid progress and prosperity. Development of the people as well as the State is our sole aim. Let us renew our pledge to build a strong and vibrant Odisha, so as to give it a place of pride in the developmental map of our country.

Bande Utkal Janani,

Jai Hind.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha
on the occasion of Odisha Day - 2012

Today is Odisha Day. It is a day of joy for all of us. On this auspicious occasion, I convey my best wishes and greetings to brothers and sisters of the State. The Odia race will never forget the contributions made by the illustrious sons like Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Parala Maharaja Krushna Chandra Gajapati Dev, Raja Saheb Ramachandra Mardaraj Deo of Khallikote, Vyasakabi Fakirmohan Senapati, Poet Gangadhar Meher and many others in making a separate Odisha State. I offer my sincere tributes to them on this occasion. I also pay my homage to those luminaries whose contributions enriched the Odia literature and culture.

Odisha is a land of excellent art and culture. Our folk art, folk dance, tribal culture and tradition have enriched the Odia culture to a great extent. Odissi dance and Odissi music have enhanced our glory in our country and abroad. While our Sadhabs brought prosperity to our State, our Odia artisans and sculptors have left their immortal imprints through their talent. Likewise, the Odia Paikas are famous in the annals of history for their courage and heroism. The Odia race was in the forefront in all spheres like industry, commerce, dance and music.

The main objective in formation of a separate State of Odisha was to safeguard our language, literature and culture along with the development of Odisha and upholding the Odia dignity. Our efforts are on towards fulfilling this objective. Odisha has created a new identity in the whole country in the development front. Our economy has become vibrant. The State Government have undertaken a number of developmental and welfare schemes from its own resources. Innovative programmes are being implemented for the welfare of farmers as well as development of agriculture. Progress has been noticeable in the villages. The standard of living of the people has gone up. Poverty has reduced.

Improvement has been effected in infrastructural development. The number of drop-outs at School level has been reduced. The literacy rate has gone up. Capital investment in the industrial sector has been augmented in Odisha. Development of small industries is also seen along with major industries. New opportunities have been created for employment.

I have always emphasized on development and welfare of the poor, the tribals, the Dalits and the women. Innovative schemes are being implemented for them. Women empowerment has taken the shape of a great movement in the State and more and more women have been included in the development process. Many opportunities have been created in different sectors starting from politics to Government service etc. for the women. Our endeavour will continue to bring the women to the mainstream of development.

Odisha is endowed with abundant natural resources. Development of infrastructure and human resources is indicator of a bright future of our beloved Odisha. Our youths should avail this opportunity provided to them in the developmental process. The youths constitute over 40 % of our State's population. They have got the genius and strength. They have dreams for building something new. I believe, we will regain our past glory through their initiatives and sincerity. The youths will be the guiding force for a prosperous Odisha in the coming days. By the blessing of Lord Shree Jagannath and through our concerted efforts, I hope, our beloved Odisha will occupy a pride of place in the development history of our country.

Bande Utkal Janani.



Message of
Shri Surya Narayan Patro,
Minister, Information & Public Relations,
Revenue & Disaster Management
on the occasion of Odisha Day - 2012

I extend my heartiest greetings and good wishes to my sisters and brothers of Odisha on the 76th Anniversary of formation of Odisha as a separate State.

Odisha Day is a sacred and significant day for the people of Odisha. The relentless struggle of the visionary leaders of Odisha for the formation of a Separate Province on the basis of language was realised on 1st of April, 1936. Thus, this is the day of great significance to us. Today we pay our tributes to those worthy sons and daughters of Odisha whose dedicated struggle and endeavour made us realize this long cherished dream.

Odisha is a land of glorious tradition, culture, art, literature, architecture and history which is considered unique both in our country and abroad. Our State has got plenty of natural resources and opportunities for achieving excellence in all spheres such as industries, agriculture, IT, e-Governance, health, education and tourism etc.

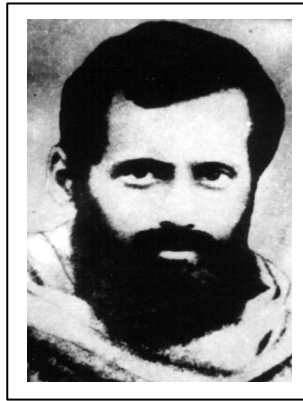
On this auspicious day, let us pledge to rededicate ourselves to build a prosperous and vibrant Odisha.

Bande Utkal Janani.

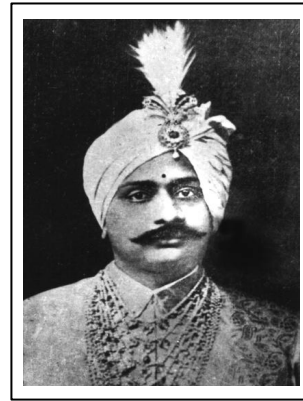
MAKERS OF MODERN ORISSA



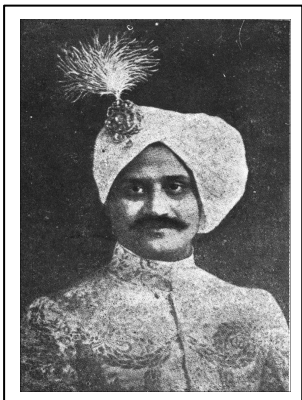
Utkala Gourav Madhusudan Das



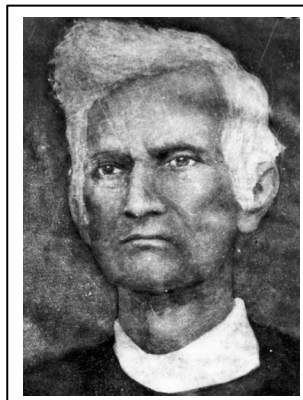
Utkalamani Pandit Gopabandhu Das



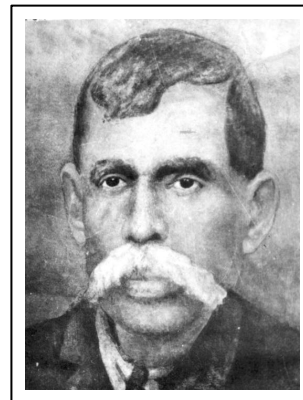
Maharaja K.C.Gajapati Dev



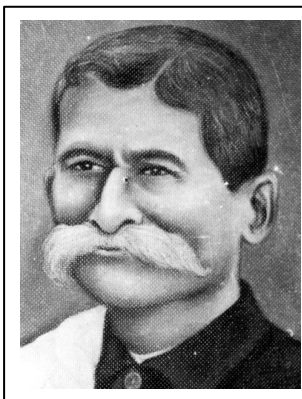
Maharaja S .C .Bhanj Deo



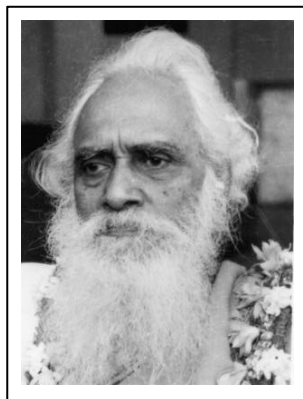
Vyasakabi Fakir Mohan Senapati



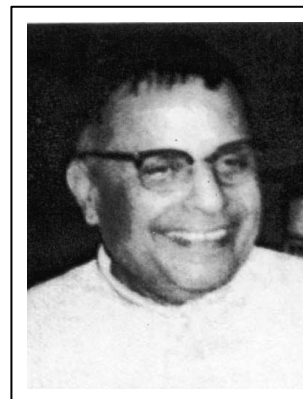
Kabibara Radhanath Ray



Swabhavakabi Gangadhar Meher



Pandit Neelakantha Das



Dr. Harekrushna Mahtab

Editor's Note



Odisha is a land of many splendours. Utkrasta kala ra desha-Utkal or Odisha is gifted with abundant natural resources. By harnessing these resources, we are now a leading State in our country where sustainable industrialization and infrastructure building has been the hallmark. There has been a six-fold increase in the State Plan Outlay. The positive attitude of the State Government towards every aspect, a collective enthusiasm of the people of the State, a committed bureaucracy and a peaceful environment backed by a vast reserve of trained manpower and abundant natural resources augur a happy future for the State in the development front. But for the Maoist problem, Odisha would have been far more successful by now.

The Maoists in Odisha, on the pretext of being spokesperson for the tribal and the less privileged are using systematic violence to create a general climate of fear amongst the population to achieve their political goal. Two days back, one faction of Maoists abducted a very popular Legislator and a votary of the tribal people Shri Jhina Hikaka without any rhyme or reason. On March 22nd 2012 a Police S.I. of Mudulipada Police Station of Malkangiri was killed by the Maoists. On 18th of March 2012, two Italian citizens were kidnapped by Maoists from Daringibadi of Kondhamal. In the recent past Maoists had also killed 75 soldiers in 2010 and kidnapped the then Malkangiri Collector Shri V.Krishna. All these attempts are meant to fulfill the never-ending list of demands by using violent means. As the scale of violence increases, our State has to compromise a lot. Many issues of violence also come into mind, not just physical but a way of thinking that shows of a violent bent of mind.

We are a country of laws. We have them dating back to East-India Company. And we have Courts to try and put them into effect. From the small Court to the mighty Supreme Court, we have the whole gamut of them. After going through such happenings, it comes into my mind that, yes, we have laws, but do we have justice ? We would like to appeal all those people who are not happy on the way the laws are implemented to walk that road from selfish uncaring individuality to a community way, from self aggrandizement to servanthood, from being self-centered to other-centered, from some self-interest to common good. We have to be willing to make that journey and once we embark on it, the lines between paradoxes become clearer.

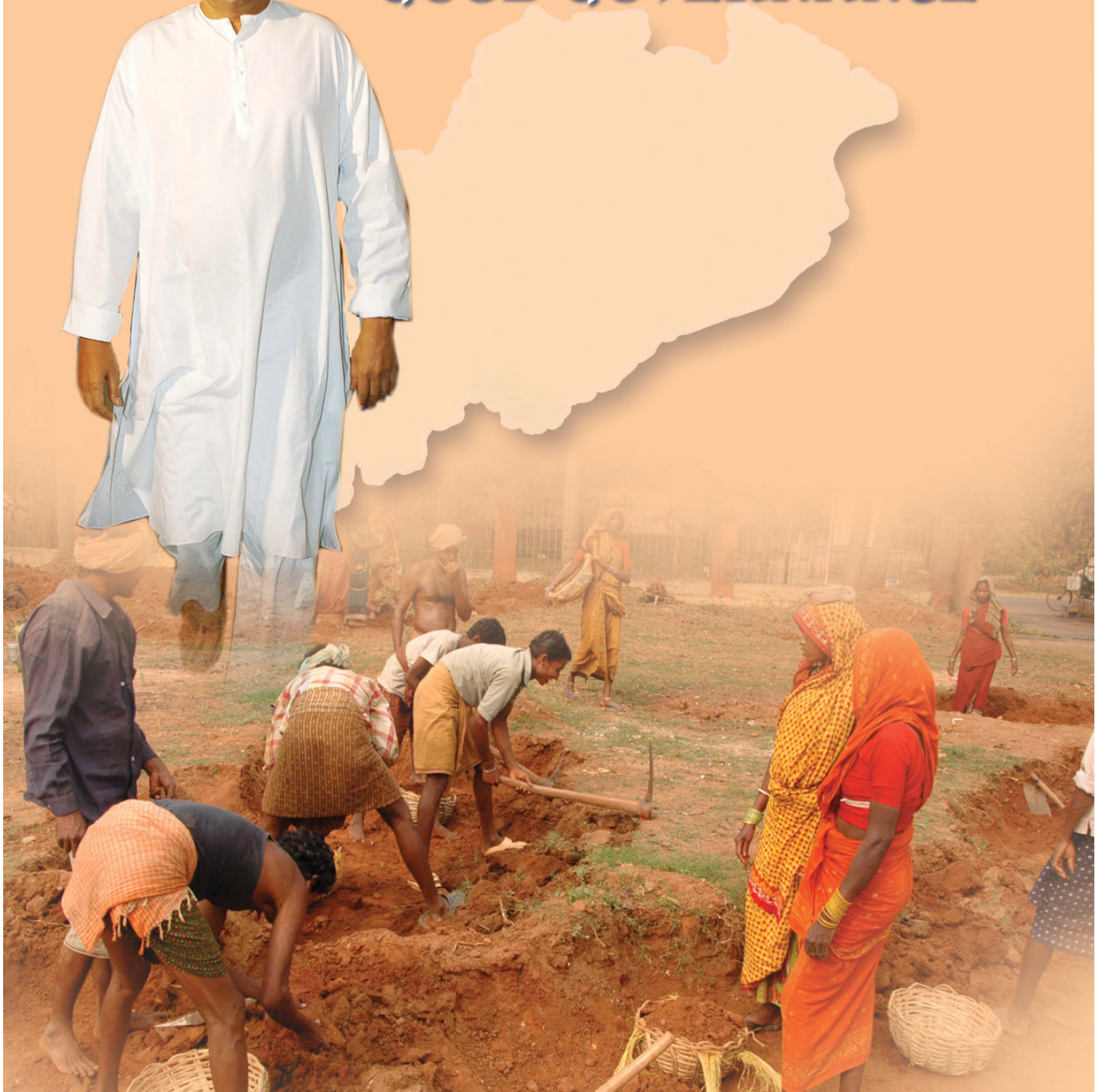
But not everything is lost yet. In forgiving and repentance, a better life for the wrongdoers and the victim begins. Speaking through prophet Ezekiel, God says “I will give you a new heart and put in you a new spirit; I will remove from you, your heart of stone and give you a heart of flesh; and I will put my spirit in you and make you to follow my decrees and be careful to keep my laws.” God has created us, not as an abstract human race but as individual men and women. It is high time instead of fighting a proxy battle against a progressive State; the Maoists should lay down their arms and be a part of the democratic ways. Only then can the dream of our forefathers from Utkal Gourav Madhusudan Das to legendary leader Biju Patnaik be made a reality.

Bande Utkal Janani.

Keeni Kalandy'



GOOD GOVERNANCE



The State Government led by Hon'ble Chief Minister Shri Naveen Patnaik has made significant developments in various spheres. Some of the achievements are as follows :-

- Under Biju Kondhamal and Gajapati Yojana, a sum of Rs.18 crore and Rs.10.50 crore sanctioned for expediting the infrastructural development of Kondhamal and Gajapati districts respectively.
- Irrigation facility provided to more 30,000 hectares of land by installing 15,283 no. of private Lift-Irrigation Points during the year 2011-12.
- “Co-operative at your door step” Campaign started for timely and hassle-free disbursement of Agricultural loan among the farmers through Kissan Credit Cards.
- Pre-matric stipend for S.T. & S.C students enhanced from Rs.100/- to Rs.600/- and Rs.630/- respectively.
- Construction work of 100-seated S.C Girls’ Hostel at KBK Districts Headquarters is going on. A sum of Rs.49 lakh 50 thousand estimated for each Girls’ Hostel.
- Financial assistance is being provided to the pregnant women through a welfare scheme ‘Mamata’.
- Through ‘Mission Shakti’, 4,57,000 Women S.H.Gs formed covering 55,43,600 members. Various training programmes undertaken centering skill up-gradation and maintenance of livelihood of women members.
- To facilitate basic rural infrastructure like Bijli, Sadak and Pani in 11 districts which are not included under Backward Region Grant Fund, the State Government is implementing ‘Gopabandhu Grameen Yojana’ from its own fund.
- Under ‘Cement Concrete Road’ Scheme, 12,883 km. village road converted into C.C.Road in S.T./S.C and vulnerable tribal habitations.
- Under Antodaya Anna Yojana, 12,53,661 no. of poorest families are being provided with 35 kgs. of rice @ Rs.2/- a kg. per month.
- With a view to ensure qualitative primary education system in the State, 19,000 Siksha Sahayaks appointed in Primary and U.P. Schools in the year 2011.
- Construction work of 300 new Up-graded High School buildings is going on in the Panchayats where there is no High School.
- To attract the S.T & S.C students studying in Class-X towards education, bi-cycles are being provided free of cost. This scheme is also extended for the girl students of Class-X in the Govt. and Govt.-aided High Schools. Till now, 1,76,214 no. of girls and 44,112 no. of boys have been benefited under the Scheme.

- Health Camps are being organized under Biju Grameen Swasthya Shibir Yojana to facilitate health service towards the dwellers in the inaccessible areas of the State.
- Under Biju Setu Yojana, there is target for construction of 400 bridges during the year 2011-12.
- To provide drinking-water to the people in the rural areas of the State, digging of 6342 no. of tube-wells and 409 no. of Pipe Water Supply Projects completed.
- To facilitate the citizen-centric services in the State through Information and Communication Technology, e-District, e-Registration (e-DhaRani) and e-Municipality service has been launched.
- In order to achieving growth in the field of Technical education and employment as well as development of Micro, Small, and Medium Enterprises in the State, two new Departments namely M.S.M.E and Employment, Technical Education and Training have been created.
- Under Biju Gram Jyoti Yojana and Biju Saharanchal Bidyutikaran Yojana, 42,945 villages and habitations have been electrified so far.
- Monthly Artist Pension enhanced to Rs.1000/- and the number of beneficiaries increased from 1500 to 3000.
- With a view to provide adequate health service to the people of the State, 350 no. of Ad hoc Doctors appointed along with appointment of District-level Contractual Doctors.
- Owing to the successful implementation of the National Rural Health Mission, Infant and Maternal Mortality Rate reduced in comparison to other States.
- 10052,326 acres of homestead land distributed to 2,78,534 no. of homesteadless beneficiaries of the State since 2005-06 to 2011-12 (up to December, 2011).
- 19022.313 acres of agricultural land distributed to 21,141 no. of landless beneficiaries of the State since 2005-06 to 2011-12 (up to December, 2011).

History of Separate Province of Orissa

Jayanta Kumar Das

The formation of Separate Province of Orissa in 1936 on language basis is an important milestone in the history of Indian Union. It had its origin in the movement of the Oriya speaking people clamouring for a separate province on the basis of language for a long time. Orissa was dismembered with the onset of British conquest in 1803. Ganjam and its adjoining Oriya speaking areas south of the Chilika Lake was merged with Madras, Midnapore to Bengal, Singhbhum, Saraikela and Kharasuan was merged with Chhotnagpur Division, Sambalpur and Chhatisgarh feudatory states in the west was merged with Central Province.

Orissa Division of Bengal Province was seriously affected by the Great Famine of 1866. After the Great Famine, growth and development of education and communication, increase in volume of trade, establishment of Printing Press and publication of different Oriya journals paved the way for growth of political consciousness in Orissa. People became aware of the administrative apathy and non-chalant attitude of Government towards them. This ignited the agitational attitude among the Oriya speaking people against the British Government. During this period newspapers played a significant role in highlighting the cause of the Oriyas inhabiting in different provinces. When Lord Northbrook, the

then Governor-General proposed for break-up of Central Province and merge its areas with other Provinces, the Pioneers of Oriya fought for merger of Sambalpur with Orissa. In 1876, Raja Baikunthanath De of Balasore and Bichitrananda Das made a representation to the Government for union of all the Oriya speaking areas under single administration. The people of Ganjam organized meetings and made resolutions for the unification of all the Oriya-speaking tracts. In the Ganjam District, the Oriyas formed an Association called the Ganjam Utkal Hitabadini Sabha. In 1878 Orissa Association was formed under the leadership of Madhusudan Das, Fakir Mohan Senapati and Radhanath Roy. By 1882, Utkal Sabha was formed under the leadership of Madhusudan Das which became a strong and organized political forum of the Oriyas to ventilate their feelings and grievance. On 15th December 1902, Raja Baikunthanath De submitted a memorial to Lord Curzon, the then Viceroy of India for unification of all the Oriya speaking areas.

During early part of 20th century, the natives of Ganjam showed their keenness for merger with Orissa. In a memorial addressed to Lord Curzon, they described themselves as 'a limb separated from the body' and prayed not for patchwork redistribution but that the Government of India will be graciously pleased

to bring together the scattered divisions inhabited by the Oriya speaking people i.e Ganjam in Madras, Sambalpur in the Central Province and Orissa Division in Bengal under Government of Bengal or under any one Government and one University.'

In 1903, first session of the Ganjam Jatiya Samiti Conference was held at Berhampur under the leadership of Harihar Mardaraj, Raja of Khallikote. Nilamani Bidyaratna, the Secretary of the Conference worked relentlessly for the organization. In attending this meeting, Madhusudan could realise that such an organization was necessary at Orissa level. Hence a meeting of Utkal Sabha was held and it was decided to set up Utkal Sammilani or the Utkal Union Conference. Accordingly Utkal Sammilani was formed. In its first meeting held at Cuttack on 30th and 31st of December 1903 which was presided by Maharaja Sriram Chandra Bhanja Deo, a large number of delegates within and outside Orissa attended. Madhusudan was the Secretary of the reception committee. To create awareness among the people for amalgamation of scattered Oriya-speaking tracts and to draw the attention of the erring Government officials to this cause, he organised display of paintings and posters. In one such poster the body of Orissa was seen as divided into several parts and distributed among several provinces.

On Utkal Sammilani Madhusudan has written a poem which has far reaching effects and touching lines of this poem helped in creating unity among Oriyas lying scattered in different Provinces in moribund state. This runs as follows:

*'Ehi Sammilani Jati Prana Sindhu
Koti Prana Bindu dhare
Tora Prana Bindu Mishaide Bhai
Dein padi Sindhu neere'*

Utkal Sammilani was the brain child of Madhusudan. As per the decision taken, a memorandum was submitted to the Government to transfer all the Oriya speaking areas from different provinces to Orissa Division. In course of time, Sambalpur Division was transferred to Orissa Division in 1905. Gangpur and Banai were transferred from Chhotnagpur Division to Orissa and five Oriya States- Patna, Kalahandi, Sonepur, Bamra, Rairakhol were transferred to Orissa from the Central Province.

On 25th August 1911, Lord Hardinge, the Governor-General recommended some of the administrative changes. One of such recommendations was creation of a new Province consisting of Bihar and Orissa including Chhotnagpur. This was strongly resented by the Oriya people. The Oriya movement then continued in full speed. In its tenth Session of Utkal Sammilani held at Parlakhemundi in 1914, the Raja of Manjusa said, 'Can you say that I am alive if you cut off my head and keep it at Ranchi, throw my trunk in the Bay of Bengal and keep up my legs in the Madras Hospital? This is the condition of our Utkal Mother who is lying dead being disfigured and separated from her body.' Lord Curzon also felt that 'the interests of the Oriyas have been sacrificed without compensation simply because they are a non-agitating people.' During this period, amalgamation meetings were held at Berhampore, Cuttack, Puri and resolutions were passed to submit memoranda to the Montagu-Chelmsford Commission. The Commission in their report realized the need for an administrative union of the Oriya-speaking people and recommended for a sub-province for Oriyas. In the Act of 1919 to the misfortune of Oriyas, there was no provision for the merger of the Oriya-speaking areas. In 1921, resolutions were tabled in the Legislative Councils of Bihar and Orissa and Madras to effect unification of

the Oriya-speaking areas. On 25th November 1921, Biswanath Kar moved the resolution in the Bihar and Orissa Legislative Council to bring all the Oriya-speaking tracts under one Government.

The Government appointed C.L. Philip and A.C. Duff to make on the spot enquiry regarding the attitude of the Oriya inhabitants of the Madras Presidency towards their merger with Orissa. The Commission gave favourable observation to the Government. A statutory Commission was appointed in 1928 under the Chairmanship of Sir John Simon to report on the working of reforms in India. The Oriyas submitted a memorandum to the Commission praying for the creation of a separate Orissa Province. The Commission appointed a subcommittee for Orissa to have a detailed investigation. The Subcommittee with Major Attlee as Chairman consisted of Suhrawardy, Raja of Kanika and Rai Bahadur Laxmidhar Mohanty. It recommended creation of a separate Orissa Province consisting of Orissa Division, Angul, feudatory states of Orissa, some portions of Mohanpur and Gopiballabhapur under the Bengal Presidency, Khariar Estate under the Central Province and Ganjam District under the Madras Presidency. On the basis of this report, the Simon Commission recommended the appointment of a boundary commission for the new Orissa Province.

The Report of the Simon Commission led to the summoning of the Round Table Conference. Sri Krishna Chandra Gajapati Narayan Dev, the Maharaja of Paralakhemundi who attended the Conference circulated a pamphlet 'The Oriyas, Their need and Reasons for a separate Province.' His efforts yielded results. Before the Third Round Table Conference ended, the Orissa Boundary Commission under the chairmanship of S.P.O' Donnell was appointed to review the boundary line of the proposed Orissa Province. In the lines of recommendations of Joint Select Committee, the Government of India Bill, 1935 was passed by Parliament and the new Province of Orissa was born on 1st April 1936 after much hue and cry.

At last the yearlong struggle and indomitable spirit and courage of great leaders resulted in amalgamation of Oriya-speaking tracts as a Separate Province which had been lying scattered in different Provinces for centuries together.

Jayanta Kumar Das, D 11/3, Unit -IX, Bhubaneswar-22, email: jayantkumardas1@gmail.com

Maharaja Krushna Chandra Gajapati : The Architect of Modern Odisha

Dr. Prafulla Chandra Mohanty

The Gajapati District in Odisha lies between 18° 46' N and 19° 39' North latitudes and longitudes 83° 48' East. The district of Gajapati comprises one sub-division, three Tahasils and seven Blocks, two Towns, one Municipality, one N.A.C, hundred six Panchayats and 460 inhabited villages. The district is bounded in the North East by the Ganjam district, on the North by the Kandhamal district in the West by the Rayagada district, in the South by Srikakulam, a district of Andhra Pradesh. Now Parlakhemundi is the district Headquarters of the Gajapati district. Parlakhemundi Zamindari estate presently called Gajapati District presents a most colourful historical and cultural panorama, spanning over several centuries since it sprang in to existence as "Prabala Khemundo" later corrupted in to Parlakhemundi means the 'coral headed'. Parlakhemundi was the core and honeycomb of the glorious ancient kingdom of Kalinga known to history from the days before Ashoka and Kharavela (2nd Century B.C). It was extending from the Gangas to beyond Nellore,



whose destinies swirled through the mighty arms of the Gangas, The Gangas, and the Gajapati of Puri from about 6th century. Krusha Chandra Gajapati Narayan Dev, one of the real heroes of making the modern Odisha, belongs to the great Ganga dynasty. He was born on 26th April 1892. His father was the king Goura Chandra Gajapati Narayan Dev and the mother was Radhamani Devi. He had his early education at home under the direct supervision and guidance of his father and mother. During his early education, Apanna, a reputed teacher and author of many books was his private tutor. Syama Sundar Rajguru, the first Oriya graduate of the then Ganjam district was also his tutor. W. Taylor, the ex-Secretary and manager of the kingdom, had also guided Krushna Chandra Gajapati Narayan Dev during his early education. To his misfortune Krushna Chandra lost his father in 1905, his uncle Padmanava Dev in 1904 and his family teacher Syama Sundar Rajguru in 1909. Anyway, Krushna Chandra received his secondary education in the Parlakhemundi Maharaja's High School. After completion of

matriculation he went to Madras to prosecute his higher studies and joined in the Newington Residential College, an institution of special category to educate the sons of kings and landed aristocrats. Mr. Cameran Morrison and Mr. Dela Hay were appointed as his tutors at Madras. Due to the un-time death of Maharaja Goura Chandra Gajapati, the father, Krushna Chandra was only of 12 years of age, a minor, so the zamindar went to Court of Wards for administration and remained till 1913. On 26th April, 1913 the coinciding birthday of Krushna Chandra, the coronation ceremony was held in a very traditional pomp and exuberance. He became the Raja of Parlakhmundi estate since then.

Parlakhmundi zamindari was one of the eighteen ancient zamindaries of Ganjam. The zamindars of Parlakhmundi, Peda-khemundi and China-khemundi claim descent from the Gajapati kings of Odisha. It is to note that both the Khemundi estates originally belong to Parlakhmundi in the name of Vijaya Nagar and Pratapgiri respectively. In 1835 A.D., the Gajapati Palace was built. Krushna Chandra Gajapati had great wisdom in administering his estate. It was a very critical time for the Odiyas as they remained divided under four divisions such as in Bengal, Bihar, Central Province and the Madras Presidency. He realized that unless the Odiyas are united under one Government there could be no use in crying for their development. Right from his coronation, he had determined to do all possible good to his subjects as well as to unite the Odiyas under one administrative head. He utilized his full time and resources for accomplishment of the ends. Sri Krushna Chandra Gajapati selflessly wanted to awaken and unite the Odiyas, from the date of his coronation he earmarked a substantial amount from his exchequer for the purpose.

He felt disappointed due to the alienation of his own estate Parlakhmundi and also the entire Ganjam district from political Odisha and decided to work for bringing them together. At that time Madhusudan Das, Sri Ramachandra Dev, the Raja of Khallikote and some of the leaders of Odisha, started organising Odiyas to unite together under a banner of Utkal Union Conference. The Utkal Union Conference served the best purpose of infusing a new light basing on nationalistic inspirations in the minds of Odiyas. Harihara Mardaraj, the Raja of Khallikote laid the seed of Utkal Sammilani or (Union Conference) in the Rambha Palace in the year 1902 A.D, which was really working for the awakening of Odiyas. Since 1902, the Utkal Union Conference were organized at different places for proposed Odisha in different times. The important leaders were Madhusudan Das, Ramachandra Bhanja Dev, the Maharaja of Mayurbhanja, the chiefs of Dhenkanal, Keonjhora, Athagarah and Talacher, Sashibhusan Rath, the Raja of Surangi Biswanath Beborita Patnaik and Baikunthanath Dey and many others. On joining of Maharaja Krushna Chandra Gajapati after his coronation, the Conference took a separate shape. The tenth session of the Utkal Union Conference was held at Parlakhmundi for two days in December, 1914 under the presidentship of Shri Vikram Dev Varma, who later on became the Maharaja of Jeypore. The Conference was well attended by Odiyas of all Odiya-speaking tracts. The leading personalities of the Conference were Madhusudan Das, Fakir Mohan Senapati, Gopabandhu Dash, Nilamani Vidyaratna, Radhakrushna Das, Babaji, Sashibhusan Ray and Rajas and Rajkumars of Madhupur, Tekilli, Manjusha, Tarala, Kanika and host of others. Krushna Chandra Gajapati being the chief host of the Conference spent more than rupees ten thousand for organizing the Conference.

Madhusudan Das eulogized the Maharaja Krushna Chandra Gajapati for his organizing ability, for the success of the Conference and for his patriotism.

On 28th Jan, 1914 the young Maharaja married the princess Nalini Devi, the daughter of Raja of Kharsuan, Mahendra Narayan Singh Deo. During the First World War in 1916, he was made the Honorary Second Lieutenant of His Majesty's Indian Land Forces and was promoted to the rank of a Captain subsequently. In 1918, the title of 'Raja Sahab' was conferred upon him and was made hereditary in 1922. He was the recipient of a rare Sanand in 1920 from the then Viceroy and Governor General of India, in recognition of his services rendered to the Indian Army during the Great War and as a mark of approbation. The title of 'Maharaja' again was awarded to him, as a personal distinction by H.E. Lord Willingdon, the Viceroy and Governor General of India, in the year 1936. He was a member of the Royal commission on Agriculture under the chairmanship of H.E. Lord Linlithgow. He was also a member of Madras legislative Council. Honorary Doctorates were awarded to him by the Utkal and Berhampur Universities. The prestigious knighthood award of K.C.I.E. was also conferred on him by His Majesty, the king of England. He was one among the founding fathers of Indian Constitution, being a member of Constituent Assembly of India as well. His contribution to horse-racing and his encouragement for horse breeding in India are notable. He was the proud owner of the celebrated and champion English race-horse, Rock of Gibraltar and the famed Indian-bred, Balchand, the winner of the Indian Derby in 1957, to name just a few. He was a senior member of the leading Race clubs as well as social clubs in the country.

On the demands made by Utkal Union Conferences, the British Government appointed

Philip Duff Committee for enquiring on the Oriya speaking tracts for unification in 1924. On 2^d Nov, 1924, the Committee headed by Mr. C.L. Phillip, the then Political Agent of Orissa State and Mr. A.C. Duff, the then collector of Vizagapatnam visited Vizagapatanam and Ganjam, and met the Raja of Parlakhemundi and all other landlords of Ganjam district, for a detailed enquiry. After the enquiry, the Committee came to the conclusion that Odiya speaking areas of Madras including Ganjam Agency and Vizagapatnam Agency should be amalgamated with Odisha. The Committee members were of the opinion that Mandasa, Tarala, Tekkali, Budarsingh, Jalantar and Parlakhemundi estates of Ganjam district should form a part in Orissa. Krushna Chandra Gajapati had plunged in to the Odia movement by organizing popular opinion, and had convinced the Philip Duff Committee of the desire of the people of Ganjam to merge with Odisha. In the face of stiff national protest against the Simon Commission, Krushna Chandra Gajapati ventured to open dialogue with the Commission and made a special appeal at the Commission for the creation of a separate state for Orissa. The members of Simon Commission were so much impressed with the claim of Odisha and so appointed a sub-committee headed by Major Atlee to look after. Accordingly, the report of Simon Commission published on 27th May, 1930 with the recommendations of making a separate province, in 1930, Krushna Chandra Gajapati contested the election of Madras Legislative Assembly from the Ganjam Constituency and declared elected. He also became sole leader of Landholder's Association of Madras. He represented Odisha in the 1st Round Table Conference in London and placed the demand for a separate Orissa Province on 12th Nov, 1930 and thus conference had its sittings up to 19th Jan, 1931. The Government of India

appointed a Committee under the chairmanship of Sir S.P.O' Donnell, for the determination of boundary of Orissa Province on 18th Sept, 1931. Maharaja Krushna Chandra Gajapati was included in the team for Odisha among others to guard the work. The Boundary Committee of O' Donnell received a memorandum from the Utkal Union Conference and also from various other local Associations. The Committee recommended the creation of Odisha State and this was felt possible only by the endeavour of Maharaja Krushna Chandra Gajapati. Though the report of the Committee favoured a separate state for Odisha but to our misfortune it excluded Parlakhemundi, Midnapur and Singhbhumi areas. Maharaja Krushna Chandra Gajapati mobilised all forces again to counteract the recommendations of exclusion. In this context, there was an emergency meeting of Utkal Union Conference held at Berhampur on 21st Aug, 1932 and a committee was constituted under the leadership of Krushna Chandra Gajapati to meet the Viceroy on delegation on 17th Sept, 1932, a Committee led by Krushna Chandra Gajapati met the Viceroy Lord Willingdon at Simla for the creation of a Odia Province on 17th Nov, 1932 Raja Ramchandra Mardaraj of Khallikote estate with his Secretary again went to attend the Round Table Conference which took place during the period from Nov, 17th to Dec, 24th, 1932. Our Krushna Chandra Gajapati sent a telegram to Raja Ramchandra Mardaraj to put-forth the demand for inclusion of Parlakhemundi in the proposed province. Again on 12th Jan, 1933, Maharaja Krushna Chandra Gajapati participated in the Third Round Table Conference in London and stressed for the separate province after taking in to all the Odia speaking areas in consideration. On 17th March, 1933, a White Paper was published for the creation of the new province but the estates of Parlakhemundi and Jeypore

were not included in the said province. Following this along with other leaders for amalgamation Maharaja was greatly disappointed and immediately called the 23rd Session of Utkal Union Conference to defend and in the Conference, passed a resolution for integration of all the Odia speaking areas under the presidentship of Maharaja Krushna Chandra Gajapati. Maharaja Krushna Chandra Gajapati, heading a seven member team again submitted a memorandum to the Joint Parliamentary Committee at London demanding the amalgamation of Jeypore Agency, the Parlakhemundi Estate and other Oriya speaking areas in the new proposed province and argued strongly on 3rd July, 1933, for the cause. Being assured by the members of Joint Select Committee, Maharaja Krushna Chandra Gajapati returned home from London on 13th Aug, 1933. Maharaja received a great shock on the passing away of the great patriot Madhusudan Das, on 3rd Feb, 1934 who was fighting for the cause of Odias and for the formation of separate new province 'Odisha'. Accordingly to review the boundary question for Odisha, consequently a Committee headed by major Atlee was formed to take evidence from the Odias as well as from the Telugus of Madras Province. Maharaja of Parlakhemundi on behalf of Odias and G.V. Sitapati on behalf of Telugus appeared before the Atlee Committee at London. The Committee after hearing from both sides awarded their recommendations for amalgamation of majority Odia speaking portions only. Hence, the Parlakhemundi estate was divided into two parts. First part including town area of Parlakhemundi was added in Odisha and the remaining part was left out. Moharaja tolerated great grief of dividing of his own estate for the creation of new Odisha State. On April, 1934, the map which was persented by the Maharaja was accepted by the Secretary of States, London and accordingly, they

were incorporated in the Section, 289, Government of India Act, 1935.

Maharaja continued his fighting to resume the rest of his estate land which still marked as Bichhinanchal. The long dream of Gourchandra Gajapati, the father and Sri Padma Nabha Narayan Dev, the father and paternal uncle were also in the fight for the unification of their motherland Odisha but the Odia movement came into the real picture by the hard and sincere endeavours of Maharaja Krushna Chandra Gajapati along with other front line leaders of the state. On the 1st April, 1936, the long desired separate new province 'Odisha' was formed. The inauguration ceremony was commenced with the Darbar held in the Ravenshaw College Hall at Cuttack. Sir Courtney Terrel, the Chief Justice of Patna, administered the oath to Sir John Hubback. As the first Governor of Odisha, Sir Samuel greeted the people of newly formed Odisha. People of Orissa accepted their portion of the land constitutionally given to them out of the country long claims having a part in other portions of Madras Presidency, Midnapur to West Bengal, Singhbhum to Bihar, etc. Anyway, the Odias now got a homeland of their own and it was possible only by the efforts and sacrifices of mainly two Odias like Madhusudan Das who sowed the seed, laid the foundation and another Maharaja Krushna Chandra Gajapati of Parlakhemundi who organized, took the matter to round Table conference for fruition.

In the wake of the formation of Orissa Province, Krushna Chandra Gajapati started a political party named 'Odisha National Party' on 1st April, 1937; the provincial autonomy was accorded to Odisha in accordance with the Government of India Act, 1935. Election was held, though the Congress Party got the majority but refused to form the Ministry. Sir John Hubback

invited Krushna Chandra Gajapati to form the Ministry and so Maharaja became the First Prime Minister of the State of Odisha. The Ministry had to resign on 13th July, 1937 due to inevitable circumstances. In 1938 Krushna Chandra Gajapati, the former Prime Minister of Odisha became a member of the Indo-British Trade negotiation. Again on 3rd Nov, 1941, a coalition Ministry was formed with the Chief Ministership of Maharaja Krushna Chandra Gajapati. Maharaja was also nominated as a member of the Indian Defence Council in the years 1941-42. Later on Maharaja as a Chief Minister brought a Bill in the Legislative Assembly for the establishment of Utkal University and as such, the University was inaugurated on 27th Nov, 1943, during his tenure. Due to the political differences, he resigned from the Office of Chief-Ministership of Odisha on June, 1944 and handed over the charges to the then Governor of the State.

The philanthropic deeds of Sri Krushna Chandra Gajapati were so vast that it could not be in record. He made liberal donations to the Pasteur Research Institute at Conoor, the Coimbatore Agricultural University, the Indian Red Cross Society. It was due to his persistent efforts that the Central Rice Research Institute at Bidyadharpur of Cuttack district was founded. The Cuttack Medical School was upgraded to a Medical College during his tenure. He generously contributed Rupees Five Thousand to Gopal Chandra Praharaj, the lexicographer of the Purna Chandra Odia Bhasakosh for the publication of the fifth volume of it. He also donated rupees five hundred in favour of the Satyabadi School at Sakhigopal. He also liberally donated to Utkal Sahitya Samaj of Cuttack, which was a leading literary institution of Odisha for the development of Odia language and literature. He spent a lot to extend the narrow gauge railway line from Parlakhemundi to Gunupur. After independence

of India, Maharaja remained aloof from direct controversial politics and intended to serve his estate and Odisha people through different public and social welfare services. He spent all the time for the development of agriculture, industry, culture and Odia literature. He was one of the directors of Hindusthan Steel Ltd. after being nominated by the Central Government in the year 1954. He contributed generously for the development of Odia language and literature. He had given donations for printing of Odia Glossary 'Purnachandra Bhashakosh' Gopalkrishna Padyabali, Jagabandhu Singh's 'Prachin Utkal', Pandit Gopinath Nands's Odia Sabda Tatwa Bodh Abhidhan, etc. He also spent for the development of Odia language in the Singhbhumi and other Odiya-speaking tracts. He established Parlakhemundi Government. College, Sanskrit College, Model Agricultural Farm House at Parlakhemundi and also a theatre/drama stage for the development of art and culture. The credit of establishing Utkal University, High Court, Medical College & Hospital at Cuttack and many other institutions in Odisha goes to him. Krushna Chandra Gajapati donated the whole amount of his pay and travelling allowances, which he received as Prime Minister to the funds of Utkal University for the development of higher education.

To our ill-luck, such personality who gave everything to us, the land, the language the identity through his sacrifices passed away on 25th of May, 1974 at the age of eighty two in his palace. The enlightened light not only of the Parlakhemundi Estate but the illuminated light of the whole State had gone out. His wife Maharani of Parlakhemundi left him since long. Maharaja was blessed with two sons and two daughters, all of whom, alas, are no more. The famous words "the old order changeth, yielding place to new" could not have been more true. His eldest son, late Ram Chandra

Gajapati, the former Yuvraj of Parlakhemundi was a keen sportsman and acemarksman with his rifles and shot-gun. His younger son, late Madhaba Sundar Gajapati, the former Rajkumar of Parlakhemundi, a graduate from Madras University, was a reputed sportsman and had the destination of representing India in the game of gulf. Krushna Chandra Gajapati passed away very peacefully leaving behind him countrymen, relatives, friends, admirers to mourn on the irreparable loss. He was accorded a State Funeral by the Government of Odisha and was cremated with honour. In accordance with the primogeniture, he was succeeded by his eldest grandson Shri Gopinath Gajapati, formerly a Chemical Engineer later became a Member of Parliament for the past two consecutive terms of Lok Sabha. The Birth Anniversary is celebrated on 26th of April every year in the State and the Government of India issued a postage stamp on the occasion of his birth centenary in 1992.

Since then, the inhabitants of Odisha are very much emotional in remembering their beloved Maharaja Krushna Chandra Gajapati, the hero, the pride of Odisha for his dedication to the unification of Odisha and for various philanthropic, welfare works in every corner of his motherland.

Dr. Prafulla Chandra Mohanty, Sanskruti Sadan, Village Boiyali, P.O- Mantridi, Ganjam -761008, E-mail : dr.pcmohanty51@gmail.com.

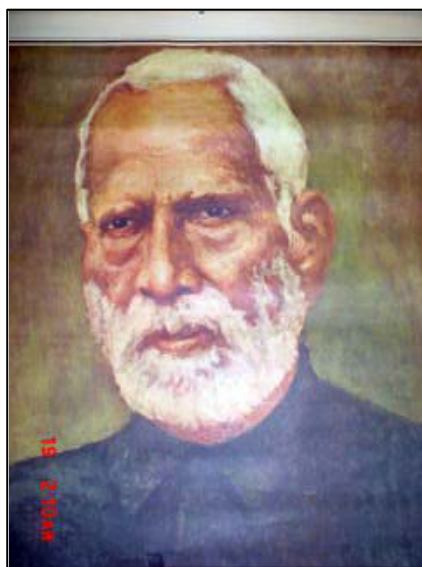
Pioneer of Law Madhubabu and Its Legacy in the Domain of Odisha

Dr. Krushna Chandra Dalai

“Though the truth is open to all, many do not feel any urge to seek. Of those who have the urge, many suffer from doubt and vacillation. Even if they do not have doubts, many are scared away by difficulties. Only a few rare souls succeed in braving the perils and reaching the goal”.

BHAGAVAD GITA.

Social change is the immutable reality of history, speaks of no laws, no directions and no continuity. On the theoretical plane, major analytical models pertaining to social change lays stress on explaining the change rather than engineering it. The urgency of engineering social change in India is evident from the fact that mainstream social system is subversive to the interests of the masses. Social change is, as a theoretical concept, a neutral notion, It, by itself, speaks of no laws, no directions and no continuity. It may be regressive and progressive. it may simply be a process or a movement in the form of a continuous determinate change.



Each social system has its own peculiarities and its own requirements. Hence, no unilinear theory can be scientifically applied to all situations. Much of Odisha’s social peculiarities have been generated by complex historical realities, dating back to the ancient past. Moreover the eminent personalities like Madhubabu the legend of Odisha better known to all as Madhubabu is Odisha and Odisha is Madhubabu. It is quite pertinent to discuss here some background of the legal luminary for his eminent personality not only inside Odisha but also in India.

Madhu Sudan was born on 28th April in the year 1848 in the village Satyabhamapur in the District of Cuttack. He was the son of an affluent peasant of the area named Raghunath Das. Since childhood Madhusudan had a keen interest for higher education in his village. He came down to Cuttack and passed the entrance, now called Matriculation examination from the Ravenshaw Collegiate School, in the year 1864. When Madhubabu was reading in Ravenshaw Collegiate at Cuttack there were a

few Odia students and mostly it was a school of Bengali boys. Seeing Madhubabu wearing Mufassil dress they were tittering him. Thinking of past history of Odisha which was extended from the Ganga to Godavari by the valour of the brave Odia soldiers Madhubabu had cherished in his mind since then that he would in his life time unify the Odisha State which had been truncated by Britishers to several parts and each part had been amalgamated to either of the neighbouring provinces Bengali, Bihar Madhya Pradesh and Madras. Britishers had been able to conquer Odisha only by dubious methods after conquering all other parts of India with a view not to give any chance to that chivalrous Odia Nation to rise against. They broke its back bone by splitting the State into several parts and merging those to different provinces.

After passing Matriculation Madhubabu wanted to get higher studies at Calcutta as Britishers had not established any College in Odisha with a view to keep the Odias in dark for ever. But father of Madhubabu had no capacity to spend money to send Madhubabu to Calcutta for higher studies. So with a daring mind so to say in empty hand he went to Calcutta and by dint of strong desire and undaunted will he could manage to read there and became first B.A. first M.A. first B.L in the year 1878, who was the first Advocate of Odisha. By dint of his intelligence, bravery and strong determination Madhubabu could have earned a lot as a lawyer at Calcutta. But his heart was always crying for his neglected and suffering of birth place dominion.. So at last he came to Cuttack in 1881 to have legal practice as a lawyer. Bengali and Madras lawyers had made monopoly of the legal profession in Odisha. Madhubabu was not allowed to enter into Bar Association common room. However in course of time he proved his merit and became the leading lawyer. Very soon he earned reputation

in the field of legal profession for his exceptional intelligence and keen foresightedness. He contested and won a number of famous and complicated cases. Even if European judges of the High Court held his in high esteem and popularly called him as Madhu Barrister.

Madhubabu had the rare distinction of becoming First Odia in a number of fields and some narration are given below which would definitely surprise the readers.

1. First Odia Graduate
2. First Odia M.A
3. First Odia Law Graduate
4. First Odia Advocate
5. First Odia to visit Europe.
6. First Odia to become a member of Provincial and vice regal Legislative Council.
7. First Odia Minister.
8. First Odia Minister to resign for not taking salary meant for Ministers.

By that time he came to Cuttack in 1881 Ravenshaw College had been started and Law Class had been opened there. But due to want of good teacher no student was able to pass the B.L Examination. So the law class was going to be closed. Hearing this Madhubabu went there as an honorary teacher with a view to create law graduates and Advocates so that monopoly of outsiders would be quashed. He made students pass and the law class continued. But when he became Vice Chairman of local Board he could not afford to give time for law class and it was closed. But subsequently by his unturned steady striving he could get the Law College established at Cuttack which is now named as Madhubabu Law College. By this he could succeed in his idea

of creating sufficient number of Odia Lawyers and as a result today many Law Colleges had come up and Odia Lawyers are found in all parts of Odisha and their bar council stands majestically in Cuttack. Legal professionals are under a moral obligation towards such sections of the society who are unable to protect their lawful interests. Madhubabu had brought Railway to Odisha and High Court Bench to Odisha for getting relief by Odias at door step and the Lawyers reaped the benefit.

When all political hierarchies were deliberately trying to erase the memory of Madhubabu from public mind with a view to beat their drums. I hope, in grieved heart, that Odisha Bar Council and All Odisha Lawyers Association should strive hard to make the residential building of Madhubabu as a National Memorial and name the road in front of his residence after his name and moreover make the Law College established at Cuttack named in the name of Utkal Gourav Madhusudan Das.

Breaking of Monopoly of outsiders in legal practice is one aspect of life of Madhubabu. Legal professionals constitute an enlightened section of the society who wields knowledge of law as a very potent weapon. But he is great in Odisha and also in India for so many other benevolent works.

A lawyer is not merely a craftsman, or even an artist. He has a special role in our society. He is a professional especially ordained to perform at the crisis time of the life of other people and almost daily, to make moral judgements of great sensitivity. He is an important hand at wheels of our economy and of course as the custodian of the flaming world of individual and professional liberty, as well as of the public order.

In his view Law is not only instrument to usher in social change. Education, consensus by

negotiation and convincing, voluntary action, public opinion, principles of morality that herald social transformation in the system. Shortly Madhubabu got himself established in practice. Thereafter he wanted to give shape to his desired dream that he would raise the financial condition of downtrodden Odias infusing a new life into them. So he constructed a workshop in his residential site for fine Art filigree workers and sumptuously gave money to purchase gold and silver and produces fine ornamental materials. He paid them daily wages before those were sold. The products were highly appreciated and welcomed. He had made exhibition of those articles in London when he had gone there for purpose of taking steps for making Odisha province and had wondered the people there about the dexterity of the articles. He spent money to purchase Charaka and distributed those freely to people to spin thread and freely donated looms to make cloth and become self sufficient. Like this he started many Cottage Industries for the people. He was the first man to start Swadeshi Industry and it was Utkal Tannery which gave employment to the depressed and downtrodden Mochies (cobblers) and many others. The purpose was also to arrest the economical exploitation of our country by the foreign colonial Government. Most of the Odisha people were dependent on agriculture. So for the first time, he made a democratically elected body of the cultivators namely Praia Prarisad and made different demands against the tyrannical torture and financial exploitation of Bengali Zamindars and claimed many reliefs for the cultivators who were the backbone of the society.

He had established "Utkal Sabha" in 1882 for political rise of the Odia speaking people. He was elected member from Odisha to the Bengal Bihar Odisha State Council. He was the first Odia to become a Minister. When

Madhubabu was Minister he had prepared local self government Act (Municipality Act). Sir Henry Wheeler of England had said “The Silt Mr. Das had passed had powers in local bodies to far greater extent than in England”. This shows Madhubabu was a great Jurist, legislator and democrat. He was the first Odia who had resigned from Ministry to work for the people freely without taking any salary, and perhaps he remains the first person like this in India till now. He was the first man in Odisha who had been elected to the Viceroy Council in Delhi. He was the first man in Odisha to get the highest honorary title of CIE from British Government along with Gokhle in all India basis.

The connotation of the word ‘Nation’ is congeries of people of common descent, language and history inhabiting in a territory bounded by defined limits. ‘Odia’ is an old historic language of a warrior race of Odias which had conquered and carved out a great empire from Ganga to Godavari and even, in the First Century B.C Kharavel the Great Emperor of Kalinga had almost conquered whole of India.

Madhubabu started working for his cherished idea since his childhood of reviving Odisha State unifying all spotted parts of it. He was the first member of All India National Congress along with Gourishankar Roy from Odisha. There he raised the question of making the Odisha province on linguistic basis unifying all its shattered parts bringing from the neighbouring provinces. But the majority of all India level Congress Leaders was from Bengal, Bihar, Madras and Central province who did not agree with the sinister view of not losing the Odia speaking areas from their provinces. Of course later when Gandhijee was convinced about the need of formation of linguistic States after interaction with Madhubabu, the Congress had

passed a resolution in favour of creating linguistic provinces. But they did not take any initiative to put into action this approved resolution.

Madhubabu organized a separate organization namely Utkal Union Conference i.e. Utkal Sammilanee for the purpose of creating a separate Odisha province unifying all Odia speaking tracts. The aims and objectives of Utkal Sammilanee or Utkal Conference was not only to fight for formation of a separate State of Odisha, but also to give political training to budding potential leaders like Gopabandhu Das, Nilakantha Das, Brajasundar Das, Laxminarayan Sahu and others. For the purpose of creating Odisha State he had even gone twice to London at his own cost and had been able to influence the M.Ps there about his cause and had even addressed the British Parliament for that purpose. He was the third person by that time to get the prestige and credit of addressing the British Parliament.

Though Congress leaders of Odisha at the instance of those big leaders of other provinces, unfortunately had gone against and fought with Madhubabu tooth and nail to deter him from growing success in his mission for achieving a separate province for Odia speaking people, ultimately Madhubabu was able to get Odisha province created although in incomplete form. After that those leaders who were opposing Madhubabu enjoyed the benefit of becoming Chief Minister and Minister of Odisha and later as Minister of India also. It is a disgrace that those people enjoying the fruits of toil of Madhubabu had tried and also trying now their utmost to dump his memory in the abyss of oblivion. The Congress which had opposed Madhubabu for creation of a linguistic State followed that principle later after independence and now India comprises of so many linguistic States.

Madhubabu was the first man in India who started Charakha movement and got prepared country made cloth much before Gandhiji's movement for Charakha and Khadi. Madhubabu was the first man in India who had started cottage industries like filigree work, horn works and other traditional village and cottage industries in India.

He was first in India to start Swadeshi Industry like 'Utkal Tannery' which had spread its name and fame all over the world to its credit particularly during the First World War. He was the first man in India who had started the agitation for the right of people for processing salt from sea water and demanded to exempt Tax from it much before Gandhijee started his salt movement. He was the first man who had started cooperative societies in Odisha and in India. He was the first man who had fought for the right of ladies to practise as lawyer in Court and had got such right enacted, in form of a legislation for which now we have got ladies as judges even in Supreme Court. He was the first man who had opposed the caste system and started untouchability movement which later inspired Gandhijee to follow it up. He was the first man who had tried to introduce agriculture and Handicraft in the School Education before Gandhijee thought of Basic Education. He was the first man in India to use mother tongue Odia in nothing minutes and proceedings of Utkal -Sammilanee and had tried to introduce Odia as official and Court language. He had created Odisha Deputy Collector Cadre' and 'Odisha Police Cadre' and Judicial Cadre with a view to have Odia Officers to run the administration when Odisha province would be formed as a separate Provincial Unit.

Madhubabu had helped people of Odisha in almost all fields. His help to flood hit and drought hit people of Odisha was unique. He had

attempted to preserve and keep alive the originality of melodious Odissi music organizing weekly Music symposium at his residence. He had formed Odisha Sports Association to keep alive the local sports and had also created all possible facilities for foreign games like Tennis, Billard etc in his residence. He had tried to preserve old heritage of Odisha and had influenced Viceroy Lord Curzon to preserve the dilapidated Sun Temple at Konark and for that only the sculptural marvels of Konark Temple has now placed Odisha eminently in the world Map of Tourism. He preserved the right of Gajapati King (Maharaja) of Utkal along with the sanctity of Jagannath Temple from treacherous attempt of Britishers to spoil these traditional institutions of 'Odia' nation by grabbing the control of the both.

Madhubabu had made so many good and benevolent works for Odisha and saved the Odia people in so many ways that there would be no end to it if narrated one by one. When Pandit Gopabandhu Das returned from Hazaribag Jail, a hearty felicitation was given to him by people of Odisha in a great well attended public meeting. Bengal people called their provincial leaders as Desabandhu Desapremi etc. But in that public meeting Acharya Prafulla Ch. Roy, a leader of Bengal, was present there to give standing tributes to Gopabandhu Das and adorned Pandit Gopabandhu Das in the public meeting as 'Utkalmani' and not as "Bharatmani". So in the same analogy Madhubabu is 'Utkal Gourav' not 'Desa Gourav' or 'Bharat Gourav' since he was an Odia.

Already it is discussed the achievements but he is notable in every respect, Madhubabu is the first man in sponsoring so many pioneering works and activities in India which stand for his greatness and acumen. Besides all these I now

point out one or two facts which would show that Madhubabu was a personality of all India stature and not confined to Utkal or Odisha. In the last part of 19th Century and first part of 20th century many educated luminaries in India had been converted to Christianity by missionaries, besides Anglo Indians. Madhubabu had been elected consecutively twice as the President in All India Christian Association. That goes to show his all India status as a leader and eminent personality. Pandit Nehru had said Madhubabu was a great luminary not only of Odisha but also of India. He had further stated that many times Madhubabu was offered Presidentship of Indian National Congress, but he did not show any interest for such an elevated dignified post. It is evident that he had not become President of National Congress apprehending that his much cherished Odisha State could not be formed as he had to be abided by the resolution that passed by majority of Congress men not to proceed for a linguistic province of Odisha. Had he become the Congress president most probably the Odisha State could not have come into existence. But had he become President Odisha Congress men would have been humming his name every now and then and even his photo would have been adorning in the Central Hall of Parliament.

It is indeed quite evident to mention here one instance about the great magical personality of Madhubabu. Once difference of opinion cropped up between Gandhijee and Chittaranjan Das a Bengali Leader, to such an extent that Chittaranjan babu had to shun the Congress Organization, as a result of which Congress suffered a lot. Big congress leaders could not find out way to mitigate the difference. Ultimately Rabindranath Tagore thought of Madhusudan Das, whom Chittaranjan Das was respecting as his 'Guru' and Gandhijee was also vociferous in praising Madhubabu in his 'Young India'.

Personality like Tagore requested Madhubabu to use his good office in mitigating misunderstandings between Gandhijee and Chittaranjan Babu. Madhubabu obliged and became successful in mitigating the differences between Gandhiji and Chittaranjan Babu.

Madhubabu had a most respectful ascetic character and was having a body charged with occult power, coming in touch of which the pain and suffering of people were alleviated. Rarely, such people in political area of India are found. I refrain myself from dealing with that aspect of Madhubabu because of want of space.

Madhubabu had started all the works first by spending money from his own pocket before Gandhijee started to advise people to do those works form the platform of Congress organization. Therefore 'Gandhijee had said that Madhubabu was a pathfinder for him like Tolstoy. For the works and achievements of Gandhijee he has been called as 'Father of the Nation'. If Gandhijee had said that Madhubabu was his pathfinder, then at least it can be said that Madhubabu is not only Utkal Gourav, but also Bharat Gourav, for all these unique qualities and towering personality he has rightly called as utkal Gourav" or pride of Odisha. The great soul breathed his last on 4th February 1934. The great hero brought up and with bravery fight for his motherland tried his legal best to contribute that the common people can stand, speak, and feel proud privilege that we are Odias.

Conclusion

Maximum freedom fighters are belonging to one community that is advocacy and the religion is law, their caste, colour, creed and thought has no difference at all in response to achieve the noble purpose. Persons belonging to legal profession are concededly the elite of the society. They have

always been in the vanguard of progress and development of not only law but also the polity as a whole. Common citizen look at them with high hope and expectations for traversing one the new paths and virgin fields to be marched on by the society. This professional activism and the pioneer of law has undoubtedly performed its duties and obligations have never hesitated to shoulder its responsibilities in larger interests of mankind.

The basic quality is that a legal professionally person must demonstrate include not only his knowledge of law but also analytical and intellectual ability coupled with a total commitment towards the obligations of the profession vis-à-vis the society. So the legal experts like Madhubabu are expected to be driven by compassion and humanitarian approach in collaboration with the State policy for the greater interest of the society. Profession is noble in every respect but founded with great traditions. It is neither a trade or commerce nor a quest for pelf. It is apart of the larger scheme of the welfare state that we have spoused, where the larger public good takes precedence over all narrow personal or parochial interests. Legal fraternity, which includes members of the bar and bench, academicians involved in teaching and research of law, legislative draftsman, those advising the business activities or working as law officers, whether in Government or private sector, is answerable to the social conscience of the society. It is crystal clear that legal pioneers have a glorious past. It is important to remember the great visionaries in the profession who enriched the field of law with their acumen and erudition. Their contribution has to be kept in mind the dignity of State is above the law. So to say feel inspired and motivated and do utmost welfare work with in ethics to achieve the goal with the existing system.

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Dr. Krushna Chandra Dalai, Advocate, Faculty on Law/
Women's Polytechnic, Berhampur, Ganjam, Odisha.
E-Mail: buna_71@yahoo.com.

Gopabandhu Das : The Lode Star of Idealistic Journalism

Dr Priyadarshi Bahinipati

From 1803 to 1866 Orissa presented a dismal picture in every sphere of activity. It was intellectually and materially backward as not much progress had been made in the fields of education, trade, commerce, agriculture. But this period holds importance because of the emergence of middle class intelligentsia. In the aftermath of 'Naanka' famine of 1866, marked changes appeared in the socio-political arena. Efforts were made to establish schools and colleges, improve the means of communication and transportation which eventually boosted trade and commerce. Printing presses, journalism and cultural associations facilitated independent discussions and provided a platform to dabble in. This emergence of self conscious middle class spearheaded 'Language Agitation'.

Orissa was a precursor of the evolution of Indian Union for it came into being as a linguistic province as early as 1936. This successful

movement of the Oriya speaking people prepared the ground for other regions to put forward similar demands. This modern consciousness inspired nationalism and numerous grievances of the people converged on the mainstream of the national movement for liberation.



At this critical juncture the emergence of Gopabandhu Das on the scene of Orissa as a crusader against socio-political evils catapulted the tempo and tenor of the ongoing movement. He epitomized selfless service and dedication for which within a short span of time he secured a place among distinguished Orissa's freedom fighters and social activists of the time.

He was at once a social reformer, a political activist, a poet and an essayist, a columnist and a redactor, an educationist, a legislator, a mass leader, an astute diplomat and a dexterous organizer. Having such protean attributes and maintaining equilibrium between them was an arduous task and can only

be possible for such a larger than life figure. Born and brought up in an era that bears the stamp of renaissance and rising nationalism, he found ample opportunities to nurture his reformist and Samaritan zeal and convivial characteristics. The journey of such a great soul began in a rustic surrounding and Spartan background, the sublime spiritualism of Jagannath culture of his provenance left an imprint on him and nurtured his immanent attributes to bloom forth and made him a master statesman.

Journalism, which have been performing its task of effective communication through passing information to the recipient in order to stimulate their opinion and thought process, got a new meaning in the pre-independent period of enslavement, when it was used as an instrument to inform and educate the mass to prepare a ground for them to get rid of the foreign yoke. And the baton was in the hands of eminent personalities who were known for their erudition, sagacity and fearlessness. In Orissa it made a decent beginning in the nineteenth century with the establishment of printing presses. In the tumultuous period of eighteenth and nineteenth century kit made a steady progress when the socio-political malaises coupled with a series of events stirred the mind of the people who urgently felt the need of a power of expression. The spurt in the activity occurred through the efforts of missionaries who established printing presses during this time. The journalistic efforts were no less remarkable as is evident from the activities of various persons and personalities of eminence. From *Kujibara Patrika*, *Arunodaya*, *Gyanaruna*, of the early nineteenth century to the *Utkal Dipika* of the late nineteenth century and *Asa*, the *Samaja* etc. of the early twentieth century, Orissa witnessed a steady and marked progress in journalism.

The journalistic enterprise of *Utkalmani* was not for the partial fulfillment of his prevailing circumstantial needs nor was it something fortuitous or accidental foray into the profession, rather it was a culmination of his long standing efforts for the emancipation of the people which overtly reflected his sense and sensibility and concern for a just and equitable society. His socio-political thought found ample expression in his journalism which macadamized his journalistic endeavour by alchemizing diverse elements active in the socio-political sphere in the march towards freedom. His penchant for journalism sprouted early in his youth itself when he tried his hand in writing pamphlets to edit magazines. Such was his obsession that even in school he incurred troubles in speaking his mind on different issues like the one in which he expressed his opinion in a magazine *Indradhanu* on the ongoing controversy as to the greatness of Upendra Bhanja and Radhanath Rai in 1893, for which he was censured.

Literature was a part of his life and he was always in search of opportunity to express his mind and heart. And the spread of print media during that time provided him that needed opportunity. The journalistic traits were ingrained in him and he nurtured it and utilized it for social service. He considered it as the most apposite medium to rouse public opinion. With this in mind he landed in the field of journalism and started a monthly literary magazine in 1915, '*Satyabadi*'. In it various segments were introduced in which prominence was given to discussion on important issues, their critical review and in the student's sections students were also allowed to contribute through writing essays on varied topics in it. The development of motherland, mother tongue and mother literature was the prime concern of *Satyabadi*. But he could not remain in content as

this could not whetted his appetite of spreading consciousness among the gullible, ordinary masses. As such he started the weekly *Samaja* in 1919. In the words of Godabarish Mishra his intimate colleague “Now a day almost all the newspapers have become the mouthpiece of political parties. This was not the situation in India at the time of birth of the *Samaja*. Unaware of any party- political or social Gopabandhu was overwhelmed with only one idea that is nation. To educate the large illiterate mass he felt the need of a proper newspaper. But due to the absence of adequate resources he could not proceed in that direction. For that reason while staying at Satyabadi, he accepted the editorship of *Asha* newspaper published from Berhampur. But by seeing that he could not pursue and achieve his ambition he started the weekly ‘*Samaja*’ with a little principal sum”.¹

For the attainment of the goal of *Samaja*, Gopabandhu never stayed behind. He had done yeomen’s service in the field of spread of education among the people. Even if he had undergone a lot pain and punishment under the foreign regime he never abstained from the path of his duty. The ideal of his life was the ideal of *Samaja* and his ideal was

Misu mora deha e desa matire
*Desabasi chali jaantu pithire*²

(Let my body feed the soil of this land,
May my countrymen tread on it as they walk.)

He was of the opinion that truth, clarity, keen sense of understanding and analytical skills were the pre requisite of a journalist. One should not be worried about the publication of his articles, instead he should try to reach more and more people concerned with the subject matter of the report to know the truth.³

Gopabandhu’s journalism was much in tune with the characteristics of a revolutionary and

reformative era which was adorned by the titans like Tilak, Gokhle, Gandhi, Madhusudan Das, Gourisankar Ray and others, This can be gleaned from his writing- “The real condition of the nation is discussed in the *Samaja*. The genuine wants and needs, complaints and accusations which are proper and necessary for the Government to be acquainted with, are all presented in a neutral and unbiased manner. Further, the activities, aims and objectives of the Government were conveyed to the people in lucid manner. The socio-economic condition, the elementary education, health, local self government, religious discussions were given special attention in it. The language of the *Samaja* is very simple and easily understandable.”⁴

Thus, the basic purpose of his newspaper was to act as a link between the people and the government.

He put much emphasis on language and was of the opinion that there is a relationship between language and nationality as literature contributes a lot for the growth of a nation. Instead of the complex style of the time he advocated a form simple and communicative capable of reaching the high ideas to the common man in the language of his own. In order to spread his ideas among the masses of Orissa, he first founded the monthly, ‘*Satyabadi*’ and later the weekly, the ‘*Samaja*’. In the editorial columns of these journals Gopabandhu poured out his soul, his feelings, and his agonies too. The prose he wrote with an inimitable blend of the colloquial and the classical, easy flowing, sonorous and rhythmic, reminding the moderns in Orissa of the charm of the biblical idiom of the *Bhagavata* of Jagannath Das- was a revolution of the nobility which Oriya prose can attain at the touch of a masters spirit.⁵

Later due to certain difficulties he handed over the reins of Satyabadi Press and the *Samaja* to the Servants of Peoples Society in order to

secure its future and increase the name and fame of Odisha through this all India organization.

Gopabandhu was greatly influenced by Mazzini's role in Italian *Risorgimento*. He emulated the Mazzinian means and methods in dealing with the foreign regime. The organizing up of various associations by him like the one *Young Utkal Association* in 1907 during his studentship at Ravenshaw College reflected his sentimental attachment to Mazzini.

His journalism stands on the edifice of his nationalistic sentiment, his romanticism, his literary talent, his dedicated patriotism and craving for the motherland. These sentiments and ideologies guided his journalistic endeavour.

He considered nationalism a psychological aspect as it originates in the mind and thinking pattern of a person. The height of his nationalism and his love of motherland can be known from his simple but sublime and beautifully delineated description- Orissa's river is called *Mahanadi* or Great River, Orissa's Sea is *Mahodadhi* or the Great Sea, Orissa's hill is *Mahendra* or Great Mountain, Orissa's tree is *Kalpabata* or the Tree of Fulfillment, Orissa's Lord is *Jagannath* or the Lord of Universe and Orissa's cremation ground is the *Swrgadwara* or the Gate of Heaven. The Oriya visualizes greatness all round.⁶

Further he said "*Nationalism is our religion and God is present before us in the form of our nation.*"⁷

He was a mass leader. From his student days at Ravenshaw he came in contact with great luminaries in the political life of Orissa. During this time Gopabandhu was the natural leader of his contemporaries, who because of his plain living, high thinking, amiable manners and austere life, loved and respected him.⁸

He was of the opinion that the leaders should set examples for the people who could follow their words and deeds. There should not be contradictions in their behaviours and approach which apparently would send a wrong message to the public. The leaders have a great responsibility for the sake of their countrymen and it is their *Rashtradharma* to perform that with utmost devotion.⁹

He was a great fighter against the British rule. He suffered imprisonment in 1921 for publication of the news relating to the alleged molestation of a woman by the constables of a local police station but was acquitted later due to lack of evidence. He became a nightmare for the local administration for his role in non-cooperation movement. His active support and encouragement to the resistance movement in Kanika and advocacy of its cause through the columns of *The Samaja* perturbed the administration.¹⁰

In line with Gandhi, he was a staunch believer in the service to humanity. His humanism basically centered on the worth and dignity of the individual. Service to humanity was his inborn quality and he found it an effective mean to reach people and instill faith in their destiny. His roles in the floods and famines of Orissa – in the relief operations during the high floods of 1907, 1925, 1927 and the Dovar famine in 1920 in particular – is memorable.¹¹

He was a well read man and an essayist and a poet of no mean order. He wrote a number of poems known as *Abakasa Chinta* (Thoughts of Leisure) which contains the kernel of his political ideas. He was great advocate of mass education which to him was essential for rejuvenating people with fervent nationalism. He even conceived *Universal Education League* much early for the spread of education in Orissa by taking a cue from the *Deccan Education*

Society. During his days in prison he wrote a poem- *Bandira Atmakatha* (The Autobiography of a Prisoner) which proved his poetic genius and revolutionary spirit.

He had always given importance to group effort and *esprit de corps* for he was aware of the axiom- "United we stand, divided we fall". It was this quality which helped him immensely in his struggle for freedom throughout his life.

Thus, the achievement of Gopabandhu as a journalist was nothing but a manifestation of his eventful life which is full of devotion, dedication, fellow feeling, service to humanity and stainless politics, which was a rare phenomenon. He conveyed all his ideas and ideologies to the people through his newspapers. And used them as a vehicle for social transformation. One of his outstanding personalities, as he was, who appears and reappears in the political arena of nineteenth century Orissa, Gopandhu was the saint and prophet of its struggle for independence and holds an imperishable place among the makers of modern Orissa. He was a profound thinker, a great visualiser, an untiring political activist who remained a man of honesty and a dedicated patriotism in every inch of his life. His resoluteness, docility, his erudition and sublime intellectualism, his suavity, his perspicacity to assess the current geo-political and social situation made him a journalist par excellence for his posterity which is apparently groaning in wilderness where the epithet, 'the golden rule is that there is no golden rule' reins supreme, when politicization of newspapers has become a common phenomenon in Orissa, his distinguished journalistic endeavour which was marked by the three Cs i.e. courage,

conviction and conscience and whose watch word was public service, should have been the eye opener and should be accepted, practiced and taken precedence of for the creation of a vibrant society. He was an institution in himself and a Karmayogi throughout his life and his saintliness justified the title *Utkalamani* bestowed on him more than others.

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Dr Priyadarshi Bahinipati, Assistant Professor, Govt. Degree College, Dharmanagar, Tripura (North).

Socialist Movement and Sarangadhar Das

Akshaya Kumar Patra

The Indian National Congress that fought against the British imperialism was formed out of many elements and groups. The radicals in the Congress crystallised into a group in 1934 called socialists. The Congress Socialist Party fought for the interests of peasants in Moghulbandi area and tenants in Gadjats. These people were exploited by their masters such as Zamindars and Rajas like anything. Arbitrary rule, oppression exploitation and misuse of power in feudatory states were many times more than in the Moghulbandi areas. They led a miserable life. The law could not protect their interest, rather it worked to protect the interest of the rich and powerful.

Against such a background when the discontents pitched high, the socialists came forward to fire it. It was the fear of Zamindars and Rajas that frightened the peasants to form any organization. The Congress socialists tried to free them from fear psychosis and therefore, formed a “Krushak Sangha” (Farmer’s Organization) in the later part of 1933. Mrs. Malati Choudhury and Surendranath Dwivedy were the Joint Secretaries. Attempts were made to set up Krushak Sanghas in villages. But the rural people being frightened of the British government did not have the courage to respond to the call of the Krushak Sangha.¹

The Congress socialists, therefore, decided to launch programmes to make the peasants fearless. For this they sought the cooperation of the non-socialists and associated them with the peasant conferences. The first All Orissa Krushak Conference was organized at Bagalpur in Cuttack District in 1934. In the conference a resolution was adopted that the peasants would take a vow not to bow down before anybody except God. Some other resolutions on economic and social issues were also adopted. To demoralise the Congress socialists and to paralise the movement false cases were filed against the peasants.² There came a realization amongst the peasantry for the first time that the government was on the side of the Zamindars. This was exactly the political objective of the socialists to arouse class consciousness of the peasants. They gradually realized that both the government and the Zamindars were to be fought.

The socialists published a journal called Krushak. It was born with the objective of carrying peasants and workers’ struggle forward and for strengthening the socialist movement. The journal reflected the oppression of Zamindars and Rajas in princely states. It also published reports about the repression of the peasants by the Police even at the time of the Congress ministry.

Sarangadhar Das was very active with the States' Peoples' Movement. He was also closely associated with the activities of the Congress Socialist Party. He was a foreign educated agricultural scientist but his knowledge had no fruit in his native state Dhenkanal. He was a victim to royal oppression. He worked hard for the cause of the common people. All Orissa States' Peoples' Movement was rejuvenated under his leadership. He completely dedicated his life for the upliftment of the downtrodden and destitutes. He had no interest in power politics, so he had developed close friendship with the Congress Socialist Party with the interest to serve the people. The Praja Mandal Movement under his dynamic leadership gathered momentum in Dhenkanal and some other places. In this movement the socialists had effectively participated to fight for the cause of the tenants. They also fought for the integration of the princely states with the union of India. Sarangadhar Das, who became a popular figure in Orissa later on, could carry out his mission with the help of the Congress socialists in spite of the fact that his cause was often hampered and sabotaged not only by those who were opposed to it but also by the members of C.S.P. itself.³

The Praja Mandal Movement was in full swing in Dhenkanal and other princely states⁴. In Dhenkanal it acquired momentum when the socialists organized a huge peasant conference at Jenapur in Cuttack District under the initiative of the Cuttack District Kisan Sangha on the occasion of the All India Kisan Day celebrations on 1st September, 1938. It had been organized to fight oppression of the "Moghulabandi" Zamindars. As it was situated on the border of Dhenkanal, a large number of its inhabitants attended it. The socialists discussed in great detail the oppressive practices of "Bethi", "beggary" and similar other

oppressions suffered by the people of Dhenkanal. The evil consequence of oppression made thousands of poor people to leave their houses in Dhenkanal and to lead a miserable life in other places. In September 1938 thousands of people gheraoed the Court of the Raja (King) and revolted against him. This was an unprecedented event in the history of Orissa. The people were agitated and determined to carry on the campaign. In this movement the socialists maintained the utmost restraint to avoid bloodbath on that day. Entry into Dhenkanal had been banned. Those entering into it were arrested or tortured. So Sarangadhar Das, Nabakrushna Choudhury, Malati Choudhury and others addressed the people from the railway line on the British Indian territory.⁵ The leaders remained outside the boundary of Dhenkanal to guide the activities of the people.

During World War - II and owing to other political reasons, the Congress movement slowed down but the socialists had especially tried to carry on the Dhenkanal Movement in different ways. Batches of Satyagrahis entered into Dhenkanal from Moghulbandi areas. In the meantime the Peoples' Movement took violent turn in Talcher, Ranpur and other princely states.

The socialists published a magazine called "Krushak". It described vividly the oppression of the people, their humiliation, their suffering and torture, their agonies and miseries. The people of Gadajat states were greatly influenced by the magazine and secretly and anonymously sent information about the state of affairs in their region. The articles published in Krushak infuriated the rulers to such an extent that they invoked the Princes' Protection Act and demanded the political agents to take action against the socialists. The Congress ministry did not accept it.

The Peoples' Movement in Orissa demanded for full responsible government in the princely states, it also aimed at full integration of princely states with the province of Orissa. Orissa States' Enquiry Committee presided over by Harekrushna Mahatab had recommended the integration of the princely states with Orissa.⁶ The All India States' Peoples' Conference had advocated only for full responsible government within the frame-work of princely states. Orissa unit being one of its regular branches, it too demanded full responsible government in a formal way. But in Orissa the socialists stressed the demand for full integration. People in general supported it. Sarangadhar Das was the power behind the movement.

In the meantime, the workers of the reorganized socialist party plunged into the Praja Mandal Movement in various states. Some leaders became friendly with the rulers and started making efforts to secure the so-called self-government. The princes took advantage of this weakness and resorted to all kinds of tactics to win over the weakling leaders of Praja Mandal. The socialists, however, succeeded in frustrating the conspiracy of the Rajas of Balangir, Kalahandi, Gangapur, Bonai and some other states.

After the Nasik conference of the socialist party in March, all socialists were directed to leave the Congress by 1st April, 1948.⁷ After the separation from the Congress, the socialists played an active role in Orissa. The Congress leaders were not icons for the youth as they were running after power. The youths left the main stream of the National Movement and joined either the communists or some other parties. The activities of socialists began to spread among the farmers, workers, youth, students and artists. The socialists were no longer involved in the internal conflicts

of the Congress and they offered healthy criticism against its policies and faults of the ministry. For example, the Orissa premier H.K. Mahatab was reluctant to fully implement the Congress decision to abolish the Zamindari system. But he introduced variety of measures to the detriment of the peasants. The socialist party organized protest movements against this throughout the province. Sarangadhar Das supported this move of the socialists. They organized their movements in different princely states through peasant movements.

People had anticipated a lot after independence but their dream did not come true. There were still starvation, no cloths, no medicine, no education and no communication. Feudal oppression was there in villages. In the cities the rich continued to exploit the poor. This was the state of affairs of the country in August, 1948. The socialist party reflected all these in its mouth-piece the "Krushak". Sarangadhar Das was regularly writing about the suffering of the people in Krushak in the name of Landa Dehuri.

At this time an elected assembly and a ministry was functioning in Orissa. In order to provide representative government for the newly integrated states this temporary assembly was set up with nominated members as well as ministers. This was to satisfy the leaders of the States' People's Movement. However, the people did not get anything out of it. On the other hand, some leaders, who could have created discontent, were given some small offices to satisfy them. Sarangadhar Das was requested to head such a puppet government. But he declined this offer politely. Though the assembly was set up, the real authority was vested in the high government officials who had replaced the Rajas.⁸

To bring Sarangadhar Das to their side Congress leadership persuaded him in many ways.

He was offered Chairmanship of the Orissa Public Service Commission. He rejected it and together with Malati Choudhury set up Navjeevan Mandal for working among Adivasis and Harijans.

Sarangadhar Das was not the man to be a pawn in the political chess board of the Congress. So conspiracy was made against him. He was never interested in contesting for the membership of the Orissa Assembly. In a special resolution the Congress Committee stated that in the building up of a new Orissa, there was a great need for an expert technologist like him. They became successful in their attempt and Sarangadhar Das agreed to contest the election as a Congress candidate from the Tirtol-Erasama constituency. He won the election. But once the election was over he was taken neither in the ministry nor associated with any activity like the planning committee. He was not even one amongst the nine elected to the Constituent Assembly from Orissa. Later when under an agreement States' nominees were elected to the Constituent Assembly on behalf of the princes and the people, Sarangadhar Das contested one of the two seats on behalf of the Orissa Praja Mandal and was elected. At that time he was already a member of the Orissa Legislative Assembly. He was an extremely honest and dutiful person. In order to perform his job as people's representative in the legislature he used to collect facts personally, touring remote corners of the constituency.⁸

At that time in the Zamindari areas of Harishpur and Marichpur, the Zamindars and the government officials combined to destroy the forests and harassed the people. Sarangadhar Das gave a detailed report to the government demanding a suitable action. Because he had rejected premier Mahatab's overtures, utmost disregard was shown to him even though he was

a member of the ruling party. The government did not accept his suggestions. On the other hand oppression by the Zamindars and harassment by the government officials continued in that area. Sarangadhar Das felt that he had a greater responsibility to the people. He resigned the membership of the legislature and left the Congress party. A few months later he joined the socialist party.⁹

The socialistic ideology of reorganising the toiling people in Trade Unions, Kisan Panchayats, Cooperatives, Seva Dals of spreading socialism and the socialist way of living and thinking suited to the temperament of Sarangadhar Das.

Finance was a constraint on the way of the socialists, so they could not set up an elaborate central office of the party. In Orissa those socialists who were working full time for the party had no source of income of their own. At the time of framing rules for the party, a question was raised about the financial condition of fulltime party workers. In 1949, socialists took great pains and carried on organisational expansion. Farmers, students, youth and workers' organizations were set up all over.¹⁰ Movements were made to protect the rights of sharecroppers throughout the state¹¹ Sharecroppers movement created such a momentum that the socialists were invited to different parts of the state by the people for setting up peasant organizations in their areas.¹²

In the meantime Jaya Prakash Narayan had visited Orissa. It created high enthusiasm in all classes of people, especially the youth. A sum of twenty one thousand rupees was collected during J.P's tour. For cultural revolution the socialists had set up an organization at Cuttack named Jana Sanskruti Sangha.¹³ To make them financially sound they wanted to invest some money to renovate Krushak Press and to convert

it from biweekly into a daily. So they decided to float a public limited company to start a daily. The company was called “Jana Shakti Publication Limited” with Sarangadhar Das, Pandit Akula Mishra, Khatau Sundar Das and Surendranath Dwivedy as directors. Some shares were sold and an office was formally set up and work started. But they were all so busy with political activities that they could not pay any attention to this. Consequently the company had to be liquidated.

In the meantime the constitution of India was to come into force and elections were to be held. The socialists after severing from the Congress started working independently. They decided to fight the election and play the role of an effective opposition party. It believed in democratic socialism and not of proletariat dictatorship of the communists. In Orissa politics Surendranath Dwivedy, Nishamani Khuntia, Sarangadhar Das and Pradipta Kishore Das played a very vital role. In 1951 General Election Sarangadhar Das won the election and went to Lok Sabha. He died on 18 September 1956 after giving a will of his properties.

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Akshaya Kumar Patra, Reader-in-History, Balikuda College, Cuttack.

Formation of Separate Orissa Province : A Bird's Eye View

Braja Paikaray

Orissa lost its independence in 1568 A.D. after the sorrowful defeat and sad assassination of last Hindu King Mukunda Harichandan Dev in the battle field of Gohira Tikiri. In course of time Orissa was ruled by Muslims, Marathas and was lastly occupied by the Britishers in 1803 A.D. During the British rule the famous Paik Rebellion of Khurda erupted in the year 1817 which gave a big jolt to the very root of British administration. Thus out of sheer revenge, the British rulers targeted to ruin and devastate the very existence of heroic Oriya race. With a calculated move the Britishers annexed the coastal belt of Orissa with Bengal Presidency, the Southern part with Madras Presidency and the western part with Central Province as a result of which the Oriya speaking tracts were scattered and the Oriyas were segregated from each other. Due to the merger of different parts of Orissa with the neighbouring provinces like Bengal, Bihar, Madras and Madhya Pradesh, the Oriyas were compelled to suffer humiliation in the cultural, administrative and socio-economic field.

But in the midst of 19th century there was a sea change in the socio-political arena of Orissa due to spread of English education and publication of Oriya newspapers, the Oriyas became well aware regarding their rights. A new Oriya intellectual society was created in course of time,

who tried hard for the all round development of Orissa through the medium of newspapers, literatures and meetings. For protecting the interest of the common people many social, cultural and religious organisations sprang up rapidly. The inhabitants of Ganjam and Sambalpur started protest meetings and agitations for the unification of Oriya speaking tracts. They became successful in reintroducing the Oriya language at the government level in the year 1890 and 1901 respectively.

The emergence of Utkal Gourab Madhusudan Das in socio-political arena of Orissa created new vistas and vigour in the minds of Oriya youngmen. Madhusudan Das inculcated patriotism, Oriya nationalism in their hearts and minds.

In the year 1903 "Ganjam Jatiya Samiti" was formed at Rambha and its first session was inaugurated at Bramhapur where resolutions were passed regarding the all round development of Orissa. This session was attended by Utkal Gourab Madhusudan Das and Vyasakabi Fakirmohan Senapati. The success of "Ganjam Jatiya Samiti" meeting inspired Madhu Babu and as a result of which an organisation namely "Utkal Sammilani" was formed to solve different problems of Oriyas. The first session of "Utkal

Sammilani" commenced at Idga Padia of Cuttack on 30th December 1903. Maharaja Sriram Chandra Bhanja Deo, the king of Mayurbhanj presided over the meeting. This session of Utkal Sammilani was attended by Gadjat kings, zamindars, Govt. employees, lawyers and students where Oriya natinoalism took its form. Later on the leaders of "Utkal Sammilani" had drawn the attention of British Government regarding various problems through seminars, symposia, youth sessions and general meetings.

Instead of pointing out the defects of British rule Madhubabu was determined to fulfill the hopes of Oriyas keepig good terms with the Englishmen. Social reformation, women emancipation, eradication of untouchability, development of farmers and agriculture, unification of Oriya speaking tracts and above all creation of Oriya nationalism was the goal and motto of "Utkal Sammilani". Through Oriya newspapers "Asha", "Utkal Dipika", "Prajabandhu" and English newspaper "The Oriya" attention of British rulers was drawn regarding the various demands of Oriyas. In different annual sessions of "Utkal Sammilani", resolutions passed regarding unification of Oriya speaking regions which were sent to British rulers often yielded results. Due to the demands of Oriyas Sambalpur was merged with Orissa division in 1905 A.D. by the British Government.

In the year 1912 the Bihar-Orissa Province was formed by the British Government. In 1914 A.D. the annual session of "Utkal Sammilani" was held at Paralakhemundi under the presidentship of Bikaram Dev Burma, the king of Jeypore. For the first time Maharaja Krushna Chandra Gajapati, the king of Paralakhemundi opined in this annual session of "Utkal Sammilani" regarding the formation of a separate Orissa Province instead of unification of Oriya speaking tracts.

While on one hand the Raja, Zamindar and common inhabitants of Ganjam were much interested for merger of Ganjam with Orissa division, the Telegu local leader of Ganjam and his supporter Brundaban Patra (an Oriya) were trying their level best against the merger of Oriya speaking tracts with Orissa division. Further the Telegus of Ghumusar and Buguda had agitated against the amalgamation of Oriya speaking regions with Orissa division. The Oriya weekly "Asha" had strongly argued in favour of formation of a separate Orissa Province basing on Oriya speaking tracts. Viceroy Lord Curzon and Lord Hardinge also supported for formation of a separate Orissa Province based on Oriya language speaking people. But on the other hand, Patabhi Sitarammaya, the editor of "Matrubhumi" (an English magazine published from Masalipattam) had argued against the merger of Oriya speaking tracts with Orissa division which were under the jurisdiction of Madras Presidency in its November 1924 edition.

In 1924 Phillip-Duff Committee was formed in which the British Commissioner and political agent Mr. C.L. Phillips and Collector Mr. A.C. Duff were members. While the aforesaid committee was touring Ganjam, the inhabitants of that locality strongly demanded through a memorandum for merger of Ganjam, Jeypore and Visakhapatnam with Orissa division. Starting the investigation since the month of October, 1924, the Phillip Duff Committee completed the preparation of its final report regarding the unification of Oriya speaking tracts in the month of December 1924. This Committee had opined in favour of merger of Oriya speaking tracts with Orissa division which were under the Madras Presidency. In 1927, presenting the resolution (regarding the unification of Oriya speaking tracts) in Central Council Pandit Nilakantha Das said that "for formation of a separate Orissa province the

united efforts of Oriyas was badly necessary." (19th February 1927, "Utkal Dipika")

In 1928, Sir John Simon came to India as the chief of seven members Parliamentary Commission for investigating the constitutional reformation system. Indian National Congress called on the people of India to boycott the Simon Commission as there was not a single Indian member included in that Commission. Responding to the call the Congress workers staged protest meetings and processions showing black flags and placards shouting "Simon Go Back" in every nook and corner of India.

But without caring the call of Indian National Congress Utkal Gourab Madhusudan Das greeted and paid large ovation to Simon Commission at Patna Railway station on behalf of "Utkal Sammilani" and handed over a memorandum to the Commission regarding the formation of a separate Orissa Province. Simon Commission formed a sub-committee appointing C.R. Atlee as its Chairman to look into the matter. The sub-committee recommended in favour of formation of a separate Orissa Province.

Maharaja Krushna Chandra Gajapati went to London in 1930 with a view to attending the Round Table Conference. He could not be able to influence the British authority through a leaflet containing "The Oriyas : their needs and reasons for a separate Orissa Province." The British authority appointed a boundary select committee which recommended in its report in favour of formation of a separate Orissa province in the month of April 1932. As Sir Samuel Hoare through a white paper published on 18th March 1933 had excluded the Oriya speaking tracts of Paralakhemundi, Jeypore and Jalantar from the proposed Orissa Province, a special session of Utkal Sammilani was convened in the month of May 1933 to discuss regarding the

highhandedness of Britishers and it was unanimously resolved in that session to stage peoples movement and protest meetings against the whimsical decision of British Government.

On 11th February 1934 it was resolved in the annual conference of Utkal Sammilani held at Brahmapur that if Jeypore and Paralakhemundi were not included with the proposed Orissa Province, the Oriyas would not accept that Orissa Province."

Maharaja Krushna Chandra Gajapati again proceeded to London leading a group of Oriya representatives in which the Rajasaheb of Khallikote, Mr. Lingaraj Panigrahi, Mr. Bhubanananda Das and Shyam Sundar Das were included. Maharaja Krushna Chandra Gajapati gave a memorandum to the Secretary of State of the joint select committee for merger of Paralakhemundi in the proposed Orissa province. At last a report was published on behalf of the joint select committee which was accepted by the British Parliament.

On 1st April 1936 Orissa became a separate Province due to the peoples demands, movements and agitations as well as for the untiring efforts of Utkal Gourab Madhusudan Das, Maharaja Krushna Chandra Gajapati, Pandit Nilakantha Das, Bhubanananda Das and many others for long three decades.

The newly formed Orissa consisted of six districts namely Cuttack, Puri, Balasore, Sambalpur, Koraput and Ganjam having its capital at Cuttack. Sir John Austin Hubback took oath of office and became the first Governor of Orissa Province.

Braja Paikaray, Advocate & Notary Public, Capital Bar Association, Bhubaneswar Court, Bhubaneswar-14.

Inventing Odisha

Kailash Chandra Dash

I

The origin of the term *Odisha* and its use in and outside Orissa in the medieval phase need a proper investigation before we plunge deep into the study of Odia identity of the colonial phase. This is more necessary because the geographical shape and name articulate the identity of a race. So far our investigation goes, *Odisha* in this pure form appears in the following sources of medieval phase.

1. *Shams-i-Shiraj Afif* towards the end of the 14th century. A.D. refers to the country of *Jajnaragar-Udisa* (Sahu 1964:152-153).
2. *Tabaqad-i-Nasiri* also mentions *Udisa*. (Ibid.)
3. *Sarala Das* in the 15th century A.D. in his *Adi Parva* of *Mahabharata* refers to *Odrarastra* as *Odisha*. (Ibid:154)
4. Suryavamsi Gajapati king Kapilendra's inscriptions of his *anka* 4 in Jagannatha and Lingaraja temple refer to *Odisha Rajya*. (Tripathy, 1962:252-253)

Till the period of Kapilendra Deva there was the use of the terms like *Odra*, *Odradesa* and *Odra-Visaya* in Orissa. (Sahu, 1964:139-154). Many historians think that Uddiyana of the Tantric texts of the medieval phase was identical with *Odisha* (Sahu 1958:142-155; Panigrahi

1981:308-310; Mishra 1991:41-72) This identification by the historians can now be appreciated because *Uddiyana* existed as a Tantric centre in India in the 8th century and inside it there were Sambal and Lanka-two other Tantric centres. If Sambal is identical with Sambalpur and Lanka with Sonapur as has been advocated by N.K. Sahu and R.P. Mishra *U d d i y a n a* would then cover the areas of Sambalpur-Sonapur. Both Sambalpur and Sonapur were in Kosala in the 9th century A.D under the control of the Panduvamsi kings. Most probably in the 8th century A.D. these areas were in the land of Uddiyana during the rule of the early Bhauma Kara kings. Hence *Uddiyana/Oddiyana* may represent a part of Orissa which was then known as *Odradesa*. Thus *Uddiyana* may have been a wrong pronunciation of *Odradesa* by the outsiders and we should connect it with *Odisha*.

According to K.C. Panigrahi the geographical work *Ibn khurdadhbih* of the 9th and 10th century A.D. refers to *Orshfin* which is *Odisha*. (Panigrahi 1981:87) But this term does not represent *Odisha*. It is most likely pronounced from the original term *OdraVisaya/Odradesa*. (Sahu 1964: 148-149) Taranath, the Tibetan historian refers to *Odivisa* which is a corrupt form of *Odra Visaya* and it is not derived from *Odisha*. Thus our sources point out to the use of the term

Odisha in the Ganga-Gajapati phase. Hence in this paper the emphasis is on two important points;

1. How was *Odisha* known in the pre-Suryavamsi phase and how was it used in the Suryavamsi phase ?
2. The use of *Odisha* in the pre-colonial phase till the British conquest.

II

The records of the dynasties before the Suryavamsi kings (A.D.1435) refer to *Odra*, *Utkala*, *Kosala*, *Kalinga*, *Kongoda* and *Toshali*, but they do not refer to *Odisha*. The Ganga kings from the period of Anangabhima III had described their kingdom covering present Odisha as *Purushottama Samrajya* in which *Odra*, *Utkal*, *Kosala* and *Kalinga* were constituent parts. (Kulke, 1978:150-153; Dash 1997:220-243) They wanted to weld together multi-religious and linguistic groups and so *Purushottama Jagannatha Samrajya* was the fitting term from the standpoint of social context. Yet we know in the Muslim accounts of the Ganga phase the popularity of *Odisha*. (Sahu 1964:152) As *Odisha* is a term derived from the *Odra Visaya* or even *Odra Desa* the Gangas probably did not use it for their internal link with the Telugus and they did not call it *Odisha Rajya* for they did not like the dominance of *Odra* over Telugu Kalingas. Even if they had *Varanasi Kataka* as their capital seat, they did not accept *Odisha Rajya* conceptually which would not help in the control of the Telugus of Kalinga and Vengi. But then Odia language and script were growing during their period as we find Odia portions in the copper plate records of this period. The Gangas declared the name of their kingdom as *Purushottama Samrajya* in order to satisfy both Telugus and Odias. They did not call it *Kalinga Samrajya* or *Odia Samrajya*. The *Odisha Rajya* did exist then in name ; but it was only indicative

of the central part of the Purushottama Samrajya. Hence the view of Subhakanta Behera that by the 15th century A.D. when the Suryavamsi dynasty was established the macro-region of Orissa had been well established as one geographical unit and was given the precise expression through the use of the term *Odisha* is correct though it is speculative in nature.(Behera 2002:10) The Muslim writers of the medieval phase did not like to use the term *Purushottama Samrajya* for Ganga kingdom in their accounts for obvious religious reasons. They had used *Odisha*, the Central part of the *Purushottama Samrajya* under the Gangas in their accounts. The circumstances leading to the formation of *Odisha* during this phase need a proper study.

Odra Visaya was well known in the grants of the post-Gupta phase. (Sahu 1964:139-147; Ganguli 1975) In my opinion it was a part of ancient Toshali which appeared from the period of the Mauryas. Probably during and after the period of the Maurya king Ashoka Toshali was a provincial kingdom and later on during the Gupta phase it became a big kingdom. It consisted of many forest areas (*Atavirajya*). (Sircar 1950:329) During the post-Gupta phase *Odra* formed a significant part of Toshali and it constituted the plain and the agrarian tracts. Probably some of the forest lands were converted into agrarian tracts by means of cultivation—a process peculiar to the inhabitants of the area and this process of cultivation was unknown to any other part of India. In popular parlance *Oda chasa* and *Do Odachasa* are used in Odisha—all typically connected with agriculture. In all probability the term was invented from the method of conversion of the forest areas into agrarian (plain belt) of the Toshali kingdom in the post-Ashokan phase, by some of the inhabitants and it was known as *Odra Visaya*. By the time of the Bhauma Kara kings *Odra Visaya/Odradesa* covered areas of Baud-

Phulbani, Nayagarh, through Khurda, Cuttack, parts of Puri and parts of Balasore. Toshali and Odra and later on Utkala created out of those constituted forest areas and agrarian belts while Kalinga bordering on the Eastern Sea represented the areas near the Sea on the boundary of Toshali. Between Odra and Kalinga some parts became known as Kongoda in the post-Gupta phase. In this way *Odra Visaya* and *Odra Desa* became famous in the early and medieval phase. The significance of Toshali was gone for the dominance of Utkala and Odra. Odra and Utkala represent two race groups having some distinct occupations within Toshali. In the medieval and the modern phase both these terms have become popular. Thus between Vanga and Kalinga Odra was the main fertile area and later on this led to the creation of *Odisha* (probably after *Odra desa*). In the Ganga period a definite group of people had known and used Odia script and language and this would indicate that *Odisha Rajya (desa)* was well known in the Ganga period. The popularity of Odia language in the Ganga period can be well known from the Urujam inscription. (Tripathy, 1962:222-224) Urujam is a place in Chicacole Taluk of Ganga Kalinga kingdom. The prevalence of Nagari script and Odia language in this Telugu region during the Ganga phase indicates that the Gangas had encouraged Odia language. From the existence of this inscription we cannot assert that Odradesa was extended to that part of Kalinga. The writer of the inscription would have been an inhabitant of Odradesa and there might have been a settlement of Odia people in that zone. It definitely indicates the recognition of Odia language in the Ganga Kalinga kingdom even in the 11th century A.D. Also the existence of several Odia inscriptions of Kalinga, Utkala and Kosala during the Ganga phase indicates that the script and the language of Odra people had attained a recognised

position with other languages like Telugu and Sanskrit. The Sonepur stone inscription of Bhanudeva I and Narasimhanath stone inscription of Vajjala Deva of Patna can be taken as important evidence of the wide popularity of Odia language and script during the Ganga rule in Odisha. (Rajaguru, 1976:1038-40;1975:176) It suggests that Odisha and Kalingas were the two distinct race groups under the Ganga kings. Odisha and Kalinga constituted two parts of the *Ganga Purushottama Samrajya*. *Odisha was a Rajya within Purushottama Samrajya*. Toshali lost its geographical name during this phase.

Kapilendra usurped the Ganga throne but he did not represent in the beginning as the deputy (*Rauta*) of *Purushottama Samrajya*. He called *Odisha Rajya* in the beginning inscriptions of his time in Puri and Bhubaneswar because then the Ganga Kalinga was not under his control. His inscriptions in Kalinga were dated in the later part of his reign. This indicates that his *Odisha Rajya* represented only a part of the Ganga kingdom which did not include the Telugu Kalingas. Even under the Gangas there was a feeling of Odias and Kalinga-Telugus (Telengas) which was more evident in Jagannatha temple. The priests of Jaganntha temple did not accept the Ganga authority after the construction of the big temple and the arrangement of the Bhogas for the deity for their Telugu affinity and culture. Traditional accounts in Puri as stated in *Madalapanji* and other texts refer to this conflict in one and many forms. (Dash, 1978:164-166) Even from the names like *Languda Narasimha*, *Abata Akata Bhanu*, *Ekajata Kamadeva* given to the Ganga kings we can easily notice the Odia-Telugu conflict in the Ganga Purushottama *Samrajya*. *Thus Odisha was invented in the Ganga phase to represent/locate a dominant group under the Ganga kingdom. The Muslim historians did call this important part of the Ganga*

Purushottama Samrajya as Odisha thereby articulating its importance under the Gargas. They also had called it as Odisha for the domination of the linguistic/racial group within that kingdom.

Although Kapilendra was a devotee of Lord Jagannatha, he did not call Purushottama Samrajya in the beginning because he wanted to strengthen the base of his political authority first. When the base was strengthened by many strategies (of which the declaration of *Odisha Rajya*, was one) he started his brilliant career of conquest and later on called *Gaudesvara, Gajapati, Nabakoti Karnata Kalavargesvara*. Hence Kapilendra's *Odisha Rajya* was to be interpreted as the Odia-dominated areas. Professor G.N.Dash and Hermann Kulke stated that the Gajapati empire at its best containing heterogeneous elements was the Odishan empire where several Aryan and non-Aryan Languages were spoken. (Dash, 1978:359; Kulke 2001:212) But we have seen that *Odisha Samrajya* was absent in the records of the Ganga-Gajapatis and *Odisha Rajya* as stated in these records may only refer to the central part of the empire which was the seat of the *Rashtradevata Jagannatha*. In course of the Ganga settlement in the Odia area many Telugus might have been converted into Odias and by the time of Kapilendra Gajapati Odia conception had grown despite Ganga affinity to Telugu culture. The presence of *Odisha Rajya* in the inscriptions of Puri and Bhubaneswar and not in the inscriptions of Kalinga-Andhra Zone in the Gajapati phase clearly emphasize the establishment of Odia identity during the last phase of the Ganga rule and in the first phase of the Suryavamsi Gajapati rule. The name of the Samrajya of Kapilendra or Purushottama was not specifically stated as *Jagannatha Purushottama Samrajya* or *Odisha Samrajya* in their inscriptions. *Odisha Rajya* of their inscriptions

can only articulate the regional part of the vast multi-cultural kingdom of the Suryavamsi Gajapatis. The term *Odiana Galabai* as stated in Vijayanagar inscriptions may indicate a composite army (containing Odias and Telugus but the Telugu identity was totally lost due to the domination of the Odia army) and so the term can better explain the establishment of Odia regional identity even in the 15th century.

The Suryavamsi Gajapati kings had fostered diverse cultural groups within their vast kingdom. It is true that the Brahmanical elite group did not recognise Odia language in the Gajapati kingdom as we have seen that there was strong opposition to *Ramayana, Mahabharata* and *Bhagabata* in Odia form during this phase. (Dash, 1978:360:1988:149:-164) Kapilendra had also patronage for Sanskrit literature and language. But this does not indicate that Kapilendra had neglected Odia language and script. On the other hand despite his adoration for Sanskrit language and literature, the Odia *Mahabharata* of *Sarala Das* got an expression in his phase which pronounced *Odisha* as a separate identity in the multi-cultural kingdom of Kapilendra. Supposing that Kapilendra was of Telugu origin as stated by D.C. Sircar and later on supported by G.N. Dash and Berkemer there is no evidence of his wide patronage to Telugu literature in Odisha and Andhra under his control. (Dash, 1978:360: Berkemer 2001:259) On the other hand most of the inscriptions in the temples of Odisha and Andhra of this period were either in Odia or in Nagari script and language. Odia language had also made great headway from this period. Hence the Suryavamsis had used *Odisha Rajya* as a significant part of their kingdom (both Kapilendra and Purushottama had used this term *Odisha Rajya* in their inscriptions in Puri and Bhubaneswar only) and thereby they had

presented Odia identity(a geographical identity) which continued till the advent of the British.

III

The downfall of the Suryavamsi dynasty was followed by the rule of Mukunda Harichandan who was branded as *Telenga Mukunda Deba*. (*Madalapanji*, 1969,p.61) It no doubt articulated the Telugu identity of Mukunda Deba whose rule had no great support from the regional group- the Odias. There was difference between the two races -Odias and Telugus during the Suryavamsi Gajapati phase. The Odias no doubt had dominated the multi-lingual kingdom during that phase. Some Telugus had even been grouped with the Odias. Despite this composite nature the Odia identity was in tact. The Odisha Rajya of the Gajapati kings had such a deep root that even after the Muslim occupation of the Barabati fort in the 16th century the idea had remained very firm and was used by the Khurda Gajapati for the solidification of their political authority. Hence although the Gajapati kingdom was partly occupied by the Muslims and Mughals the Khurda Gajapatis were regarded as the rulers of Odisha Rajya. G.N. Dash in this context has stated that after A.D. 1568 the Odia-speaking tracts were divided into several political and administrative units and beneath this apparent disunity a feeling of unity was taking place in the hearts of the people of the Odia-speaking tracts in the late 16th,17th and 18th centuries. (Dash, 1978:360) They started feeling that somehow they were very close to each other and awareness of unity was much more stronger than compared to their loyalty to the political/ administrative units or even religious sects to which they belonged. (*Ibid*) Contrary to this view of G.N.Dash I would like to state that feeling of unity had already appeared in the Suryavamsi Gajapati phase and that the Bhoi Gajapati phase had

witnessed its intense continuation. We may not call it a nationalist temper but a strong affinity to the group called Odia. The group temper of oneness may be interpreted as an articulation of identity. Hence *Odia Rajya* of the Suryavamsi phase represented a core part of the vast multi-lingual kingdom and this core part had maintained its unity as it was clear in the rapid development of Odia language and literature. The feeling of oneness had already grown from the Suryavamsi phase and the Bhoi Gajapati phase had seen its final shape. In order to substantiate his view G.N. Dash has stated that Lord Jagannath during this period became closely associated and symbolised the feeling of oneness. (*Ibid*) Hermann Kulke has also suggested that Lord Jagannath was only known as *Odisha Rajyara Prabhu* in the 17th and 18th centuries. (Kulke, 2001:213) But since Jagannath's land was within *Odisha Rajya* and since Jagannath was the lord of the great Ganga Gajapati Samrajya consisting of diverse linguistic groups the Odias felt it more appropriate to describe Lord Jagannatha as the *Prabhu* of their *Rajya*. Despite regard for Jagannatha the Telugus did not acknowledge his overlordship any longer after the empire was divided. Hence the declaration of the Ganga phase about the overlordship of Jagannath was accepted in the *Odisha Rajya*. We may say that this declaration of Jagannath as *Odisha Rajyara Prabhu* in the 16th and 17th century was intended to consolidate the Odias within a definite geographical boundary against the rapid spread of Islam and its conversion process in Bengal and Odisha. Lord Jagannatha was the emperor of the Ganga kingdom of which *Odisha Rajya* was a significant part. The Suryavamsi Gajapati kings had declared themselves as the Sevakas of Lord Jagannatha although they did not call their kingdom as Purushottama Samrajya. In this background the declaration of Lord Jagannatha as the *Odisha*

Rajyara Prabhu in the 16th and 17th centuries had only served to express the unity of the Odias at a crucial phase. The intention was to present Odia identity on this important basis.

The kingship of Purushottama Jagannatha was established during Ganga Gajapati phase and the Bhoi Gajapatis did not initiate this kingship. The traditional accounts of 17th and 18th century Odisha had only used this part of kingship for a special message (the legitimation of *Chhera-pahamra* by the king). G.N. Dash has admitted that the Odia-speaking tracts remaining united under one Government during the Suryavamsis prepared the ground for the birth of such nationalism and probably the attitude of the Brahmins towards Odia language might have sown its seed. (Dash, 1978:360) But the concept of *Odisha Rajya* being invented in the pre-Suryavamsi phase and the Suryavamsis having fostered the idea a type of regionalism which had existed during the phase of Brahminic opposition to Odia literature. At least it was an indication that a geographical identity (*Odisha Rajya*) found an articulation during the Suryavamsi phase. This articulation was strengthened by the spread of Odia literature in the 15th and 16th century A.D. But the spread of Odia literature was not a cogent argument for the rise of Odia nationalism in the Suryavamsi phase. Language based identity or nationalism appeared in India in the 19th century A.D. As stated by V. Narayana Rao in the context of Telugu identity there is no evidence of language serving as symbol of national identity before the 19th century. This is confirmed by V. Narayana Rao in the context of Andhra regional identity and Kunal Chakrabarty in the context of Bengal regional identity. (Rao, 1995:25; Chakrabarty 2001:297) But the declaration of *Odisha Rajya* during the period of the Suryavamsi king Kapilendra Deva was definitely a pointer to the geographical identity of a race, although there

lived the Odias and Telugus. G.N. Dash has taken the Odishan Empire of Kapilendra as a multi-linguistic kingdom. But in that *Odisha Rajya* the dominant cultural group was Odia and not Telugu. The concept of *Odisha Rajya* was sustained during this phase from (16th to 18th century) despite political changes due to the vast growth of Odia literature and script. The *Jagannath Charitamrita* of Dibakara Das of 17th century A.D. refers to *Odia Vipra* in the context of *Jagannath Das* of 16th century and describes him as superior in knowledge to the *Gaudiya Vaishnava* followers of Sri Chaitanya. It indicates the growth of Odiaism in that crucial phase. The relevant verse can be quoted for an understanding of the context:

*Odia Brahmanamku Pai
Boile atibadi yehi
Ajiparyanta sebakalu
Samasta sana padegalul*

(*Jagannatha Charitamrita*, Dibakar Das, p.387-89)

There was no doubt an advent of Persian and Arabic literature in Odisha but Odia literature found the real field for expansion. The development of Kanchi-Kaveri tradition (which was presented in a poetic form by *Purushottama Das* in the middle of the 17th century A.D.) helped in the sustaining of *Odia Rajya*. (Dash, 1979:78)

Thus the concept of *Odisha* was invented in the Ganga phase against Telugu domination and the Suryavamsis had fostered it and led the way for its existence for centuries. Although *Odisha Rajya* existed in the pre-colonial phase it lost its identity when under the British administration it was kept under four provinces. In the last phase of the 19th century and in the first phase of the 20th century *Odisha* needed to be re-invented. This re-invention was due to the efforts of many elites and institutions through print-literature.

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Kailash Chandra Dash, Reader in History, Binayak Acharya Govt. College, Brahmapur-6,Odisha, Email-dash.kailashchandra@rediffmail.com.

1895-1905 : A Golden Decade in the History of Odia Language Movement in Sambalpur

Dr. Chitrasen Pasayat

Finally, Sambalpur lost its independence in 1849 after the sad demise of last Chauhan Raja Narayan Singh. His widow queen Mukhyapan Devi, though assumed the charge of Sambalpur kingdom for a couple of months only, as the king died without a male issue, ultimately the country was annexed to British Government. During his lifetime, reportedly, Raja had intimated his wish that the British Government should take possession of his country and provide pension to his wife. So, Mr. Crawford, the Agent to the Governor-General issued proclamation that the State had lapsed to the British Government. He sent two officials, Munshi Prasanna Lal and Rai Rup Singh to take over the administration of Sambalpur. After that Mr. Crawford arrived at Sambalpur with a regiment of the Ramgarh Battalion in December 1849. He had with him Dr. J. Cadenhead, who was left in charge of Sambalpur as Principal Assistant with Rup Singh as Native Assistant. The widow queen Mukhyapan Devi was sent off to Cuttack with a pension of Rs.100/- (Rupees one hundred) only per mensem. Subsequently, there was a sea change in the socio-political arena of Sambalpur which was no more an independent country, but remained as a district of Central Provinces under British Raj.

During the second half of the 19th century AD, British Raj was firmly established in

Sambalpur which saw an environment altogether different from that of “Raja-tantra”. In fact, Sambalpur experienced this historical transition from “Raja-tantra” to “British Raj” with spread of western education and with formation of new administrative structure, judiciary, police and revenue system. Western education had its beginning in the Sambalpur district with the foundation of the Zilla School in 1852. The George High School at Bargarh originally started as an Upper Primary School in 1862. English education was introduced in Bamanda (present Deogarh and Kuchinda) and Raja Basudev Sudhal Dev took special interest in spread of education in his state. He raised the M.E. School of his state to the standard of a High School and got it affiliated to Calcutta (Kolkata) University in 1885.

Consequently, though small in number, an educated and enlightened middle-class emerged in Sambalpur due to spread of western education. This new intellectual group became aware of their rights. But the people of Sambalpur suffered humiliation. They were totally ignored and completely neglected in various government jobs in Sambalpur. Only “Hindi-knowing non-Odias” were preferred and absorbed in different government establishments.

On administrative ground, Sambalpur district was transferred to the Odisha Division of Bengal Province in 1860. Subsequently, it was again transferred to the Chhattisgarh Division of Central Provinces in 1962. By the end of the 19th century AD, Sambalpur was a district of Central Provinces under British Raj. Then, Sambalpur was regarded as an Odia speaking territory. Unfortunately, however, sub-ordinate staffs in various government offices, as mentioned above, were mostly non-Odias because of two main reasons. First, Sambalpur was in the Central Provinces, dominantly a Hindi speaking tract. Secondly, the British rulers were unable to understand Odia or any language other than Hindi. So, obviously, these non-Odia government servants were by and large Hindi speaking people. Since these non-Odia government employees were unable to read, write and understand Odia properly, they used to mobilize their higher authorities from time to time for introduction of Hindi as the official language in Sambalpur. The intellectuals of Sambalpur were well-aware of this fact. Odia poet like Gangadhar Meher started inculcating patriotism and Odia nationalism through his poems in the hearts and minds of Sambalpurias.

In 1895, Sir John Woodburne, the-then Chief Commissioner of Central Provinces passed an order. He directed that Hindi should be the official language of courts and government offices in Sambalpur. Formally, he sought the opinion of the general public. Mr. R. A. Chapman, the-then Deputy Commissioner of Sambalpur, was also in favour of introducing Hindi as the medium of administration. The government servants had no problem in the introduction of Hindi as official language in Sambalpur. Thus, Hindi was introduced in Sambalpur by abolishing Odia on 19.01.1895.

As a result of this development, any document not written in Hindi could not be presented for registration. General public had to face difficulties in writing Hindi in various government transactions through documents and otherwise. Sir Andrew Fraser, the-then Chief Commissioner also realized this fact. He had seen people coming to attend the court after receiving summons from distant places. They were unable to read the summons written in Hindi. They had to locate a person who could read and explain the same to them. The government servants who used to serve these summons were also illiterate. They only served the summons and told them that they were required to attend the court.

Common people were very much afraid of the consequences in not attending the court. They had heard and seen the suppression of British Raj, particularly in case of Surendra Sai and his rebellious colleagues in Sambalpur. This had generated a strong fear psychosis among the common men in Sambalpur. So, they used to go to the court and enquired the contents of summons. Thus, the language issue took a serious turn. The conscious intellectual class of Sambalpur sprang up immediately to protect the interest of the common people. Some prominent citizens of Sambalpur sharply reacted to this order. They mobilized people and a meeting was convened on 13.06.1895. Dharanidhar Mishra chaired this meeting and a resolution was passed unanimously opposing strongly the introduction of Hindi as the official language in courts and government offices of Sambalpur. A memorandum containing the same was forwarded to Lord Elgin, the-then Viceroy.

Thereafter, the intellectual class of Sambalpur did not remain silent. They tried hard to raise their voice to protect Odia language on various platforms and through different media like

newspapers, literatures and meetings. They made concerted efforts for a larger cause. The “Sambalpur Hitaishini”, a weekly Odia newspaper, started publication on 30.05.1887 from the Sudhala Press at Deogarh. Its contribution to the cause of Odia language and literature was significant. Through this weekly “Sambalpur Hitaishini” and the “Hirakhand” attention of British administration was drawn regarding the problems of Hindi and demand for introduction of Odia as official language in Sambalpur.

It was during 1901 Census that the Hindi-knowing government servants had to experience difficulties to a great extent. These difficulties were not strange or unusual. Hindi-knowing non-Odia government servants were conducting Census among the Odia knowing people of Sambalpur. It was obviously an impractical and unrealistic assignment to them. So, the British administration sought the help of those few Odias who were engaged as government servants. One such young man was Baikuntha Nath Pujari. He was then working as Assistant Commissioner. The Census was virtually carried out in Odia with his co-operation and help.

As a person, Baikuntha Nath Pujari was very dynamic and energetic. He used to perform his official duties as usual in the day time but used to spend his nights in the villages. He travelled from village to village on horse-back and explained people. He relentlessly mobilized rural people in Sambalpur district to say and write Odia as their mother-tongue when the census enumerators would come to their doors. Census operation in 1901 gave a big jolt to the very root of Hindi movement of British administration. When the report came out, it was found that the entire population of Sambalpur was 7, 96,413 out of which the Odia-speaking population was 5,

95,601. In other words, Odia-speaking persons constitute 75 per cent population of the district. “Salam” to this man’s courage and nerve. All his labours and pains finally paved the way for the introduction of Odia.

The second phase of the language movement began immediately after the 1901 Census. This time, the people of Sambalpur had a valid ground to claim and justify their demand. They submitted a Memorial to the then Viceroy Lord Curzon and the then Chief Commissioner of Central Provinces Sir Andrew Fraser. It was submitted that, if it was considered impossible to introduce Odia in only one district of Central Provinces i.e., in Sambalpur then Sambalpur should be returned to Odisha. It was strongly felt that an area, in which a particular language like Odia was the medium of instruction, should be placed under one homogeneous administration. Four eminent persons of Sambalpur namely Balabhadra Suar, Mahant Behari Das, Madan Mohan Mishra and Braj Mohan Patnaik went to Nagpur carrying this Memorial and handed over the same to Sir Andrew Fraser, Chief Commissioner of Central Provinces in July, 1901. Sir Andrew Fraser assured them to forward the Memorial to the Viceroy Lord Curzon.

These four prominent persons on their return from Nagpur wrote a letter to Madhusudan Das narrating their experience and meeting with the-then Chief Commissioner and requested him to visit Simla. But due to communication gap Madhusudan Das could not accompany them. In the month of September 1901, five important persons of Sambalpur, namely Mahant Behari Das, Balabhadra Suar, Brajmohan Patnaik, Madan Mohan Mishra and Sripati Mishra decided to proceed to Simla to represent before the Viceroy. In his book entitled ‘Simla Yatra’ Sripati Mishra has narrated their journey to Simla.

Unfortunately, however, these ‘Pancha-Sakha’ of Sambalpur could not meet the Viceroy. They returned being disappointed. But visit to Simla in those days was not a matter of joke. Such a step created new strength and vigour in the minds of Sambalpurias. Thanks God. Mr. Fraser, the Chief Commissioner of Central Provinces came to Sambalpur himself. He was received by hundreds of people in Sambalpur. It was a startling scene. The people had welcomed him by performing rituals. The Brahmins uttered sacred mantras, offered him *Durbakshata* by lighting sacred lamps – writes Sripati Mishra in his ‘Simla Yatra’. Mr. Fraser personally heard the grievance of the people and enquired into their difficulties. Undoubtedly, visit of the Chief Commissioner to Sambalpur was a remarkable event in the history of Odia language movement.

After finishing his trip, Sir Andrew Fraser invited all the representatives of the Sambalpur district and obtained their views on the matter. All were unanimous in their views that Odia language should be restored as the official language in the district of Sambalpur and the Sambalpur district should be transferred to Odisha. Mr. Fraser gave them positive assurance that he would make his recommendations to the Government of India. He ‘‘appreciated the cause of the popular movement of Sambalpur and recommended that owing to the ethnical and linguistic differences between Sambalpur and other districts of Central Provinces, the Chief Commissioner be relieved of the district altogether’’ (Senapati and Mahanti, 1971:78-79). Consequently, from 1903 onwards Odia was introduced as the official language in the courts and government offices in Sambalpur with the abolition of Hindi.

With the introduction of Odia as official language in the courts and government offices in place of Hindi the people of Sambalpur usually placed their demand for the merger of Sambalpur in the Odisha Division. Subsequently in October, 1905 the bulk of the district was transferred to Orissa and remained a part of the province of Bengal until 1st April, 1912 when the province of Bihar and Orissa was constituted’’ (Senapati and Mahanti, 1971:79). In fact, the introduction of Odia as official language in Sambalpur as well as amalgamation of Sambalpur in Odisha was more a result of the continued efforts of the conscious intellectual class of Sambalpur. For this, they had tried hard through various media like newspapers, literatures and meetings.

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Dr. Chitrasen Pasayat, 152, Vijay Vihar, Nuagaon Road,
PO: Sishupalgarh, Bhubaneswar, 751002.

Watershed Management: Issues and Concerns of Drought Prone Areas

Subrat Kumar Mishra

Watershed Management programmes are implemented in drought prone areas to tackle the special problems faced by those areas constantly affected by severe drought conditions. The main objective of the watershed approach is to minimize adverse effects of drought on the production of crops, livestock and productivity of land, to promote overall economic development and improve the socio-economic condition of the resource-poor and disadvantaged sections of inhabitants.¹

The Drought Prone Area Programme (DPAP) which is a centrally sponsored scheme of the Ministry of Rural Development, Government of India launched in the year 1972-73 also adopts watershed approach for increasing agricultural productivity, restoring ecological balance and generating sustainable employment in drought prone areas on sustainable basis. The scheme is being implemented in eight districts of

Orissa namely, Kalahandi, Nuapara, Bolangir, Sonepur, Baragarh, Boudh, Kandhamal and Dhenkanal covering 47 identified DPAP blocks. There are 5200 micro watershed projects delineated in these 47 identified DPAP blocks.²

Till the end of 10th five year plan, 84830 hectares (82.5 per cent) of land have been treated under DPAP in these eight districts (Table-1). When district wise status of watershed projects is analyzed, it can be seen that Kalahandi district has been sanctioned with maximum number of micro watersheds (307) followed by Kandhamal (289) and Bolangir (244) districts. Though Kalahandi has been sanctioned with highest number of watershed projects under DPAP scheme in the state but Kandhamal has achieved the distinction of treating maximum area (65873 hectares) followed by Kalahandi (48796 hectares) and Bolangir (29837 hectares) districts.

Table-1 Watersheds Completed under DPAP(MORD) in Orissa

Sl. No	District	No. of Micro Watersheds	Treatable Area(Ha)	Area Treated(Ha)	% of Total Treatable Area
1	Baragarh	26	10890	6684	61.38
2	Bolangir	24	11819	11540	97.64
3	Boudh	12	6794	2937	43.23
4	Dhenkanal	10	5000	4630	92.2

5	Kalahandi	36	18000	14126	78.48
6	Kandhamal	60	38156	34381	90.11
7	Nuapara	18	9279	7532	81.17
8	Sonepur	6	3000	3000	100
Total:	192	102938	84830	82.41	

Source: Report, Orissa Watershed Development Mission, 2000-2007

A review of performance of Watershed Projects:

A review of the performance of watershed projects during the last 20 years reveals their potential for drought-proofing, agricultural growth, environment protection and employment generation. Kerr and Chung (2001)³

According to the study on natural resource management strategies for poverty alleviation in hilly areas of South Orissa has been conducted by R.C. Srivastava *et al*(2004), despite high rainfall drought is a common occurrence in Orissa, with almost every third year being a drought year. Due to this, incidence of poverty is very high in the state. Within the state, poorest rural area is South Orissa named as KBK (Kalahandi, Bolangir and Koraput) districts. To alleviate poverty of this area, it is necessary that rich natural resources of this region are managed with an aim of retarding the erosion process by retiring marginal lands from cultivation and increasing as well as stabilizing the productivity of suitable lands to meet food requirement of the people and improving employment opportunities. For this, the study which was undertaken in two Panchayats to develop a strategy for natural resource planning. It was found that development of micro watersheds could provide irrigation to a significant area at the rate of about Rs10,000/- per hectare. Providing irrigation along with crop planning has the scope for increasing employment potential by 200 per cent with retirement of

marginal lands accounting for 58 per cent of cultivated land. Net return has shown an increase of 400 per cent even at the present state of marketing infrastructure.⁴

Watershed Management in drought prone areas: issues and concern

Although Watershed Management Projects have the potential for increasing agricultural productivity, restoring ecological balance and generating sustainable employment in drought prone areas, experience in implementation of watershed projects raises a number of issues which have bearing on community participation, institution building, and sustainability and livelihood aspects under the project.

The critical issues and concern relating to management of watershed projects based on different studies conducted by various scholars and expert groups are presented below.

a) People's Participation and Institution Building:

- Watershed projects have not been succeeded to generate sustainability because of failure of implementing agencies to involve the people. For watershed projects to be sustainable community management systems are needed and they can succeed only with farmers contribution and their commitment to time and resources (Mid-Term Appraisal

of the Ninth Plan, Government of India, 2001)⁵.

- It has been noticed in many cases that the stakeholders were neither involved in selection of project ingredients nor encouraged to participate in various project activities. The entire process of watershed development involved participation by Government Departments and local contractors with a clear top down approach with least involvement of the watershed communities. Consequently, there has been a supply demand mismatch leading to inadequate attention to local needs and aspiration of the watershed communities resulting inefficient implementation and inadequate sustainability. (Sudhishri *et al* 2006)⁶

b) Livelihood:

- Since watershed is a land based activity, the benefits of watershed management accrued mainly to farming community where as the livelihood security of the landless families have not been taken care of through the project intervention. (Kanan, 2006)⁷
- The portfolio of alternate livelihood opportunities created for the beneficiaries due to intervention through watershed management could not cope with stress and shock and the primary stakeholders could not maintain those activities after the completion of project period (Kar *et al* 2006)⁸

c) Sustainability:

- In majority of the cases sustainability had been causality mainly due to absence of primary stakeholders in project planning and implementation stages. (Mishra & Dash, 2005)⁹
- Withdrawal mechanism has not been properly spelt out by the project implementing agencies for which local community level

institutions did not come up to own the project. Due to lack of capacity and involvement of the community at project completion stage, the assets created under the project could not be maintained with the involvement of local community which ultimately affected long run sustainability of the project. (Sethi, *et al* 2008)¹⁰

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Subrat Kumar Mishra, Senior Faculty, SIRD, Bhubaneswar.

Sustainable Livelihood Support Through Enterprise Convergence in Pond Based Farming System

Biswanath Sahoo, Antaryami Lenka,

Dr. M. Nedunchezhiyan

Introduction

It is paradoxical to note that Odisha with rich natural resources, is one of the poorest states of the country because of poor resource base of the farming community. The ST and SC farmers constitute 44% of total population who earn their livelihood under a fragile rain-fed and drought prone agro-eco-environment. Balasore district is naturally endowed with Dhan, Pan and Mina viz. Paddy, Betel vine and Pisciculture since time immemorial. Most farmers are small and marginal (84%) having too small farm size to employ the family labour force round the year due to monocropping. Under these circumstances integration of more than one production components are desirable for better utilization of available resources at the command of the farmers i.e. Integrated Farming System (IFS) approach.

Conceptual Definition

Farming system focuses on:

- The interdependencies between components under the control of household and,
- How these components interact with the physical, biological and socio-economic factors, which is not under the control of household.

- Farm household is the basic unit of farming system and interdependent farming enterprises carried out on the farm.
- Farmers are subjected to many socio-economic, bio-physical, institutional, administrative and technological constraints.
- The operator of the farming system is farmer or the farming family.

The basic aim of IFS is to derive a set of resource development and utilization practices. Which lead to substantial and sustained increase in agricultural production (Kumar and Jain, 2005). Integrated farming system are often less risky, if managed efficiently, they benefit from synergisms among enterprises, diversity in produce environmental soundness (Lightfoot, 1990). The household, its resources and the resource flows and interactions at the individual farm levels are together referred to as farming system (FAO, 2001).

Pond based farming system dominates in the coastal agro-ecosystem which is no different in case of Balasore district. On the face of shrinking land holding and increase number of small and marginal farmers in the district, it has been of paramount importance to integrate various

agro-enterprises like field and horticultural crops, fishery, poultry, duckery, apiary and mushroom cultivation etc in a pond based agri-convergence approach. Out of very many IFS models promoted by Krishi Vigyan Kendra, Balasore, an ideal case of Sri Ranjan Kumar Bhuyan is analysed below for simulation elsewhere by potential farmers and farm women. A marginal farmer of Katisahi village of Baliapal block, Sri Bhuyan has been able to demonstrate a harmonious integration of field and horticultural crops, live stock and allied agri-enterprises with emphasis on inter component interaction as well as recycling of products and bi-products which forms the main stay towards food security and sustainable livelihood.

Ranjan Kumar Bhuyan was having small farm house (240 m²), general area for children play (120 m²) and 4000 m² land under pond based farming system (Table 1). He has taken various enterprises based on available resources. They (component of IFS) were as follows (1) rice in the field and (2) fish in the refuge pond, trenches and also in the rice fields, (3)vegetables(radish, brinjal, okra, pumpkin, tomato, poi, spinach, coriander etc), (4) pomology (lemon, papaya, banana, guava, coconut, etc) (5) agro-forestry(teak was grown on dyke). Climbing vegetables like ash gourd, ridge gourd, country beans, bottle gourd, etc were grown on the platform hanging over the trenches. The area occupied by each component was given in the Table 1. The schematic diagram of enterprises and their interaction was given in the Fig 1 and 2.

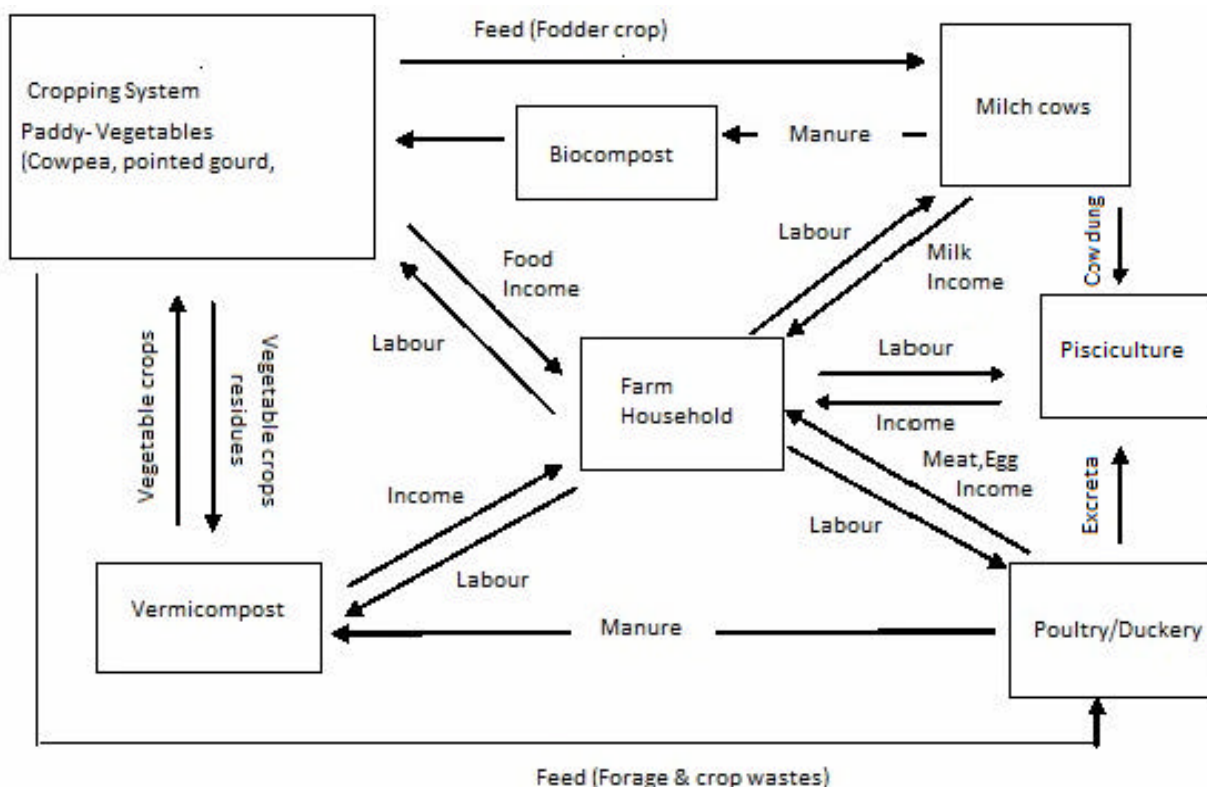


Fig.1. Resource flow model of Integrated Farming System

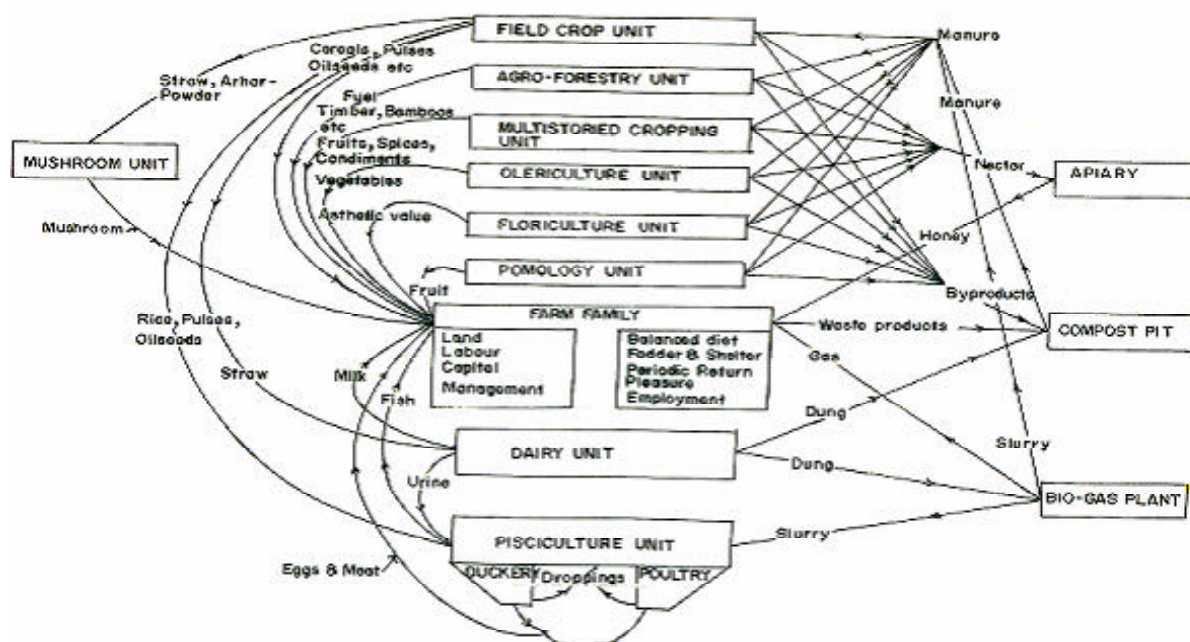


Fig. 2. Interactions among different components of Farming Systems

Table 1: Area allocation to different component in farming system

Component	Particular	Number of units/plants	Area(m2)
Field crops	Low land rice (Sarala/Kanchan)		1600
Vegetables	Brinjal, tomato, okra, pumkin, bitter gourd, cucumber, etc		1420
Fruits	lemon	2	30
	Guava	5	50
	Mango (Baiganpalli, Sinduri)	3	40
	Coconut	12	220
	Papaya	20	80
	Litchi	2	20
	Banana	40	100
Floriculture	Marigold, Jasmine	50,12	60
Agro-forestry	Teak	4	40
	Drumstick	1	16
	Bamboo	25	90
	Tamarind	1	20
	Karanja	4	32
	Sahada	3	12
Fishery	Pond system	1	120
Dairy unit	Cowshed(4cows& 4calves)	1	50
General areas	For Children to play and other needs	1	120
Farm house	Including threshing floor	1	240
Total			4360

The main objective of pond based farming system is (1) to generate maximum income and employment by combining different enterprises namely field crop, multi-storeyed cropping, pomology, olericulture, floriculture, fishery, duckery, poultry, mushrooms, apiary, biogas, agro-forestry and commercial nursery by recycling product and by products. This farm pond based model is intended for farmers of the coastal districts having two ha of land with a pond. Shade loving crop plants such as ginger, turmeric and pine apple were planted under the coconut trees. One poultry unit had been installed at one of the corners of the pond with the idea that the droppings of the birds would directly fall into the water to help the growth of the planktons. The model also had a duckery unit. A biogas plant

was installed to meet the energy need of the family. Slurry generated at the plant was used as manure for crops and a part of it was diverted to fish pond to encourage the growth of the plankton. Every early morning raw dung collected from the bullock shed of the central farm was fed to the biogas plant. Brinjal, okra, cowpea and maize were grown in *Kharif* while tomato, Watermelon, cucumber, bitter gourd, and bottle gourd etc , were grown in the *Rabi* season. Fodder crop was grown to supply greens to the dairy. Banana, mango, ber, lemon and yam had been planted around the pond to utilize all the available space. An ornamental unit was developed in front of the farm house to provide the mental food. The area allotted to different components of the farm is mentioned in **Table 1**.

Economics

Table-2: Economics of Integrated farming system

Component (Mandays)	Area(sq.m) (Rs)	Gross return(Rs)	Investment	Net Return(Rs)	Benefit cost ratio	Labour needed
Crops						
Rice	1600	2100	1100	1000	1.91	14
Vegetables	1420	35180	9260	25920	3.79	96
Fruits	540	9960	2030	7980	4.9	39
Floriculture	60	300	50	250	6.0	1
Agroforestry	210	2100	375	1725	5.6	7
Fishery	120	2300	700	1600	3.28	8
Dairy	50	14,600	500	9600	2.92	83
G.Total	4000	66540	18515	48075	3.59	248

The economic analysis of pond based farming system revealed that the gross income of Rs.66540 was obtained by investing Rs.18515 (Table 2). This system provided employment of 248 mandays with benefit cost ratio of 3.59. The net income from the pond based farming system was Rs.48075. The risk of economic loss in this system was minimum.

Conclusion

Thus it is implicit that the entire concept of Integrated Farming System (IFS) through agro-enterprise convergence revolves round the interactive use and efficient utilization of land, labour, capital cum available resources. An analysis of the enterprise distribution and economic profile of the model of IFS unit above concludes that pisciculture dominated pond based farming system with 4 broad components like crops, horticulture, fishery and allied non crop (mushroom, apiary, lac etc.) can be advocated for the food security and sustainable livelihood support of small and marginal farmers/farm women of Balasore district. This is in practice, an efficient and dependable alternative again the prevailing rice-pulses cropping system involving high risk factors.



Floriculture on the bund and ducks in the pond



Cauliflower on pondbund



Double row system of Papaya on pondbund



Double row system of Papaya on pondbund



Banana and tomato crop on pondbund



Farming system at Katisahi



Single row system of papaya on pondbund



Farming system at Rahapada

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Power Sector Reforms in Odisha : Major Issues and Challenges

Padmalochan Rout

Power is a critical infrastructure for economic development and important in quality of life. It is basic input to improve the standard of living and agricultural and industrial development in the country. Electricity, now-a-days, has no more remained a luxury item only to urban elites but has become an integral part of man's life, both personal and economic. For effective implementation of various development programmes in agriculture, industry, science and technology, energy has been the most important factor in the form of electricity. Electrical energy keeps life's clock ticking on the earth. It is required to cook our food, to light our houses, to run tractors and pumps in the farms. Availability of electrical energy in adequate quantities is an indispensable condition for achieving sustained growth of industries.

India's power sector has been traditionally experiencing massive and chronic problem. The performance of this sector in the technical, commercial and financial spheres have been extremely lack-lustre and Odisha is no exception. This sector had progressively increasing demands on both state and central government budgets. The situation was no sustainable and resulted in governments taking

drastic measures to improve the sectors performance which otherwise can be termed as power sector reforms. Reforms were envisaged in the generation, transmission, distribution and utilization of power. To arrest the endemic problems of the sector, Government of India opened the sector to private investment in 1991, initially in generation.

POWER SECTOR REFORMS IN ODISHA :

Like other states, Odisha's power generation and distribution was being managed by Odisha State Electricity Board (OSEB). The pre-reform performance-technical commercials and financial of the OSEB was very dismal. Install capacity for power generation was around 2900MW dominated by 5 plants totalling 1700MW of the (OSEB) and 420MW coal fired plant of Odisha Power Generating Corporation (OPGC). There were around 1.3 Million consumers of whom less than 50% were metered. Power system losses were officially audited at around 22% but actual losses exceeded 50% consumption was dominated by industrial consumers (54%), only 6% are agriculture consumers.

FIRST PHASE OF REFORMS :

The power sector reform process was pioneered in Odisha in 1993-94. It was the first in a planned series of Government of India sponsored and world Bank financed state public sector restructuring projects supporting states willingness to undertake fundamental reforms, interalia, one involving significant private distribution, corporatization, tariff reforms and independent regulatory commission in addition to encouraging significant private participation in power generation. It was of course a daring and an opt decision of Government of Odisha. At that point of time the Government was unable to provide sustained and continued budgetary support. In November, 1993 Government of Odisha decided to go for restructuring the power sector in the state with the following objectives:-

- To improve efficiency in generation, transmission and distribution of power.
- To ensure financial viability.
- To mobilize private investment in power sector.
- To nurture competitiveness.
- To enhance consumer rights and privileges.

Reform Measures:-

The restructuring process envisaged the following steps.

- Unbundling of generation, transmission and distribution activities.
- Privatization of generation and distribution.
- Developing new generation capacities through competitive bidding.

- Undertaking tariff reforms at bulk transmission and retail levels.
- Putting in place an independent and transparent regulatory commission.

SECOND PHASE OF REFORMS:

Pursuant to the Odisha Electricity Reforms Rules,1998 the Govt of Odisha transferred the distribution assets and properties along with personnel of GRIDCO to four distribution companies with effect from 26^h November 1998. These four distribution companies are CESCO, NESCO, WESCO, and SOUTHCO.

Over the years since reforms were taken up, there has been mixed opinion about the net gains to the people as well as to the State at large. In the present study an attempt has been made to assess the efficiency of the sector in terms of T & D loss status, billing and collection efficiency, financial status as well as the interest of the consumers.

A PROFILE OF POWER SECTOR IN ODISHA:

The total installed capacity as on September 2011 is 4756 MW which includes Hydro 2331 MW and Thermal 2425 MW. The per capita consumption of electricity per year 2009-10 was 874.24 Kwhl whereas the all India average was 778.71 Kwhl. The village electrification as on 31.03.2010 was 68.56%. There is 2 ombudsman, 12 GRFs, 5 special energy courts and 15 Operational Energy Police Station to take care of consumers interest. The consumers profile across the four Distribution companies is given in the table -1.

Table-1

CONSUMERS (as on Sept.2011)	CESU	NESCO	WESCO	SOUTHCO	TOTAL
EHT	22	30	24	12	88
HT	1181	379	633	185	2378
LT	1362839	764769	696815	799475	3623898
Total	1364042	765178	697472	799672	3626364

Source :-GRIDCO, Bhubaneswar

State Demand and Energy Procurement:

Table-2

(Energy in MU)

	2008-09	2009-10	2010-11	2011-12 (Projected)
Energy Requirement	20,519	21,136	22,506	25,430
Energy supplied	20,214	20,955	22,449	21,511
Deficit(-)Surplus(+)	(-)1.5%	(-)0.9%	(-)0.3%	(-)15.4%

(Demand in MW)

	2008-09	2009-10	2010-11	2011-12 (Projected)
Peak Demand	3,062	3,188	3,872	3,700
Peak Demand met	2,987	3,120	3,792	3,836
Deficit Surplus (+)	(-)2.4%	(-)2.2%	(-)2.1%	(+)3.7%

Source :CEA LGBR

- Average demand 2215 MW & 19398MU (for 2008-09), 2354 MW & 20624MU (for 2009-10)
- The Report of 17th Electric Power Survey (EPS) of India published by CEA in March, 2007 made the forecast for the power demand of Odisha for 11th, 12th & 13th Plans as shown in Table -3

Table-3

FY	2011-12 (End of 11th Plan)	2012-13	2013-14	2014-15	2015-16	2016-17 (End of 12 th plan)	2021-22 (End of 13 th plan)	Remarks
Peak Demand (MW)	4459	4783	5130	5502	5902	6330	10,074	As per Table -2 17th EPS of CEA, Energy Requirement and Peak Demand have been computed for 12th Plan @ 7.57% and 7.26% respectively.
Energy Requirement (MU)	27149	29204	31415	33793	36351	39096	63,098	
Installed Capacity Required (MW)	6670	7154	7687	8245	8828	9469	15,069	

GRIDCO and OPTCL have submitted before the Commission that PRDC, Bangalore made a study by Monte-Carlo Simulation Method as well as by Analytical Method to assess the quantum of surplus power during the terminal year of 11th Plan i.e. during FY 2011-12 and during 12th Plan period based on the forecast of demand made by OPTCL as well as in 17th EPS of CEA mentioned above and submitted their Report to GRIDCO in August, 2011 which observes as under:

“Odisha State will not be surplus up to FY 2015-16 and Odisha Power Sector would witness a surplus scenario from FY 2016-17 onwards.”

The Commission has analysed the emerging power scenario of Odisha during 12th Plan as shown in Table-4.

Table-4**Emerging Scenario of deficit/surplus of power during FY 2011-12 & 12th Plan period**

(All in MW)

FY	Peak Demand as per 17 th EPS of CEA	Maximum Peak Demand that can be met	Deficit(-) / Surplus(+)
2011-12	4459	3125	(-)1334
2012-13	4783	3650	(-)1133
2013-14	5130	4050	(-)1080
2014-15	5502	4200	(-)1302
2015-16	5902	5880	(-)22
2016-17	6330	9768	(-)3438

Odisha has signed MoU with 32 Independent Power Producers (IPPs) for setting of power plants in Odisha with a proposed capacity of 39188 MW, out of which Odisha will get a share of 8193 MW.

ACHIEVEMENTS:-

- Odisha is the first State in the country which initiated power sector reform in the State with enactment of the Odisha Electricity Reform Act, 1995 which came into force w.e.f. 1.4.1996.
- Odisha Electricity Regulatory Commission was established under Section 3(i) of the OER Act, 1995 much before the Electricity Regulatory Commission Act, 1998 and the Electricity Act, 2003.
- OERC became functional w.e.f. 1.8.1996 with joining of three Members.
- Generation was separated from transmission and distribution with formation of Grid Corporation of Odisha Limited (GRIDCO) w.e.f. 20.4.1995.
- Subsequently distribution function has been separated from GRIDCO w.e.f.1.4.1999 and at present the distribution of electricity has been entrusted to separate four private distribution Companies.
- Transmission has been separated from bulk supply and trading activity of GRIDCO from 1.4.2005.
- At present OPTCL is functioning as State Transmission Utility and SLDC but for the 1st time Commission has issued separate Annual Revenue Requirement in tariff for SLDC starting from the year 2009-10.
- Odisha is the only State where no subsidy is being provided by the Govt. of Odisha to the power sector since 1.4.1996. Before 1.4.1996 the annual subsidy was of Rs.250 crore on the average.
- It is the only State where no budgetary support is being provided by the State Govt. to the distribution Companies whereas in other States the level of subsidy varies from 1000 crore to more than 5000 crore.
- In contrast the distribution Companies in Odisha had no transitional financial support. The Kanungo Committee recommended transitional support of Rs.3240 crore on 02.11.2001 but this has not been acted upon.
- Reduction of AT&C loss from 60.90% in 1998-99 to 42.62% in 2010-11.
- The T & D loss which had reached a level of 51.02% in 1998-99 has been decreased to 46.68% in 1999-00 and 39.93% in 2009-10 and 39.97% in 2010-11.
- The collection efficiency has increased from 79.92% in 1998-99 to 96.96% in 2009-10 and 93.06% in 2010-11.
- While the T&D loss was increasing during OSEB period, the Distribution loss as well as AT & C loss have declined from 1999-2000, though at a slow speed.

The comparative position may be seen from the Table-5

Table-5

Year	T & D Loss	Distribution Loss	Collection Efficiency	AT & C Loss	All India AT & C Loss
1990-91	45.30%	-	87.48%	52.10%	
1991-92	44.80%	-	92.02%	49.02%	
1992-93	45.01%	-	91.91%	49.05%	
1993-94	41.57%	-	86.15%	49.7%	
1994-95	46.59%	-	84.97%	54.6%	
1995-96	46.94%	-	92.12%	51.1%	
1996-97	49.47%	-	85.72%	56.7%	
1997-98	49.24%	-	81.17%	58.8%	
1998-99	51.02%	-	79.92%	60.90%	
1999-2000	46.68%	43.91%	77.19%	56.71%	
2000-01	46.90%	44.01%	78.72%	55.92%	
2001-02	50.19%	47.47%	75.55%	60.31%	
2002-03	43.78%	40.75%	82.45%	51.15%	32.54%
2003-04	43.21%	40.75%	85.49%	49.35%	34.78%
2004-05	41.59%	39.21%	91.00%	44.68%	34.33%
2005-06	42.37%	39.59%	91.58%	44.68%	33.02%
2006-07	41.67%	38.57%	92.37%	43.25%	30.59%
2007-08	41.13%	37.48%	93.41%	41.60%	29.24%
2008-09	40.33%	37.50%	92.98%	41.89%	28.44%
2009-10	39.93%	37.24%	96.96%	39.15%	NA
2010-11	39.97%	38.30%	93.06%	42.62%	NA
2011-12 (up to Sept. 2011)		38.28%	91.89%	43.29%	NA
2011-12 (Approved Business Plan / ARR)	24.75%	21.71%	99.00%	22.49%	
2012-13 (Approved Business Plan)	24.19%	21.20%	99.00%	21.99%	

Source:- GRIDCO, Bhubaneswar

Direct accrual of Revenue to the State exchequer

- Before power sector reform in Odisha was undertaken from 1.4.1996, the subsidy to power sector on the average was Rs.250 crore per annum and this has been withdrawn from 1.4.1996. If the subsidy would have continued it would have been more than Rs.1000 crore by 2009-10 per annum. This has helped keeping the revenue deficit of Odisha on a declining path.
- In 2006-07 alone different State Governments have provided the following subsidy to their power sector.

Andhra Pradesh - Rs.1973 cr.

Rajasthan - Rs.700 cr.

Tamil Nadu - Rs.1330 cr (Electricity Duty is also retained)

Gujurat- Rs.1767 cr.

Jharkhand - Rs.392 cr.

Uttar Pradesh - Rs.3105 cr.

Delhi - Rs.92 cr.

Punjab - Rs.1845.81 cr.

- Revenue from disinvestment from distribution Companies of Rs.159.00 crore have been utilized to reduce the liabilities of GRIDCO.
- Collection of electricity duties has increased from Rs.121.35 crore in 1995-96 to Rs.359.38 crore in 2008-09 and Rs.459.96 cr. in 2009-10.
- As a result of withdrawal of budgetary support to the power sector from 1996-97 together with disinvestment and other fiscal measures the State consolidated fund has been enriched and Odisha has been converted from a revenue deficit State to a revenue surplus state.

- This is not a small achievement considering various constraints/difficulties the power sector has passed through in Odisha.

Tariff

It may be noted that retail tariff in case of Odisha is one of the lowest as may be seen from Economic Survey, 2008-09 laid in the Parliament. The table and graph below explains the position.

Table-6

Comparative Tariff for a consumer at HT level for 5 MW load in various States

State	Tariff (Paise per Kwh)
Odisha	245-290
Maharashtra	390
Kerala	340
Karnataka	490
Chhattisgarh	337
Andhra Pradesh	255-287
West Bengal	245-330

During the period of OSEB – GRIDCO, there was regular revision of tariff on year to year basis. But after 2000-01 there has been no revision of tariff on the average in Odisha. This is a greatest benefit the power sector reform was provided to the State. When the tariff rise was 28.5% during the year 1993-94, 15.73% in 1994-95, 17.47% in 1995-96, 17% in 1996-97, 10.33% in 1997-98, 9.3% in 1998-99, 4.5% in 1999-2000 and 10.23% in 2000-01 there has been no rise in tariff thereafter. Recently the average tariff rise during 2010-11 is 22.20%. If we compare wholesale price index (WPI) the tariff rise from 1995-96 to 2009-10 has rather declined by 30.46%.

Table -7

Tariff Rise vis-a-vis Inflation (Wholesale Price Index)

1993-94 – 28.58% (State Govt.)

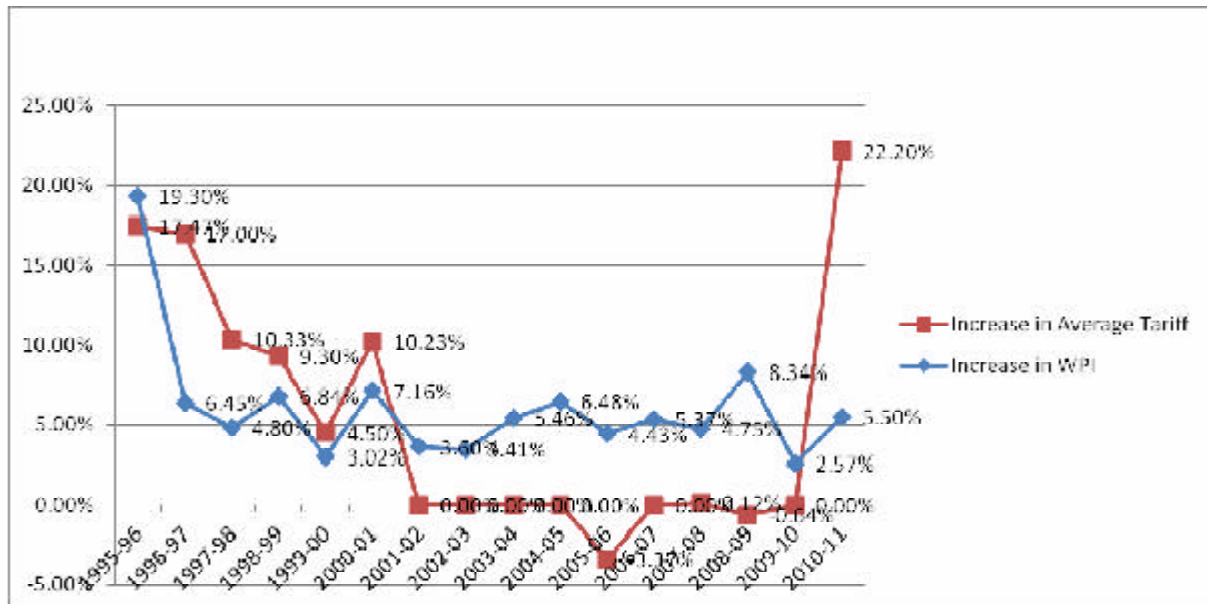
1994-95 – 15.73% (State Govt.)

Year	Increase in Average Tariff	Increase in WPI
1995-96	17.47% (State Govt)	19.30%
1996-97	17.00% (State Govt)	6.45%
1997-98	10.33%	4.80%
1998-99	9.30%	6.84%
1999-2000	4.50%	3.02%

2000-01	10.23%	7.16%
2001-02	0.00%	3.60%
2002-03	0.00%	3.41%
2003-04	0.00%	5.46%
2004-05	0.00%	6.48%
2005-06	-0.37%	4.43%
2006-07	0.00%	5.37%
2007-08	0.12%	4.75%
2008-09	-0.64%	8.34%
2009-10	0.00%	2.57%
2010-11	22.20%	5.50%

Source:- OERC, Bhubaneswar

WPI Vrs Tariff Rise (Base 1993-94 = 100)



CONSUMER INTEREST

Under the Odisha Electricity Reform Act, 1995, the Odisha Electricity Regulatory Commission is mandated to safeguard the interests of the state consumers and ensures that all consumers are provided with reliable, safe and uninterrupted power supply at reasonable rates. The Electricity Act 2003 also provides wide ranging provisions to protect the interest of consumers. It gives electricity consumers a statutory right of minimum standards of supply and service. The Commission's approach to consumer protection has been proactive from the inception & in order to fulfill its legal obligation, the OERC has undertaken a number of steps to empower electricity consumers. They are –

I. Consumer Friendly Tariff

- Abolition of Minimum Charge for all classes of consumers since 1997-98.

- Marginal rise in 2010.
 - If inflation is considered, overall tariff in 2008-09 is down by 26.38% compared to 1995-96.
 - Rationalisation of Tariff towards cost base and voltage base
- II. Standards of Performance & Grievance Redressal
 - III. Creation of 12 Grievance Redressal Fora and 2 Ombudsman to dispose of consumer complaints.
 - IV. Pro-active Consumer education.
 - V. Training & capacity building.
 - VI. Consumer Advocacy & Participation.

Metering Status

Present level of metering in the state; as ascertained from the last Performance Review Meeting held in the month of May, 2010 is as follows :-

Metering Position of the DISCOMs as on 31st March, 2010

TABLE-8

Total number of meters	1107273	557832	549845	616658	2831608
No. of working meters	999281	399311	539311	569027	2506930
Percentage of working meters	90%	72%	98%	92%	89%

Source:- OERC, Bhubaneswar

Major Areas of Concern and Policy Prescriptions.

The distribution sector is the most vital but weakest link in the entire value chain of the power sector. If the distribution sector doesn't become financially viable, the transmission and generation would be seriously affected. It is, therefore, necessary that all-out efforts should be

made to strengthen and to ensure the financial viability of the distribution sector. For this to happen, the power utilities should be allowed to operate on commercial principle. In other words the costs of generation, transmission and distribution have to be recovered from the beneficiaries.

Good governance is one of the important pillars of the reforms of power sector. The

Discoms are required to enforce strict discipline among the staff, train them regarding the need for good behaviour and prompt services to the consumers.

Coming to the Odisha's specific problems the present high level of AT&C loss of 39.15% (2009-10) and 41.50% (2010-11) is quite unsustainable. 50% of this loss can be ascribed to theft of electricity at different levels with/without the connivance of the employees of the distribution Companies. There is urgent need to tackle this menace of theft of electricity at different levels. Balance 50% of loss arising out of the old and dilapidated distribution network can be prevented by system upgradation.

Regrettably, at present out of 55 every 100 units of electricity sold to the consumers in the State, only 62 units are billed (Dist. Loss 37.96%) and sale price of only 58.50 or say 59 units is being realized (2010-11). Obviously, this business model is unsustainable and unviable. The distribution segment would be financially and operationally viable only when the energy actually consumed is metered, billed and the electricity charges are collected in full. While the billing and collection efficiency of the distribution Companies has to improve substantially; they also have to effectively tackle the malady of theft of electricity.

It is therefore, all the more necessary for the State Government to provide the required police personnel for effective functioning of the Energy Police Stations and to ensure their effective functioning by way of regular monitoring and supervision in their functioning at the level of a Sr. IPS Officer, preferably posted to Energy Department to oversee the energy related crimes in the State.

A multi pronged approach that incorporates all areas of utilities performance improvement is the need of the hour.

Conclusion :

- Odisha did the experiment in power sector and all other states have gained from the experiment and experience of Odisha in power sector. Despite various constraints, the power sector in Odisha has achieved a commendable success when compared with other States where their State govt. continue to provide budgetary support of substantial amount.
- Going by the past experience State Govt has been advised to participate actively in the day to day development of power sector in the State.
- The present system of managing or treating the power sector in the State on an 'arms-length' basis needs to be changed to a 'hand-shake' basis.
- State Govt. have started taking initiative by deciding to private budgetary support of Rs.1200.00 crore to the four distribution Companies during 2010-11 to 2013-14. The distribution Companies are also to provide Rs.1200.00 crore towards their counterpart funding.

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Padmalochan Rout, C/o- Dr. A.C. Nayak, Plot No.82, Suka Vihar, Bhoinagar, Bhubaneswar-22.

Dr. Krishna Chandra Panigrahi : A Master of Modern Odia Prose

Prof. Bauribandhu Kar

Dr. Krishna Chandra Panigrahi is an eminent prose writer of twentieth century. He has given a new shape to modern Odia Prose. He has popularized Odia essay and criticism among the readers. He has dedicated himself to the study of History, Archaeology and Literature. He played a vital role for about half a century (1936 to 1986) for the development of twentieth century Odia Prose.

He was born in a very poor family on the 1st December 1909 in Khiching, a famous cultural place and the ancient kingdom of Bhanja Dynasty. His father Sagar Panigrahi was a priest of Kichakeswari Temple.

He was educated in the village school at Khiching, then at Karanjia. He passed the Matriculation examination in the year 1931 from Baripada. Then he joined at the famous historic college 'The Ravenshaw College' and passed his B.A. Honours Degree from there. In 1937 he completed his M.A. Degree in Ancient Indian History and Culture from the Calcutta University. With his M.A. Degree he joined as a researcher in the Archaeological Survey of India. There he did excellent work on the evolution of Indian pottery. During those days he impressed his Director Mr. K.N.Dikshit by his research. He wrote about him; 'Besides working in various investigations connected with the prehistoric

aspect of Archaeology, Mr.Panigrahi has been able to make his contribution to a hitherto neglected line of Indian Archaeology, viz; the study of Indian Pottery. By working in the excavations at Ahichohhatra which I have carrying for 3 years, he has been able to make original researches on the subjects of the evolution of Indian pottery from his earliest time to the present day in which he had acquired for himself an unrivalled knowledge in this branch. (Mo Samayara Odisha -2nd edition 1987-Page-66) In 1944 he started his new career as a Lecturer in History in Orissa Educational Service. In 1947 he came to Orissa Museum as a curator and worked there up to 1951. Again; he came back to teaching and he got his Ph.D. degree in 1954 from the Calcutta University for his scholarly work entitled 'The Archaeological remains at Bhubaneswar'. From teaching he further joined Asst. Superintendent of Archaeological Survey of India. He lastly retired as a Professor of History. He died on 25th day of February 1987.

From his young days he had special fascination towards literature. During his college days he attended several literary meetings organized by the East Hostel of the Ravenshaw College. He had also contributed articles to the 'Jagarana', the magazine of the East Hostel. During his College days in the year 1936, he

published his first essay '*Rig Vedare Narira Chitra*' in an established journal 'The Naba Bharat' edited by Pandit Nilakantha Das'. From those days till his death he has written more than one hundred essays. He wrote his essays mostly on history, Culture and Archaeology. The language and the theme of his essays are very forceful and evocative. Judging from theme and style his essays may be divided into three categories, (a) Cultural essays (b) essays popular in nature but related to historical research (c) Literary essays.

Dr. Krushna Chandra Panigrahy has probed into the roots of our culture in his essays relating to culture. He has tried to discover the basic idea behind Odia culture from the religious beliefs, literature, arts, architecture, etc. of this land. He held a similar view of sycophants. In his essays, he has explained at length how these publicity seekers bent on getting fame overnight have hindered the progress of our culture. In this connection, he has written in his essay 'Swarnadrire Swapna', "The values of the past will no longer hold good. Publicity would be known as wisdom, pride as acknowledged to be a religious person, loquacity would be the yardstick of efficiency, and the sycophant would rule over everyone. The scholars would turn mute and the industrious would be frightened into inaction. Exploiters would move around in the grab of servants. The farmer would only toil without any gain. He would be able to save himself only by running away to some foreign land. Educated people would only shed crocodile tears for him. But tears would roll only from his eyes.") Prabandha Manasa, 1972, p.178). The essayist has made it plain in these lines that the basic thought process, perseverance, work, lifestyle centre around publicity.

Krushna Chandra Panigrahi has often assumed the role of a reformer through his essays.

His essay titled 'Jagannath Sanskruti' (Jhankar, 1979, Puja Issue) is relevant in this connection. In the essay, he has vehemently opposed the immorality, corruption, depravity, gimmicks and commercialization that have been going on in our literature in relation to Lord Jagannath. He believed that the superstitions prevalent in the name of Jagannath culture are responsible for our moral and religious degradation. Dr. Panigrahy says, "It is a historical truth that the Jagannath culture has made us great. But it is also a historical truth that our downfall became inevitable when the culture was debased." (Jhankar, 1979, Puja Issue, P.639). He has expressed his opinions fearlessly about the perverseness and immorality prevalent in the name of Lord Jagannath in the Jagannath Temple. He believed that religion and culture are not about clinging to the past. He could not appreciate the fact that the Odias believed this to be the essence of culture. He knew very well that a race bragged about its past when it could not face the present. He ridiculed Odias' excessive love of the past in the following words in the same essay. "The mental state of most of the Odias is such that if a dry cake of stool was put inside an envelope with the inscription that it contained a piece of ancient Odia cake, many would sniff at it and taste it to exclaim, 'Ah ! what sweet and fragrant cakes were made indeed by our ancestors!'" (Jhankar, 31/7, p.635). He has not forgotten to point out in this essay that the Odia Vaishnavi literature had corrupted our social life. Like Pandit Nilakantha, he has also denounced the vulgarity and illicit affairs contained in Vaishnavi literature. In this connection, he has written, "The vulgarity that is present in Odia Vaishnavi literature is not seen in any other Vaishnavi literature. Chanting of hymns finished the Odias ultimately. No race could sustain itself with watered rice in the stomach, deceitful religion in the head and love songs on the tongue." (Jhankar, 31/7, p.637). He has not forgotten to

take a dig at our women for their indifference towards culture. Jestfully, he has said, "One is amazed to observe the role of the modern Odia women in the field of culture. They have their associations. But they don't even bother to voice their opposition when Odia women are sold like cattle in other states or are maligned without reason, vulgar songs are broadcast over the radio. It is also reported at times that they listen to discourses by 'sadhus' and some of them meet political leaders with bouquets in hand."(Jhankar, 31/7.p.637).

Dr. Krushna Chandra Panigrahy has analysed our culture in a larger background. He has made us understand that Odisha's culture is a part of the Indian culture. He has also discussed the distinctness of Jagannath culture. One can feel the fragrance of the soil, water and air of Odisha in his essays relating to culture. He has cited examples from the history of Orissa in order to tell us how to maintain the originality of our culture. 'The New Shape of Odia Culture' is a strong pointer towards this.

His autobiography 'Orissa of My Time' may be regarded as the cultural history of Orissa of the twentieth century. One can find a balanced view of the cultural events of the time in his autobiography. He has discussed certain unpalatable truths about the state of Odisha's education, literature, morality, cultural life and social life in this tome. His opinion about the contemporary lifestyle and culture of Odias was expressed thus, "There is no place on earth like Orissa. If anyone tries to take any initiatives, on the cultural front, all others combine to thwart his efforts. Falsehood has to combine with culture in this place in order that it may be appreciated." (Orissa of My Time, 1998, p.171). People may not like this comment of the essayist. But he never balked at stating the truth. He had lots of regrets

because the dishonest dealings in the cultural field, plagiarized research works, shallow writings and moral degradation had become a way of life with the Odias. He has expressed his reactions to the above in the following words, 'It may be observed that most of the famous authors of Orissa are researchers. However, many of them have no idea what research is all about. They have turned into researchers only on the strength of the fame they have achieved in the society. Research relating to Odia literature and the history of Orissa seems to be open to all like Sankirtans on the streets and anyone is free to join the party. The Pandits who are engaged in research for a long time do not have the ability to write a book or an essay in Odia or English. Their language and logic are of such low order that it is not likely to be appreciated anywhere else except Orissa. The newspapers of Orissa are also responsible to some extent for the sorry state of affairs in research in Orissa. There is no such topic which may not be published in the newspapers and magazines of Orissa in the name of research. Many believe that they achieve immortality if such pieces are republished along with the names of the authors. This could be excused if such beliefs were held only by young people. Unfortunately, such ideas are held even by old men with one foot in the grave. These people are responsible for creating such ideas are held even by old men with one foot in the grave. These people are responsible for creating such impressions in the minds of the young'(Orissa My Time, 1978, pp.157-58).

He has exposed the immorality, corruption and depravity in the field of culture in his autobiography. He had a great deal of fondness for the culture of Orissa. He could not put up with false emotions, regionalism and superstitions in the name of culture. He was a true and unswerving personality. He desired that the

uniqueness of Odisha's culture should be maintained in order that it may be acclaimed in national and international circles. In this connection, he has written in his autobiography in an emotional vein, "I lost my parents in my childhood and accepted Orissa as my mother. I have loved Odisha intimately. I have studied its history and architecture intensively. I have grieved for the recent downfall of this glorious ancient land. I have been extremely pained by the easy ways adopted in the name of religion and culture. I firmly believe that the moral and religious degradation of Odias is responsible for the downfall of Orissa." (Orissa of My Time, 1978). His commitment towards Odishan culture is clearly indicated in these lines. Continuous struggle for truth, strong self-confidence for fruitful work, respect for principles, independent thought and original viewpoint are also seen from his essay on culture.

Dr. Krushna Chandra Panigraphy has shown his excellence in writing essays based on historical facts. He was a competent essayist who collected historical facts from contemporary legends, literature, Puranas, manuscripts, rock inscription and archaeological remains, and presented them in the form of essays. He was a historian himself, and hence, he knew how to collect historical facts. He knew very well that one had to be impartial and judicious in writing history. It is important that one should be truthful while writing history. Ramesh Chandra Mazumdar, the eminent historian, has also conceded as much. He has said, "The compiler of history must be a man of trust, veracity and impartiality. If he records the virtues of a kind or a celebrated personality, he should not hide his vices and weakness. The historian must, on the basis of religious belief and truth and conscience, be a recorder of truth and truth alone." (Historiography in Modern India, Heras Memorial

Lectures, 1967, Asia Publishing House, 1970, p.25). Going by this yardstick, Dr. Krushna Chandra Panigraphy was a historian in the true sense of the term. Apart from this, he had a great deal of knowledge in archaeology too. He had provided a new dimension to historical essays by comparing our history with the archaeological remains. He has also set guidelines for historians to follow. In his opinion, "The modern historian has to ensure that all discussions on history have to be based on facts and that nothing can be fabricated from the mind. The second basic rule is that the historian has to examine the facts carefully. The third rule is that one cannot chronicle something which cannot be substantiated. Fourthly, one cannot argue a point on the basis of an opinion expressed by something. It is inexcusable on the part of a historian to violate any of these golden rules." (History and Legend, 1964, p.53-54). 'History and Legend' is a research publication based on historical facts. Dr. Panigraphy has made a wonderful analysis of the historical facts ingrained in the legends prevalent among the people of Orissa. The tome is divided into two parts. In the first part, he has discussed about 'Jajpur Cuttack', 'Chhatia Cuttack', 'Chaoudwar Cuttack', and Cuttack and Sarangagarh' apart from providing an introduction. In the second part, he has discussed the Madala Panji, which is believed to be based on historical facts.

'Jajpur in Orissa's Culture and History' is another research-based historical tome of Dr. Panigraphy. He has analysed the Puranic history, geographical details and archaeological wealth of Jajpur in detail in this book. This book is an example to show how history could be written based on the Puranas, legends and archaeological remains. This is a top class book dealing with the cultural and geographic history of the Biraja

Mandala. Other important historical essays written by him include 'Raharani', 'Nataraj', 'Rajguru', 'History of Orissa and Historical Materials', and 'Discovery of the Ashoka Pillar of Bhubaneswar'. He has compared our national life with our history in these essays in order to make us aware of our past. He has strongly countered conflicts relating to Puranic beliefs, conducting oneself according to set principles, and prevalent customs in these essays. All these essays are research-based and full of historical facts. And yet, they do not lack in literary merit.

Dr. Krushna Chandra Panigrahy has displayed original thinking in his essays relating to literature. He has eschewed triteness, false values and superstitions in these and has shown new directions in the field through his intellect, vision and judiciousness. He is very much aware of the contexts in his literary essays. One such discussion is 'Historical Portraits of Sarala Literature'. He has analysed the geographical references and descriptions of war in Sarala Mahabharat and has tried to provide a historian's view. He has exhibited the qualities of a scholar-critic in this discussion. The opinion of F.W. Bateson is pertinent in this regard. "A successful interpretation requires both scholarship and criticism, each modifying the other, a minute and comprehensive factual accuracy interacting with stringent and distinguished evaluative criticism." (The Scholar-Critic, 1972, Routledge and Kegan Paul, London, p.101). Essays like 'Kabibara Radhanath's Chandrabhaga', 'The Commercial Value of Modern Odia Literature', 'Green Style', 'Influence of Geet Govind on Odia Literature', 'To which Place Does Sarala Das Belong?', 'Kabisurya Granthabali', etc. are literary discussions of the highest order.

He has made use of history and his own analytical prowess in literary discussions in order

to seek the truth. He has refused to blindly accept what is generally believed to be true and has proposed new truths. He was the first to claim that Bhima Bhoi was not blind. His literary discussions are mostly research-based and point at his analytical bent of mind.

Dr. Krushna Chandra Panigrahy was a distinguished scholar in History, Sanskrit, English and Archaeology. He was well-known as a researcher. On the basis of these two traits, he became an eminent scholar-critic. F.W. Bateson may be recalled in connection with his literary discussion. Bateson says, "The scholar-critic must be a scholar, a researcher, before he can become a competent critic." One can see an amalgamation of scholarliness, ability to conduct research and an analytical viewpoint in his literary discussion.

The special attraction of the essays of Dr. Krushna Chandra Panigrahy is his style of writing prose. His style was extraordinary. He could present a matter in such a way that it touched the chords in the heart of the reader. His prose was ornamental in some places. He made use of pictures and verses to drive his point home. His prose was in a class of its own because of his adroitness in the use of adjectives and the use of popular Odia dialogues.

He had been inspired by Sanskrit literature to write ornamental prose used by him at one place, "The mango trees had stretched towards the village. Some of these were young and others were ancient. All of them were laden with numerous flowers in the spring and they bowed with the burden of fruits in the summer. I have not forgotten the cooing of the cuckoo, the humming of the cricket and the fear of witches on the mango trees. I can still recall the cloudy days of the rainy season, the distant hills covered with

the clouds, the strike of the lightning, the sound of thunder, incessant rains, pitch dark nights, the greenery of the forests, the dense fog, the shivers of the winter, the smoky horizon, the golden crop and so forth.” (Orissa of My Time, 1978, p.3-4).

Use of adjectives was another speciality of his prose. He could use adjectives in a way which could bring characters alive. An example may be seen. “As we went on the road to Puri, we stopped for a while in the whitewashed residence of Sakhigopal. A short, bearded, lachrymose man had set up a cottage at this place and had dreamt of a developed Orissa. He was the Pole Star in the unending nights of Utkal, or he was an emaciated and helpless person in a lonely, dense forest, or the image of a helpless person in a lonely, dense forest, or the image of a helpless, mortified mother. He donated his bones like Dadhichi and died prematurely. His ashes are still warm. Has his ideals passed into oblivion? (Prabandha Manasa, 1972, p.158). His mastery over words may be seen from his description of various temples. Look at the use of adjectives again. “Some are entwined by wild weeds and they are staring at the degeneration of Utkal.” (Prabandha Manasa, 1972), He had a prodigious control over words.

The touch of a poet may be seen in the prose of Dr. Krushn Chandra Panigrahy. He was different from the others in the sense that he was reading poetry. An example would substantiate this statement. “Huge mango and sal trees had been stand here and there in the front and various kinds of bushes had covered the fort overwhelmingly. Birds, flowers and fruits of various kinds could be seen here round the year. But they created a kind of magic in the spring. Banajuthi spread fragrance all around carrying numerous white flowers on its stem, Indra-jaba had bowed down with the weight of numerous

white flowers and seemed to be inviting one and all, Sunari looked like a wealthy woman laden with golden flowers, and a plethora of red clusters of the Kinshuka created the impression of a fire in the forest?” (Orissa of My Time, 1978, p.3)

Just as a speaker addressed the audience during the course of his speech, similarly, in writing prose, Dr. Krushna Chandra Panigrahy repeatedly addressed the readers. His prose was full of phrases like ‘Listen to me all you Odia brethren who believe in Lord Jagannath’, ‘My Jajpuri Brethren’, ‘My Brothers from North Orissa’, ‘My Brothers from Sambalpur’ and so forth. Look at his prose written in the form of speech : ‘Listen to me all you Odia brethren who believed in Lord Jagannath! Since when Orissa, this land of the Gods, has been suffering thus ? You will surely say that Odia-speaking areas remained fragmented as many of them became parts of Madhya Pradesh, Bihar, Madras and Bengal. The Bengalis grabbed the zemindaris of Orissa. Sri Chaitanya destroyed the military powers of Orissa. But if the actual events are analysed, these arguments are not acceptable.”(Orissa of My time, 1978, p.105). He has explained several complex problems to the reader by way of delivering such lectures through his prose.

Satire and sarcasm are seen often in his prose. He had a great sense of humour. Here is an example: “It has been said that Orissa was the pleasure garden of all Puranic and historical personalities. Mandakini River has been flowing near Jajpur, and Indra and Indrani have turned into stone at Chhatia. Thus, Orissa was the paradise one day. Varanasi was in Cuttack. A part of it is now known as Bidanasi. It has now turned into the pleasure ground of mosquitoes after Hara and Parvati deserted it. Gajapati Pratap Rudra Dev had rolled at the feet of Sri Chaitanya like a

donkey as the letter reached the Gadagadia Ghat.” (Orissa of My Time, 1978, P.101).

He has severely criticized the conceit shown by researchers of all hues. In this connection, he has written in his essay ‘Jagannath Sanskruti’ : “In spite of this, what could one say if someone says that Puri Jagannath Dham had been established one hundred and fifty six crore years ago?” He had perhaps discovered this information from some palm-leaf manuscript written with the help of obscure and unintelligible alphabets. No one could read such alphabets except for one or two Pandits from Puri.

Dr. Krushna Chandra Panigrahy had an intimitable style in describing natural scenery. He has described our heritage and contemporary lifestyle in his own typical style. His essays are adored by readers because of strong arguments in favour of his statements, sense of humour and theatrics. His peaceful, content, fresh and fearless personality becomes evident when one reads his essays.

It is almost an incredible achievement for a writer to leave his mark on the sand of time by writing only essays. It is an extremely difficult task to write essays if one did not have scholarliness, infinite patience, persistence, deep thought and varied experiences. Dr. Krushna Chandra Panigrahy had all these qualities in abundance. He has written his essays amid several adverse situations faced in his life. He has put forth his

opinions before the reader as an essayist. What he has said about his essays in his book ‘Prabandha Manasa’ assumes significance. He has said, “Many want to leave their mark on the sand of time. But only time would say whether these footmarks would be transient or eternal. It would be impudence on my part to say whether the essays would be transient or eternal. It would be impudence on my part to say whether the essays would be appreciated for a long time or would be obliterated in a few days. (An Appeal – Prabandha Manasa). Time has made his essays eternal.

There has been a lot of experimentation with the Odia prose in the twentieth century in the form of short stories, novels, autobiographies, travel stories, etc. It is indeed amazing that someone could earn laurels for himself and be appreciated by readers in the process of writing essays. Dr. Krushna Chandra Panigrahy has turned into a frontrunner in Odia literature through writing essays. He has analysed our culture, literature, history, soil, water and air in his essays. It would not be an exaggeration to say that Orissa’s culture, literature and history have received a new lease of life through his essays.

Prof. Bauribandhu Kar, Professor of Odia (Retired),
Berhampur University, Plot No.- 341/2937, Kapil Prasad,
Bhubaneswar-751002.



They don't Smoke But they can't Breathe

Sarada Lahangir

“My affliction is not the problem of my life. The chief cause of my ailment is of rolling 400 to 500 Beedis a day, for which I have been a victim of the dreadful disease, having goiter in my neck since three years. Doctors said it needs surgery but where do I get money to have the surgery? I accepted this as my destiny”. 35 years old Kalpana Bhue, a Beedi worker of Kadalimunda village of Sambalpur district lamented.

Kalpana has been rolling Beedi since her childhood. “I have learnt to roll Beedi from my parents. We were four siblings. My mother was rolling 1000 to 1200 Beedi per day but she fallen sick and diagnosed with TB due to regular expose of tobacco and died when I was studying in Class IX. After her death I had to be dropped out from the school because there was no body in the house to look after the household chores as well as to contribute in the family income so I started rolling Beedi. Two of my elder brothers were married and they migrated with their family to eke out livelihood. My father is an aged. Due to Alcohol habit and his sickness he could not work now. I have to take care of my father and my grandmother. Every day I could roll 600 to 700 Beedis which ensured me the earning of Rs 500 to 600/-per month. I know this job is hazardous but Beedi rolling is my compulsion”, she explained.

28 years Basanti Bhue from Padia Bahal village of Sambalpur district is another Beedi roller who is suffering from TB since two years. Her pale and weak body itself speaks her misery. “I am having cough, backache, and feeling restless sitting hours in one place and rolling Beedis. I can't leave this job because it feeds my family. We are landless and had no source of income. My old father hardly gets 5 to 10 days of wage in a month. It is me and my mother who eke out our living from this Beedi rolling. Earlier I could roll 1000 to 1200 Beedis per day and earned about Rs.1120 to Rs.1200/-per month at (Rs.40/-per 1000 Beedis)but it has come down to 500 to 600 Beedis per day and earning Rs.560 to 600/-per month, due to my illness.” Basanti told.

There are thousands of women Beedi workers in Sambalpur, Jharsuguda and Deogarh districts of western part of Odisha whose lives go up in smoke. During my random visit to few villages of Sambalpur and Jharsuguda districts, I found that in many houses, some or all members of the family are doing something bowing their heads upon their winnowing-platter (which is locally called as Kulaa) and are rolling “Kendu leave” or “tobacco-leave” for making “indigenous -cigarette” called – “Bidi”. This work of Bidi making is carried on by all sitting upon their open court-yard, usually called verandah in a row or

circle from 8 A.M. to 9 P.M. taking only one to two hours break in between for the cooking and doing household chores. The whole family mostly the women and children do this job in addition to their daily routine household works like cooking food in the kitchen, washing clothes, helping male members in their work and so on, to earn something to support their family, which is the chief object of this job.

As Kalpana and Basanti's fingers nimbly tie and roll Beedi after Beedi, it's evident that Beedi-rolling is a grueling process. Beedi-rollers like them put dried tobacco powder inside a small kendu leaf, tightly roll the leaf, and secure it with a thread. It is estimated that an average Beedi-roller rolls about 500 to 1,000 Beedis a day at a huge cost of mental and physical abuse, penury and financial enslavement, and health problems.

Health problems have become a part and parcel of the Beedi workers lives. The tobacco dust that they inhale can result in chronic Bronchitis and TB in the long run. Majority of the Beedi workers of Sambalpur and Jharsuguda districts complain of breathlessness and Asthma among other problems.

The Beedi Workers (Condition of Employment) Act 1966, and the Beedi Workers Welfare Fund Act 1976, offer many schemes for Beedi workers that covers health aspects. For instance, an ID card holder is liable to get up to Rs.7,000 as reimbursement in case of treatment of Tuberculosis, and Rs.10,000 as group insurance in case of death. The schemes cover the entire treatment for Cancer, and a heart problem gives Rs.1.30 lakh and Rs.2 lakh for kidney problems. Unfortunately, most of the people are not aware of it. Secondly there are other factor which deprived many Beedi workers in the area like Kalpana and Basanti from the welfare schemes.

Kalpana and Basanti don't have the identity card as Beedi worker though both are making Beedi since their childhood. "Several times we have been pleaded for the card to the contractor or the Munshi who is taking Beedi from us but he is just promising and doing nothing. As a result now I could not avail the government benefit" Kalpana lamented.

"40 percent Beedi worker in the area doesn't have the identity card. As a result they can't avail the welfare scheme meant for them", alleged Mitrabhanu Podh, General Secretary, Nikhil Orissa Beedi Workers Federation.

"The reason is very simple, Beedi companies with help of the middlemen, Munshi or contractor not let them to make a proper card. Because if there will be more card holders, the company has to pay more Provident fund". He added.

Government of India, Ministry of Labour and Employment Department has set up three static cum mobile medical units for the Beedi workers in Sambalpur district. They are situated in Rengali, Parmanpur and Sambalpur towns. Basically all the welfare schemes of the central government are being implemented through these hospitals and the doctors in these hospitals are the implementing authority of the welfare schemes meant for the Beedi workers. According to the Government enrolment in these three hospitals in Sambalpur district there are 99,000 Beedi workers who have the identity card. But according to the Beedi union leaders the number of Beedi worker in this district is not less than 1.5 lakh. Out of which 70 per cent are women 20 per cent are children and rest are male Beedi workers.

Mr. Gokul Meher, General Secretary Sambalpur Beedi Karigar Sangathan, alleged "there are 27 licensed Beedi companies,

operating in Sambalpur district. Apart from this there are six to seven number of fake unlicensed Beedi companies operating from the area and exploiting the Beedi workers with the help of the contractors or Munshis. All the Beedi companies manipulating their records to save the tax. Thousands of Beedi workers denied the identity cards in the area which is ultimately benefiting the Beedi companies and the contractor. The number of Beedi workers working under the Beedi companies shown in their record is varying the actual numbers of Beedi workers in the area”.

When we randomly visited one small Beedi company who has obtained license in the name of Mayur Beedi, we found that according to its record only three contractors are enrolled in its record and under them only 114 Beedi workers are working. That means company is supposed to deduct the Provident Fund of 114 Beedi workers but its manager informed that they are deducting the PF of only 8 Beedi workers because others don't have card. Secondly the Beedi companies are also misleading the government about their actual production to save their cess.

Mayur Beedi Company's Manager Mr.Ghanshyam Patel informed that their production is only 50000 Beedi per day. That means it is about 15 lakh Beedis per month. But again he contradicts by saying that they are producing 120 cartoons Beedi per months. Each cartoon contains 27000 Beedi.If we calculate then it will be 32 lakh 40 thousand Beedi per months.

A local contractor working under the Badsha Beedi company, off the record admitted the fact that they neither show the actual production not the number of workers. The card holder Beedi workers getting Rs.80/- per 1000 Beedi when the Kendu leaves is given by the Beedi workers

themselves and if the company will give Kendu leaves then it pays Rs.40/-per 1000 Beedis. There is no fixed rate for the Beedi worker who does not have card. This is a tip of the ice berg.

Meanwhile Mr.Pranab Kumar Patra, District Labour Officer, Sambalpur told that "there is not such kind of complaint they ever received about the denial of identity card or so."Actually these Beedi industries are solely coming under the Central Government schemes. We have very little scope to do. We just enforce the law if we find any irregularity within the premises of the Beedi industries but as mostly it is home based we felt helpless. He told Beedi is an important industry in India. It is one of the noted 'village-small-scale-industries' and a huge number of poorer people live on the income derived from this industry.

The peculiarities of this industry are that it does not require any heavy machinery. Very small tools are required to carry on this trade. This 'cottage-industry' has now become a 'family-profession' for almost all the members of a family get involved in this business. It is chiefly concentrated in all the Eastern Indian States, Assam, West-Bengal, and Odisha.

Beedi companies are flourishing like anything but its workers live in penury. Kalpana and Basanti are symbolizing thousands of women Beedi rollers in the area, whose poverty, lack of awareness and lack of alternative source of income forced them to be a part of this exploitative business. They don't smoke but they can't breathe.

Sarada Lahangir, 1203/A, Neelakantha Nagar, Nayapalli, Bhubaneswar.

Enforcement of the Narcotic Drugs and Psychotropic Substance Act, 1985 : Judicial Trend Analysis

Alok Kumar Jena

The Narcotic Drugs and Psychotropic Substance Act, 1985 has replaced two Central Acts., i.e The Opium Act,1878 and The Dangerous Drugs Act,1930. An urgent need was felt for a comprehensive legislation to deal with the Narcotic Drugs and Psychotropic Substances and for exercising control to strengthen enforcement measures on drug abuse and illicit drug trafficking. It was also aimed to incorporate therein certain provisions of international conventions.

The primary aim of the Act is to protect the public health from the onslaught of the evil. The offence under this Act are very serious and hence dealt with very stringently as the allegations if proved, could end with rigorous imprisonment with fine and in extreme cases may include "Capital Punishment". The Law Enforcing Agencies play vital role in curbing the drug menace and as such needs special care while enforcing the law.

It is a fact that while most of the decisions concerning the NDPS Laws have gone in favour of the accused and lot of benefit of doubt under various sections of the Act has been given to the most of the accused suspected on committing offences punishable under various sections of NDPS law yet the accused whose guilt has been established are punished stringently and the judiciary has not shown any sympathy for such offenders.

The Supreme Court and High Courts have been strict in the interpretation and enforcement of provisions of NDPS laws and at the same time progressive even, in evolving definite principles for complying with the provisions of some sections of NDPS laws, specifically directing the enforcement authorities to strictly follow the procedures laid down by the NDPS Laws in respect of possession, search, seizure, confessional statements, personal search under Section 50, in granting bails, safe custody of samples under Section 55, reduction of information in writing, informing the superior officers, presumptions, conviction solely on the basis of police/prosecution witness, false prosecution, vexatious search and seizure, preventive detentions, forfeiture of properties- almost every point of importance has been touched and decided by the Court in extreme fairness and highest judicial principles of law.

Eventhough the NDPS Act is very stringent, the Courts have tried to reduce the stringency by applying the principles of fairness and equity giving them a chance to reform. The provisions of Cr. PC, 1973 and the Constitution of India have been given primacy in considering and deciding on the facts and points of law in NDPS Act.

The Constitution of India has been given predominance in protecting the rights of the accused involved in committing the offence under NDPS Laws. Its protective shield has been extended to them for their personal liberty and violation of fundamental rights of life and liberty.

Every effort has been made to present the NDPS Laws in their various dimensions by emphasizing the Supreme Court and High court interpretations of various issues involved in establishing the guilt/innocence of the accused under various sections of NDPS Act.

Most of the debatable legal issues like Conscious Possession, search of the person, admissibility of confessional statements in evidence, commercial and small quantity determination, conditions precedents for grant of bail, search and seizure procedure, informing the accused person about his right during search before an Executive Magistrate or Gazetted Officer, confiscation of properties, conveyance etc., value of police/prosecution witness, search and seizure without warrant, procedure followed during chance recovery, confiscation of properties acquired through illegal means, preventive detention and legality of detention order, doctrine of double jeopardy, applicability of Amendment Act 2001, applicability of Cr.PC, 1973 almost every aspect of NDPS Law have been duly interpreted by the Supreme Court and other High Courts of India.

Constitutional Validity of NDPS (Amendment) Act, 2001:

The amendments made to the Narcotic Drugs and Psychotropic Substance Act, in 2001 satisfy the test of constitutionality and the reasonable and logical in their character and application.

The Hon'ble Supreme Court in the case of Basheer vrs. State of Kerala,¹ reported in

wherein their Lordships took a close look into the Amendments introduced in 2001, the repercussions of the amendments and reasonableness of laws incorporated by such Amendments. The Apex Court observed :-

“In the result, we are of the view that the proviso to Section 41 (1) of the Amending Act, 9 of 2001 is Constitutional and is not hit by Article 14. Consequently, in all cases, in which the trials had concluded and appeals were pending on 2.10.2001, when Amending Act 9 of 2001 came into force, the amendments introduced by the Amending Act 9 of 2001 would not be applicable and they would have to be disposed off in accordance with the NDPS Act, 1985, as it stood before 2nd October, 2001.”

In the case of Kadem Sheikh vrs. State of West Bengal,² the Full Bench of Kolkata High Court upheld the Constitutional validity of the Amendment Act of NDPS Act, 2001 and observed “The amendments made to the Narcotic Drugs and Psychotropic Substances Act, in 2001 satisfy the test of Constitutionality and are reasonable and logical in their character and application.”

In the case of Indian Harm Reduction Network vrs. Zonal Director³ the honourable Bombay High Court while considering Section 31-A as unconstitutional observed:

“To conclude, we hold that Section 31-A of the NDPS Act is violative of Article 21 of the Constitution of India, as it provides for mandatory death penalty. We, however, reject the challenge to the said provision on the stated grounds, being violative of Article 14 of the Constitution of India. Further, instead of declaring Section 31-A as unconstitutional, and void ab initio, we accede to the alternative argument of the respondents that the said provision be construed as directory by reading down the

expression “shall be punishable with death” as “may be punishable with death” in relation to the offences covered under Section 31-A of the Act. Thus, the Court will have discretion to impose punishment specified in Section 31 of the Act for offences covered by Section 31-A of the Act. But, in appropriate cases, the Court can award death penalty for the offences covered by Section 31-A, upon recording the reasons therefore.”

Constitutional validity of the provisions of Sub Sec (1) of Sec 41 of NDPS Act came up for consideration before the Hon’ble Apex Court and in the aforesaid Judgment reference was made to the case of Ratan Lal vrs. State of Punjab⁴, reported in, wherein it was held by the apex court that “an ex post fact Criminal law, which only mollifies the rigour of the law, is not hit by article 20(1) of the Constitution.

On the question of rationalization of quantum of sentence the Supreme Court of India in E. Michael Raj vrs. Intelligence Officer, Narcotic Control Bureau⁵ observed :-

“13. It appears from the Statement of Objects and Reasons of the Amending Act of 2001 that the intention of the legislature was to rationalize the sentence structure so as to ensure that while drug traffickers who traffic in significant quantities of drugs are punished with deterrent sentence, the addicts and those who commit less serious offences are sentenced to less severe punishment. Under the rationalised sentence structure, the punishment would vary depending upon the quantity of offending material. Thus, we find it difficult to accept the argument advanced on behalf of the respondent that the rate of purity is irrelevant since any preparation which is more than the commercial quantity of 250 gms. and contains 0.2% of heroin or more would be punishable under Section 21(c) of the NDPS Act, because the intention of the legislature as it appears

to us is to levy punishment based on the content of the offending drug in the mixture and not on the weight of the mixture as such. This may be tested on the following rationale. Supposing 4 gms. of heroin is recovered from an accused, it would amount to a small quantity, but when the same 4 gms. is mixed with 50 kgs. of the powdered sugar, it would be quantified as a commercial quantity. In the mixture of a narcotic drug or a psychotropic substance with one or more neutral substance/s, the quantity of the neutral substance/s is not to be taken into consideration while determining the small quantity or commercial quantity of a narcotic drug or psychotropic substance. It is only the actual content by weight of the narcotic drug which is relevant for the purposes of determining whether it would constitute small quantity or commercial quantity. The intention of the legislature for introduction of the amendment as it appears to us is to punish the people who commit less serious offences with less severe punishment and those who commit grave crimes, such as trafficking in significant quantities, with more severe punishment.

Formulation of Guideline:

The Supreme Court Judgments have been definite guideposts in arriving at definite conclusions on particular points of law relating to NDPS. If the law in its rational and logical character meets the demand of the Constitution, it has to be held to be Constitutional and the wisdom of legislature ought not be doubted.

In Sunil Kumar vrs. State,⁶ the Honourable Apex Court clarified that it is the duty of the Court to scrutinize the evidence with great care and caution keeping in mind that it exists not only to ensure that no innocent person is punished but also to ensure that guilty persons do not escape scot-free.

In respect of search and seizure of Narcotic Drugs and Psychotropic substance or arrest of an accused under NDPS. Act the Apex Court in *State of Punjab vrs. Balbir Singh*⁷ devised the guidelines, and to quote:

“The questions considered above arise frequently before the trial courts. Therefore we find it necessary to set out our conclusions, which are as follows:

1. If a police officer without any prior information as contemplated under the provisions of the NDPS Act makes a search or arrests a person in the normal course of investigation into an offence or suspected offence as provided under the provisions of Cr.P.C. and when such search is completed at that stage Section 50 of the NDPS Act would not be attracted and the question of complying with the requirements thereunder would not arise. If during such search or arrest there is a chance (of) recovery of any narcotic drug or psychotropic substance then the police officer, who is not empowered, should inform the empowered officer who should thereafter proceed in accordance with the provisions of the NDPS Act. If he happens to be an empowered officer also, then from that stage onwards, he should carry out the investigation in accordance with the other provisions of the NDPS Act.

2A. Under Section 41(1) only an empowered Magistrate can issue warrant for the arrest or for the search in respect of offences punishable under Chapter IV of the Act etc., when he has reason to believe that such offences have been committed or such substances are kept or concealed in any building, conveyance or place. When such warrant for arrest or for search is issued by a Magistrate who is not empowered, then such search or arrest is carried out would be illegal.

Likewise only empowered officers or duly authorized officers as enumerated in Sections 41(2) and 42(1) can act under the provisions of the NDPS Act. If such arrest or search is made under the provisions of the NDPS Act by any one other than such officers, the same would be illegal.

2B. Under Section 41(2) only the empowered officer can give the authorization to his subordinate officer to carry out the arrest of a person Page 1565 or search as mentioned therein. If there is a contravention that would affect the prosecution case and vitiate the conviction.

2C. Under Section 42(1) the empowered officer if has a prior information given by any person, that should necessarily be taken down in writing. But if he has reason to believe from personal knowledge that offences under Chapter IV have been committed or materials which may furnish evidence of commission of such offences are concealed in any building etc., he may carry out the arrest or search without a warrant between sunrise and sunset and this provision does not mandate that he should record his reasons of belief. But under the proviso to Section 42(1) if such officer has to carry out such search between sunset and sunrise, he must record the grounds of his belief. To this extent these provisions are mandatory and contravention of the same would affect the prosecution case and vitiate the trial.”

The Non Compliance of Section 8(c), 42(1)(2), 50, 57 N.D.P.S. Act and 100, 165, 313 Cr.P.C., 1973 and its fatal effect on Prosecution have been discussed in several cases⁸.

During the analysis of several cases of trial, appeal up to Supreme court of Narcotic cases, the stand of Judiciary appears to be clear that Mandatory provisions under this Act must

be complied with for conviction of the accused person and non compliance of mandatory provisions will lead to acquittal. In the opinion of Judiciary, it is a case of technical nature and as the punishment provided under this act is heavy including Capital Punishment, non compliance of mandatory provision is unconstitutional and illegal.

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Alok Kumar Jena, Inspector-in-Charge, Sahid Nagar Police Station, Commissionerate of Police, Bhubaneswar. Orissa.: alokjena88@yahoo.com

Police and Judicial Administration : A Study of Princely States of Nayagarh District (1858-1947)

Dr. Saroj Kumar Panda

In the second half of the 19th century, the police administration in the Orissa states was in highly unsatisfactory condition. The Police had little reputation either for efficiency or for honesty. There were frequent complaints regarding the corruption and extortion of the Police. The oppression of the Police was an important cause of several popular risings that occurred in the Princely States of Orissa in the latter half of the 19th Century. After 1905, steps were taken in all the states to organize and strengthen the Police system. The period under review saw the foundation of reorganized police system in the Orissa states.

Under the organized system, the posts of Superintendent were held by the British Officers. The officials who assisted the Superintendent or Inspectors were Sub-Inspectors, Assistant Sub-Inspectors, Havildars, Writers and Constables. Punishments were given to the police personnel for breach of discipline. At the same time in cases of instances of good detection, the police officers concerned were suitably rewarded. In 1907-08, the total police force in the states consisted of 428 officers and 1,936 men. Even then the police administration was defective in several ways and needed thorough organization.¹

In 1908, the chiefs sent their own officers for training at the Police Training College at Hazaribagh. They passed their examinations successfully. By 1915-16, altogether 67 candidates had been trained and by 1935, 435 numbers had been trained. The Head Constables of the states were also sent from time to time to undergo training at the Nathnagar Training School. In 1928, the Political Agent observed that the standard of police work was rising gradually owing to more men being trained at Hazaribagh and Nathnagar. Efforts were also made to raise the standard of literacy of the constables. There was a special primary school for constables in Dhenkanal state.²

The Chowkidars in the villages performed the duty of village police. Their duty comprised reporting commission of offences, movements of professional criminals and arrival and departure of strangers. They also helped the police in the detection of crimes. Crimes like burglary, theft and dacoity were common in the states. Good harvest often showed a decrease in the incidence of crimes while failure of crops showed an increase. The cattle thefts were common and continued to be a nuisance. Murder was committed mostly among the Adivasis who were less sophisticated and

preferred immediate revenge to take recourse to police and court. The *modus operandi* of professional criminals were wall-cutting and lock-breaking. Generally cash, clothes, utensils and jewelry were stolen.³

In the early part of British rule, the ex-states of Nayagarh, Daspalla, Ranpur and Khandapara had their own police system. In 1816, a new policy was followed by British Government, according to which these states were placed under the jurisdiction of the criminal courts and the police power of chiefs was made subject to the supervision of the superintendent.⁴ Till the end of 19th century, the Rajas did not maintain regular police stations. The Police duties were performed by the Paikas or cultivators holding on a tenure of military service.⁵ Due to the absence of efficient and well-organized police system, crime was on the increase. The heinous crimes like dacoity, highway robberies and murder were frequent.⁶

After the disbandment of the Paikas (landed militia) and organization of regular police system, the police force in the four States under study were as follows in 1907-08.

The police force of *Daspalla* state consisted of one Sub-Inspector, 11 Head Constables and 25 Constables. Besides these, there were still 112 Paikas in the state.⁷ In *Khandapara* state, there were one Sub-Inspector, 3 Head Constables and 38 Constables.⁸ The police staff of *Nayagarh* state consisted of one Sub-Inspector, 10 Head Constables, 10 Writer Constables and 35 Constables. Besides these, there was a staff of reserve police officers consisting of one *Jamadar* (Head Constable) and 20 Constables.⁹ Similarly, the police staff of

Ranpur state consisted of one Sub-Inspector, 5 Head Constables and 21 Constables.¹⁰

The budget provision for Nayagarh police, for the session 1938-39 was Rs.49,828/- where as the actual amount spent under this Head was Rs.31,335/-. The excess provision in the budget was made with a view to pay state share of contribution to the Eastern States Joint Police Force, which was not paid during the year. The actual expenditure under this Head in 1938-39 was Rs.28,482/- where as the figure for 1939-40 was Rs.31,335/-. The excess expenditure was due to the maintenance of an extra force that was employed towards the end of the year 1938-39.¹¹

In 1941-42 there was no military force in Nayagarh state. A section of the Eastern States Joint Police Force was stationed at the Headquarters under the supervision and control of the Inspector General of Police and Police Advisor to the resident for the Eastern states. The total strength of police was 133. They included 1 Inspector, 5 Sub-Inspectors, 8 Assistant Sub-Inspectors, 3 Havildars, 1 Body Guard, 9 Writer Constables and 106 Constables. There were also 72 Guns of different pattern in the Police Reserve of the State.¹²

In 1942-43, the police administration of Nayagarh was regulated according to Police Act (Act V of 1861 and Orissa Police Manual) as far as practicable. The entire Police work was carried on in accordance with the provision of the British Indian Criminal Procedure code as applied to the state. The Department was in charge of an Inspector of Police. But for greater efficiency and better management of the Department, the post of Chief Police officer was created during the

year. The total strength of police at the end of the year was 120.¹³

The police administration of Ranpur state remained under the administrative control of Nayagarh Durbar till the end of the year 1945 and afterward it was separated. There were 4 police stations and 3 out posts besides one Police Beat at Godiput during the year. The total strength of the police at the close of the year was 114. The total expenditure during the year under police administration was Rs.64,442/-, out of which Rs.60,789 were paid from Nayagarh state treasury whereas Rs.3,653/- were paid from Ranpur state treasury. During the year, 18,410 bore muskets were purchased through Eastern States Joint Armed Police Force. Thus at the close of the year, the state was in possession of 43,410 bore muskets which were the prescribed number sanctioned for the state.¹⁴

The village Chowkidars used to submit in the police station of every week statistics of birth and death in the villages. Their status was being gradually improved by giving them uniform at regular intervals and a fixed allotment of *jagir* lands. Rewards were also granted to Chowkidars for good work. The total number of Chowkidars in Nayagarh was 386.¹⁵ In the year 1945, the post of more Chowkidar was created. Out of 387 Chowkidars, 22 were getting cash remuneration at the rate of Rs. 4 per month each and 2 were at the rate of Rs.6/- per month. The rest of the Chowkidars enjoyed jagir lands measuring 2060.97 acres. 220 Chowkidars were rewarded with Rs.154/- for regular attendance and good work in connection with detection of crimes and criminals.¹⁶

Some Pans were branded as criminal and to them attributed the dacoits and highway

robberies. The *kothgarh* system of the detection of pans at night was introduced in the states of Talcher, Dhenkanal, Nayagarh, Khandapara and Daspalla in 1923. According to this system, the village headman forced the Pans to sleep in one place in order to keep watch over them at night.¹⁷ It was abolished in Nayagarh and Khandapara during the year 1925–26. It was also abolished in Daspalla except in the case of those pans who were active criminals.¹⁸

JUDICIAL ADMINISTRATION

During Durbar administration, in the ex-states of Orissa, the respective rulers were the heads of justice. They were assisted by the Dewans or the superintendent and a number of subordinate officers to deal with civil and criminal cases. Still the judicial administration in the states was far from satisfactory, it was defective in several ways. Various reasons led to the denial of justice to the people. Firstly, there prevailed personal rule in the states. The cases were generally decided according to the sweet will of the ruler and not according to laws. Secondly, the various codes of laws were not enforced in these states. Thirdly, a lot of discrimination was practised in the judicial sphere. For the same crime, some were punished lightly and some others heavily. There also prevailed widespread corruption in the ranks of police and administrative machinery. The greatest advantage of the judicial system of the Princely States was that, it was speedy and inexpensive.¹⁹

The *sanads* granted to the chiefs in 1894 and 1905 aimed at controlling the judicial powers of the chiefs. Sanads bounded all the chiefs to administer justice fairly and impartially. In the disposal of civil justice, the chiefs of all

the states had full powers. But it was open to Political Agent to advise the chiefs where injustice and hardship had been done.²⁰

In 1927, the Bar Association at Baripada was formed with all the legal practitioner of Mayurbhanj. In 1933, the Maharaja of Mayurbhanj established High Court in its Capital Baripada. The Dewan acted as chief justice, other judges being the special judicial officer and the state judge.²¹ In 1934, the Ruling chief of Patna established High Court in his Capital, Bolangir. The Maharaja had the power to grant pardon.²² However, the High Court of the Patna State interpreted laws and inflicted punishments on the Culprits. The Patna Bar Association in the Patna State was founded in 1938 consisting of seven members; out of which five were law graduates and the rest two were *muktiars*.²³ During this period crime was on the whole light and not of serious nature. Heinous crime was extremely rare.

In 1927-28, the Superintendent of Nayagarh reported that good results had been obtained by the cancellation of all old powers of Attorney which were held by professional Agents. This had reduced the number of cases. The large reduction of the number of suits instituted in this state were, however, chiefly due to adoption by the state of the Indian Limitation Act.²⁴ In 1939-40, the administration of civil and criminal justice was carried on in accordance with the principles of enactments in force in British India. The Indian Penal Code, Criminal Procedure Code, Evident Act, Limitation Act, Civil Procedure Code, Hindu Law, Stamp Act, and Court-fees Act, Police Act and Police and Jail Manuals were strictly followed in the states. During the year, the scale of Court fees was brought in conformity

with the Court Fee Act of Patna High Court. One of the main changes during the year was the appointment of a Special Judge who had been delegated the High Court powers exercised by the ruling chiefs in civil and criminal appeals. Rai Bahadur Lokanath Mishra, an advocate of Patna High Court and the Public Prosecutor of Puri had been appointed to the post. He disposed of 6 civil and 22 criminal appeals during the year. Another change worth of mention was the delegation by the Ruling Chief, the powers of Sessions Judge to the Dewan. Consequently the Assistant Dewan was invested with the powers of a Magistrate of First Class and civil power of unlimited jurisdiction. A post of third officer was created with second-class magistrate powers and civil powers up to the value of Rs.250/- for speedy disposal of cases.²⁵

During 1944-45 in Khandapara State the Civil Court was separated from the criminal Court as an experimental measure. The judiciary also functioned independently from the executive as the common High Court functioned its business. The State joined in the scheme with Nayagarh and other states of this group. There appointed a common district and Sessions Judge with headquarters at Nayagarh state. The state contributed Rs.551/- towards the maintenance of the District and Sessions Judge.²⁶ Rai Bahadur Lokanath Mishra, Special Judge continued to exercise the power of High Court in the state till 30.07.1945 when the common High Court for the Chhatisgarh and Orissa state functioned.

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Saroj Kumar Panda, Principal, Gadibrahma (Degree) College, Delang, Puri, E-mail : saroj_kumarpanda@yahoo.com,

From Nanpur to London : Prafulla Mohanti : The Painter of Signs

Manoranjan Behura

Nanpur, a remote village, in Jajpur district of Odisha, stands on the fertile bank of the river Birupa, a tributary of the Mahanadi. The village is 55 miles south west to Bhubaneswar, the capital city and 33 mile south-west to Cuttack the main city of the State. The land is flat with the open paddy fields separating the village which are hidden behind mango groves and palm trees. Small hills beautify the areas adjoining the village rising directly out of the ground. The soil is alluvial and fertile. The climate is tropical.

Houses having mud walls and thatched roofs rise clustering in a ground and each house is divided with small rooms for privacy and shelter from the sun. All the mud walls look artistic when the housewives decorate the walls and floors with rice paste for festivals or ceremonies. Different pictures of birds, fruits, vegetables, deities, gods and goddesses are drawn beautifully that could easily watch the attention.

All the villagers are the Hindus who follow the caste system strictly. Religion is the life in the village but it is a curious combination of beliefs and superstitions. The village consists of six settlements, each one belonging to one caste. People are very hospitable and god-fearing. Everybody respects the village deity Mahalia Bhudha and his help is sought in the time of crises.

The river Birupa gives life and identity to the village. It is a meeting place for the villagers, who use it for bathing and washing. On its way to the Bay of Bengal, it meets the river Brahmani.

In this village Nanpur, the writer and painter Prafulla Mohanti was born in 1936 to Bipra Charan Mohanti and Ramadevi. Finishing his primary and High School in the village, he went to Berhampur for College education. During 1955-60 he studied architecture in Sir J.J. School of Arts, Bombay and won a scholarship to study town planning at Leads colleges of Arts in U.K. which proved to be the turning point in his life.

After obtaining a diploma in town planning, Prafulla Mohanti worked as an architect-planner with a greater London Council from 1965 to 1970, but gave up job to devote himself to creative art. He has been living in London since 1956 visiting Odisha and India every year dividing his time between painting and writing.

The village environment, as Prafulla Mohanti believes made him a painter. When he picked up the mud chalk at the Chatasali of the village Abadhan to draw three circles as Brahma, Bishnu and Maheswar as the beginning of his education, his painting skills developed. In his later life, he could realize how the repeated practice of drawing circles on the ground helped him not only to draw good pictures, but also develop good handwriting both in Odia and English. The rising and setting sun defusing crimson colour in the sky stirred the imagination of the child Prafulla Mohanti who could find the vermilion spot on the forehead of his mother similarly related to them. The vermilion spot on the forehead of his mother was similar to him to the setting and rising sun. This

scenario-stirred him to imitate the same in the mud walls with his clay chalks. He went on drawing different pictures on the walls of his house that he came across in his village. The bathing women in the river, worshipping of the village deities, returning of birds to their nests in the evening, the home-ward movement of cattle at dusk etc. could be drawn excellently and lively during his childhood on the mud walls of his house. Such activities gave enough indications that child Prafulla will be a famous painter in future.

Time was waiting for him in Bombay for his growth as an artist and to blossom into a legend as a writer in London. When he reached London everything to him was new and awkward. He has narrated those details in his "Through Brown Eyes". In Bombay, he for the first time, was separated from his village and could realize the depth of his love for it (village). Though he was living far from his village, mentally he was in it and he went on painting the walls of his hostel room in the rice paste that was painted on the occasion of the festive seasons in the village. He reminisced every occasion and each person of his village and painted many pictures relating to it (village) which he exhibited in London.

He was fortunate to get scholarship for higher studies in Leads in London. He sailed to London with much speculation and when he reached there, he found everything strange and opposite to India. It was very difficult to adapt though he was staying with Tom who was his bosom friend in Bombay. The manners, dress, food, relationship and everything were different. When Tom's mother greeted him saying "Good evening", he wondered and thought how could it be evening when the sun was still in the sky to set? Food was served to him with spoon but the dish and its utensils were strangers to him. He thought how to take food before starting eating. He could not sleep comfortably due to the softness of the bed and started meditating. Unknown himself he fell fast asleep only to wake up to the chirp of bird at dawn.

London was totally a new land for him. He came here for higher studies but his mind was wandering in his village, though his body was in London. He could not forget a minor incident of his native place and could not adapt himself to the culture and circumstances of the London life. In the cool night, he went on reminiscing his lost childhood and passing of late nights listening to beautiful stories from his grand mother and mother. Now, he is realising the significance of the stories that have been verbally transmitted from one generation to another. He writes all the stories he had heard from his grandmother and mother in his famous "Village Tales". After that the world knows how Indian women are the best story tellers though they were illiterate. The didactic stories told by the Indian women to their children and grand children while lulling them to sleep in night reveals the artistic talent of the village illiterate women.

Before going to England, he heard many things about the land which attracted him. But when he reached there, he found the land barren in personal relationship. He seemed to lose his entity in such a vast metropolitan city. Finding river Thames extremely polluted, he longed for the river Birupa which is a meeting place for the village people. In parks, grown up boys and girls sat close by close and were seen kissing and hugging each other. In Indian village or in town boys and girls are rarely seen talking each other which is strictly forbidden. Sound pollution, hello hai relationship, artificial life and manners, secondary relationship among the neighbours made him to escape to his own village from the fast life of London.

He immortalized this love for his village, Nanpur through painting and writing, may be to escape from the hedonistic London and to tread in the world of his village. He started **My Village, My Life**, simply narrating each incident, events, persons, occasions and village culture in which he was closely related. The village characters and

their personal accounts are so pathetic and disturbing that they could be only realized. The writer mixed and interviewed his villagers and narrated their levels of pathos and pain which have been filmed by BBC. Most important things of my village my life is the description of the village crafts and their sun-setting movements due to the development of industrial goods which are flooding the nearby markers of Nanpur as a result the village craftsmen – potter, carpenter, Ironsmith, weaver, oil man, goldsmith are gradually losing their jobs and importance in the village. Agriculture often falls in the mouth of flood and famine driving innocent people into penury.

Due to development of industries and town, the village life undergoes a radical change. Those who stay in town and come back to the village temporarily excited the people to follow them. The geography of the village changes due to developmental activities sponsored by government. Road, communication, electricity, pucca houses, piped water, tube-well have changed the village which Prafulla Mohanti narrates in detail in **Changing Village, Changing Life**. Nanpur is being changed geographically as the National Highway No.-5 passes through it dividing the village into two small hamlets. Small town Balichandrapur near the village has grown up into a being town bringing all the consuming facilities replacing the house into consuming units instead of producing ones. The rising industrial and urban model of life has brought about a change in the level of thought of the village people.

The impact of western culture was found only in the big town in past, but now the village people are bring westernized in their way of life. Joint families have been reduced to nucleus family, the natural village man has been replaced into an artificial man in manners and thought. The spiritual values are gradually being eroded by the thought of materialism. Emotional attachment is being replaced by rationalized relationship.

When Prafulla Mohanti went to London the village sanctity was there in Nanpur. He wants the same to be maintained and it should be continued for a natural living in the lap of nature. He comes every year to Nanpur in winter and stays in his village for two months. He is shocked to find that his loving village is gradually being westernized losing its natural village flavour under the surge of an alien culture for which he comes from London every year being suffocated in its atmosphere.

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Manoranjan Behura, Lecturer in English, Mahanga Puspagiri College, Erakana, Cuttack.

Epigraphic Evidences of Narasingha Avatara of Jayadeva's Geeta Govinda

Bharati Pal

The illustration of **Dasavatara Tattwa** in **Geeta Govinda** by Poet Shree Jayadeva is an epoch-making creation. The ten incarnation of **Lord Vishnu** has world wide acclamations.

Our **Oddisi** dance and music is enriched in this theme of **Dasa Avatara**. Among this ten incarnation **Narasingha Avatara** is a significant contribution of Kabi Shri Jayadeva. The description of **Narasingha** incarnation is found widely starting from stone, bronze, inscriptions, **Pattachitra** and also in palmleaf painting.

The **Narasingha Avatara** or the Man-lion form of *Vishnu*, in which *Hari* destroyed the infidel king *Hiranyakasipu*, who threatened his own son *Prahalada* with death because of his devotion to *Hari*, *Hiranyakasipu* had been given a boon of invulnerability by day or night by god, man or beast, inside or outside his palace, and to overcome it the god appears at twilight as a man-

lion form (*Narasingha Avatara*) inside a pillar and reaches out to destroy the king. The literary and epigraphic sources throw considerable light on this *Narasingha Avatara of Vishnu*.



The earliest epigraphic evidence on *Narasingha Avatara* is found from the Sripura Stone Inscription¹ of Mahasivagupta Balarjuna of Panduvamsis of 8th century A.D. The inscription begins with an invocation to *Purusottama*. Then the next three verses are elevated to the praise of *Narasingha Avatara* of Vishnu. The inscription describes that “Narasingha protect you, who looking with eagerness at his own nails, for the enemy *Hiranyakasipu* who had not been secured for being torn with these (claws) happened to see him hiding through

fear in the cavern-like cavity in the interior of the deep hollow of those (nails) with a laugh (at his foolishness in taking shelter in the place where he could easily crushed out) joy at finding him out he

spilt the demon at once with the point of the other claw and threw him away with wrath like dirt that had collected there.

The Gaya Inscription² which belongs to about the 7th decade of 9th century A.D. begins with an invocation to *Purushottama* and then immediately proceeds to describe and praise him “who conquers as *Jagatinatha* who appears as *Narasingha*, spreading his mane who has destructed by his nails the kings of the demon, that glorious *Lokai Kanatha*, *Jagannatha* and *Lokai Kanatha* are general epithet, which may be used for any god. However the fact remains that this inscription constitutes a close connection between *Narasingha* and *Purushottama Jagannatha*.

An indentity between the names *Purushottama* and *Narasingha* may have been intended by an inscription in *Khajuraho*³ dated 953 A.D., who coins a new word *Purushasimha*, here *Vasudeva* is addressed as the who incarnates in the form of boar and *Purushasimha*, *Purusha* may of course be used here in the form of man and *Simha* is lion or literary means man-lion incarnation.

The Harsolm copper plate⁴ grants of the *Paramara* king *Siyuka* open with in invocation of god *Vishnu* in his *Narasingha* incarnation.

The *Ajmer* stone inscription of the king *Vigraharaja* of the *Chauhan* dynasty⁵ refer the ten incarnation or *Dasa Avatara* like (1) *Kurma*, (2) *Mina*, (3) *Varaha*, (4) *Nrusingha*, (5) *Vamana*, (6) *Jamadagnya (Parasurama)*, (7) *Dasayanta Krit or (Dasarathi- Rama)*, (8) *Krushna*, (9) *Buddha* and (10) *Kalki*. It also states that how Lord *Vishnu* in his *Narasingha Avatara* killed the demon king *Hiranyakasipu*.

The *Chatesvara Temple* inscription of *Anangabhima* compares *Chodagangadeva* with

the *Narasingha incarnation* of the god *Vishnu*.

The *Yewar stones*⁶ inscription written in old *Kararese* language refers how the God *Vishnu* in his *Narasingha Avatara* torn the chest of the demon king *Hiranyakasipu*.

The *Narasingha* stone inscription⁷ of king *Vijala Deva* engraved on a black stone has been attached on the western wall of the *Jagamohana* of the temple of *Nrusimhanath*. The epigraph begins with an invocation to god *Narasimha* then it states that *Vijalacleva*, son of *Vatsa Rajadeva* having his residence in the town of *Patna* built this temple of *Virala Nirasimhanatha Svami*, on the *Gandhamardana* hill for being blessed with a son through propitiation of the God. He also presented a necklace of precious stones along with 100 cows to the God.

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Bharati Pal, Epigraphist, Assistant Curator, Odisha State Museum, Bhubaneswar.

Subaltern Consciousness in Odia Poetry : An Approach

Aswini Kumar Mishra

At present many places in outlying Odisha dubbed beneath the pressure of a war like situation between ultras left and the security forces. The operational strategy of the former appears like gaining strength posing a formidable challenge to the state machinery. Is it a law and order problem alone? Unless the Government takes a serious view of this social catastrophe, further damages to the state can't be overruled.

Socio-economic disparity leading to unemployment, poverty, malnutrition and such other indicators of a falling society come to occupy our mindset whenever we come forward to tackle a problem of this kind. The idea of emancipation of Dalits is an off shoot of this burning issue. In a global sphere, problems covering international issues may not generate that much heat equalising this. Both Government as well as social thinkers has to think aloud to find out a solution or else it will cost further human lives and properties thus forcing many of us to cry in wilderness.

When we closely watch the ebb and flow of an Indian society, several scenes occupy our mind. Let us hear such kind of a real story sketched by P. Sainath in his book 'Everybody Loves a Good Drought'

“Almost all the labourers are migrants from the Kalahandi-Nuapada and Bolangir areas of Orissa. They are trying to escape hunger at home – by slaving at brick kilns in Andhra Pradesh. Rana Nahak is very pleased, though to learn that I visited his native Tarbod village in Nuapada just days earlier. Were all in the village well when you went there?”

“Mean while, the old man moves towards the stocking area. Each brick he carries weighs about two and a half kilos and he carries twenty of them. In the course of the day, he could make forty five trips between pit and yard a distance of 25 to 50 metres depending on which end of the stocking area he is headed for. And he would be lugging along 45 k.g. on every trip. Each carrier does this with a half-running goose-steps of a gait. They maintain this sort of rhythm to avoid dropping the bricks and to be able to do the required number of trips. When the old man with or without the aid of his family members has lifted nearly two tonnes of bricks in this manner, they earn around nine rupees.”¹

Although the above scene is in retrospect way back to the year 1996, nothing much has changed so far except a smaller increase in the value of human labour.

So is it not the need of the hour for the poets to sketch the stress and strain of this toiling class, who has been deprived of minimum necessities in life. The burgeoning middle class to which majority of the Odia poets belong, as yet think it prudent not to portray a subject matter of this kind presuming it unattractive. In stead, they drip with their creativity picking subjects at random which hardly have relevance for many. "Instead of fabricated situations and imaginary problems, the life around us should be portrayed realistically". So time would be out of gear, if a poet starts booking plot in the moon. It is high time to think of life in real terms.

A book entitled "Talisman" is translated from Tamil into English written by Thrumaa Valavan and the translator is Meena Kandasamy. Some excerpts

"For the sole reason of their being people of the Cheri (in Tamil, a Dalit ghetto), Dalits have excrement and urine forced into their mouths, such cruelties take place in broad daylight without the least bit of reserve. Recently, in Madurai district, a woman poured excrement mixed in water on the face of Muthumari, a Dalit woman of the Keela Urappanur village, in front of several others. The woman who did this was an 'Upper' caste woman! How can a person be a writer, if she/he doesn't surge with emotions even after she/he sees and hears about such atrocities?"²

Of course, it is true that the literary world rarely bothers an incident of this kind. The fancy of middle class stands like a filter to avoid such scenes in any creative form, may be story or poetry. 'Such historical records have been destroyed only because the history of the oppressed people is continuously blacked out.'

Subaltern consciousness in Odia poetry is more akin to Dalitism and its depiction. The

framework initiated by Mahatma Jyotiba Phule and Bhimarao (Babasaheb) Ambedkar, although took its root in Maharashtra, it left indelible prints in the minds of several intellectuals, poets and writers belonging to different languages and literatures including Odia. However, some scholars lay their opinion such as "It wants to enable the Dalits and others to visualise the intellectual journey from the immediate to the abstract from the familiar to the universal from the empirical to the theoretical."³ Subaltern consciousness is more or less similar to that of portrayal of Dalitism in literature.

Romila Thapar, the Historian "traces the roots of this category in Pali literature in which Dalit means "the oppressed". Sunita Reddy Bharati goes a little further. She says "Today, the subaltern communities that have been discriminated against for centuries identify themselves as Dalits. They find a new identity by coming together with the perspective 'Dalit is dignified' thereby rejecting the sub-human status imposed on them by the Hindu social order."

Subaltern consciousness can also have new bearing against an established tradition of cult hood preaching several abstract theories. Gangadhar Pantwane's letter to Zelliott in 2001 may add further thought to this. He says "To me, Dalit is not the caste. He is a man exploited by the social and economic traditions of this country. He doesn't believe in God, rebirth, soul, holy books, teaching separatism, fate and heaven because they have made him a slave"⁴. In Odia poetry Sachi Routray, Rabi Singh, Brajanath Rath, Hussain Rabigandhi, Sadashiv Das, Prasanna Patsani and many others have spelt out this theory in a wider form. For instance, they are commonly accessible for the general readers.

Where is the Almighty?
the sky and the

gust of wind
reverberate in my ear
no.....not the least.

Where is the Almighty?

Sachi Routray

Tr. A. K. Mishra.

Sachi Routray, the veteran of Oriya poets negates the existence of God in unmistakable terms. Similar is with Rabi Singh, another connoisseur in the line. Surendra Mohanty, the Novelist once said, "In poverty and humiliation persons like you and I shall go down to a stage of roughness but for a poet, it makes him steel tempered." He aimed at Rabi Singh, the rebel poet championing the cause of Dalits. His rhythmic urge explores matching creative impulse to fuse with the cause of the oppressed. The God, lone justification of worship is now besmirched with the blood of a killing. It is not understood, if by saying this, he has acknowledged the existence of a super power or something, the other way round.

Religion

can't be the cult of a coward
or the meanness of communalism
man, wherever
belongs to the same sect
eh! Why don't you appreciate
this smallest truth.

"An appeal"

Rabi Singh

Tr. A. K. Mishra

Rabi Singh's poems are models of simplicity, although at times accused of clogged thoughts. While evaluating Odia poetry, it is proved that emancipation of Dalit is very often an overlooked chapter. Our poets deal mainly with soft-focus theme, so that there is no scope for

bitterness with any one. Something like crying for a flower when the whole garden is engulfed in fire. One has to take care of the society, when the society takes care of oneself. It is a set pattern of natural law and Odia poets subscribing to the idea of Dalitism uphold a common consciousness on this. Hussain Rabigandhi cries "The kingdom of appetite expands to the horizon, before which the vast empire of Alexander looks smaller. Prasanna Patsani's poems define his connection with ground reality a cumulative mundane substance, defying any experiment in the name and style of modernism. What kind of myopic a king could be!

The king could come across
no tear-drops
on the blade of grass,
leaves of the tree
turns yellow
not even a single bird is seen anywhere
the eastern sky
fades away
into the thick mist
the king yelled
with a smile
dawn of a golden age
breaks against my land
to fill years of void.

"The King" ⁵

Tr. A. K. Mishra

Here, the poetic tone is anti-feudal, laughing fun at the throne while taking sides with the cause of the oppressed. Raghunath Das poem leads more to its persuasive theory of depicting the severity of human trade. He emphatically takes the cause of the oppressed, say downtrodden. Historically, in a feudal hierarchy, subjugation of labour force at the lower strata has been rampant Excerpts:

Eh king ! Listen
 there is deafening sound from
 thunder, the raw human flesh
 was put to sale
 for a profitable gain
 but now, one has to figure out
 in details, both principal and interest
 slaves are not we
 in no way life is futile
 no.....not at all.

“Gana Pati”⁶

Raghunath Das
 Tr. A. K. Mishra

Manmohan Mishra lent out a trend espousing the cause of workers and peasants. During 50s emergence of labour strike became a common phenomenon in several industrial establishments. Mishra’s poems, with lyrical grandeur proved their mettle for many and the labour class found the same as their ways of emancipating them from social oppression: Like Pablo Neruda, the Chilean poet, commented by another poet Garcia Lorca, Mishra is ‘closer to blood than to ink’.

The more is the rise of sin
 anguish and rule of despot
 urging on with the whip of
 exploitation
 the more would be the mood
 for a son of the soil
 to get awake
 in tearing the poison out,
 for letting the nectar in.

Manmohan Mishra
 Tr. A. K. Mishra

Patterns of social deal, as carved out by higher castes, were followed dogmatically by lower castes because of a notion to acquire

greater prestige by the latter. In Maharashtra, Mahatma Jyotiba Phule and others voiced against this blind following. Resultantly, women became arbiter of their own destiny. The freedom of choice to decide upon one’s own marriage stood solidly against the system of child marriage. In marriage, slowly self-choice became the deciding factor in stead of the material attainments of parents like property, social status etc. The evils of dowry got opposed in several platforms by none other than women folk themselves. The weaker voices of women find mighty echo in the poems of Giribala Mohanty, Kanakalata Singh and others.

Responsibility of Odia poets gradually increases to devote their creativity for the cause of Dalits. The committed group doesn’t agree to the idea of experiments in poetry through imagism, impressionism, existentialism, surrealism and such other ‘isms’ found in the writings very often. Dalit aestheticism doesn’t agree to the concept of beauty in ‘sunrise’ or ‘moonlit night’. It doesn’t praise a ‘rose’ or ‘jasmine’ as they have nothing to do with taming the bellies of hungry millions. Their basic endeavour is to highlight the concern of downtrodden more in the form of sharpening their consciousness against the rottenness of the society. It is not the fact that a Dalit writer does not love to see the dancing of butterflies in the mid-air or the twinkling of stars in the mid horizon but they count such scenes as back benchers in the teeth of a fluid class based vision. In a succession of toiling moments, when we see farmers sticking to their ploughs in country side, rarely any one looks at the vast sky to derive aesthetic solace out of it. Let us take a case study from P. Sainath’s ‘Everybody Loves a Good Drought’.

It was in July 1985 that Phanas Punji, in her early thirties, shot to notoriety. She had, so the story went ‘sold’ her fourteen-year-old sister-

in-law, Banita Punji, to the nearby blind Bidya Podh. He paid Rs. 40.00 to buy Banita and use her as a 'domestic servant'. When the society sends shock waves to mass media through a news of this kind, will not the same society expect a much better sense and sensibility from the pen of its poets. This reiterates an earlier saying of the poet Shelley "that poets are the unacknowledged legislators of mankind." Stephen Spender, the British poet puts it in other way: "Yet I would not care to dispute the truth of the observation of someone who said that a modern poet, launching forth his slim volume of verse today, is like a person dropping a feather over the edge of the Grand Canyon and then waiting for the echo." ⁷ Dalit poetry or poetry based on Dalitism can not borrow anything from an observation of this kind. It is altogether a parallel set up to communicate its effectiveness like an incandescent spirit. Spender says 'The contradiction between' 'personal issues' and 'newspaper issues' disappears when one reflects that no newspaper issue is a subject for art unless it is felt by the artist as one affecting him personally." But what would happen when even newspaper doesn't take care of highlighting events happening at the ground level ?

Ashutosh Parida, the poet, satirises a slavish tongue and the destructive phases of one's identity. The broken status of a Dalit is well pronounced :

Let you
fulfil the first condition
of tempted slavery,
offer up the tongue
in your own hand
cherishing a free will,
turn into a dumb
to testify a full-proof
loyalty, well

voice of protest
doesn't sound from
any where

"Sacrificing the tongue"

Ashutosh Parida

Tr. A. K. Mishra

'Human Rights Watch' in their compilation entitled "Broken People" (2001) have conducted systematic investigations into the affairs of Dalits in India. On Dalits, there have been critical comments in the book such as "They may not use the same wells, visit the same temples, drink from the same cups in tea stalls or lay claim to land that is legally theirs. The caste system is an economic order. It prevents some one from owning land or receiving an education. It is a vicious cycle and an exploitative economic arrangement. Land owning patterns and being a high-caste member are coterminous. (R. Balakrishnan, Chairman, Tamil Nadu Commission for Scheduled Castes and Scheduled Tribes). ⁸

Appropriate legal step in safeguarding constitutional guarantees in the form of freedom and justice are to be ensured through state machinery. "Untouchability" is prevented vide article 17 of the Constitution of India. Further. Scheduled Castes and Scheduled Tribes (prevention of atrocities) Act, 1989 is there to uphold dignity of these communities and govt. in the helm of affairs is sufficiently armed to ensure protective measures. At both state and district level, state and district level vigilance and monitoring committees function as envisaged by Scheduled Castes and Scheduled Tribes (prevention of Atrocities) Rules, 1995 and the Act both. Unless atrocities on these communities are redressed effectively and implementation of both Act and Rules are enforced strictly, eradication

of caste violence and discrimination will still remain an unsolved proposition. Article covering sec-14 of Indian Constitution spells out clearly that the state shall not deny to any person equally before the law or the equal protection of the laws within the territory of India. Similarly article 15 expresses prohibition of discrimination on grounds of religion, race, caste, sex or place of birth or any of them.

Like Hindi Dalit autobiographies as revealed from the text from *Tiraskrit* by Surajpal Chauhan “The Thakur’s ground was very big. And my back was breaking to clean such a big area. That day, I realized how much pain my mother must feel when she cleans such a large area and picks up the dung of the cows and buffalo.” Although these are in prose lines, this has safely been experimented in Odia poetry by poet Basudev Sunani in his poetry collection “Asprusya” (Untouchable) :

See ! He houses
in the outskirts of the village
bathes separately
in the pond while at walk
maintains distance from others.
We have built up
road to our dwelling places
without elevating the verandah
and making the same
like a cow-shed
so that people could identify
from a distance, that
is the front yard
of the untouchable.

“Go to the outskirts of the village”

Basudev Sunani
Tr. A. K. Mishra

‘Dalit Panthers’, set up since 1972,
pioneers the cause of Dalit in Marathi literature

with Arjun Dangle, J. V. Power, Namdeo Dhasal and many other poets as its front runners. They are writer-activists too. ‘Poisoned Bread’, ‘No Entry for the Sun’, ‘Homeless in My Land’ and many such anthologies have been edited by Arjun Dangle. He writes: “Silenced for centuries by caste prejudice and social oppression, the Dalits of Maharashtra (formerly called ‘Untouchables’) have only in the last forty years found a powerful voice in Marathi literature.” In “An Ultimatum”, poet Yashwant Manohar expresses “I fill a foreigner among the people, bearing the burden of such a bastard life”⁹

Sadashiv Dash welcomes the advent of a new culture with an eye on every working force to get due share of his labour. The changes might be in the form of turbulence transgressing its erstwhile morbidity.

Who are those waves
of the Ganges,
the fertile soil
the bird of smiling grief
like fragrance from flowers
and chorus of colourful
approaching days
who knows him
who has stirred up
the violent storm
in the calm water.

‘Aspiring freedom’
Sadashiv Dash
Tr. A. K. Mishra

Bharat Majhi, the poet abhors all beliefs relating to image worship. Through Poetry, he determines fresh values denying metaphysical equations with divine power:

Past night
I have sold away

the necklace, *Kaustubha*
of the God, the earring
of Ma Laxmi
and in exchange
consumed drinks
in the rural *haat* of Habaspur.

‘Conspirator’
Bharat Majhi
Tr. A. K. Mishra

Ranjit Guha in his book “Subaltern Studies (V)” states “Historians should not in my view rank forms of consciousness on a scale (which is inevitably ethnocentric), but rather see how consciousness relates to specific historical conditions and ways of life in different circumstances.”¹⁰ At times, some of the Dalits form an opinion that it is due to their sheer fate, they are pushed to this corner of their life. One may judge upon how rationalistic or logical their opinion on life is. Unless they accept an inevitable cruelty of a living force through such an idea, life may become too severe for them to leave through.

The poets express their concern for the downtrodden and in their deeper quest for a meaningful life acts like panacea for a morbid society. To them the values of the past seem like cheating which cannot shine any more! Poetry may be the matchstick to dispel the gloom that encircles them like a luckless circle. It may communicate a sacred lovely tune, as if from a golden flute. May be a sweet fragrance surviving the onslaught of air pollution. Their revolt is no

meaningless. It is certainly for a cause and the cause has to be dissected more and more.

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Aswini Kumar Mishra, Qrs. No.VA-10/3, Unit-2, Bhubaneswar.

Unemployment Magnitude and Left Wing Extremism

Santosh Kumar Pradhan

We stand mere spectators as the list of indigenous terror groups operating in India has swelled to 27, making India home to the world's largest number of domestic terrorist organisations. It seems that the Maoists are interested in enlarging their area of influence outside the jungles of the 'Red Corridor' that runs from the Nepal border down to Andhra Pradesh. They have been setting up urban bases with the aim to penetrate and influence policy makers, judiciary, media, civil liberty, human rights, cultural, Dalit, women and youth organisations. The Maoist leaders are motivated largely by their desire to seek political power in disguise of fighting for genuine grievances arising from the political, economic and social hardships of the suppressed tribals.

It is India's long neglect to develop the tribal areas which has created large pockets of alienation against the government and these pockets have become the spawning ground of Maoist terrorism. The governments concerned have to take note of the genuine grievances of the tribals and deal with them in a sympathetic manner. There has to be a system for a prompt enquiry into all allegations of excess and it is here that activists like me can contribute to reach the base realities and unveil the truth. Extremism cannot be effectively countered without modernising and strengthening our rural policing and the rural

presence of the intelligence agencies. Not only the affected areas but also the tribal areas and coastal belts, which have not yet been affected by the Maoist virus, have to be developed on a crash basis in order to prevent the spread of the virus to them. There has to be an equal focus on several entities like education, employment, immediate settlement of disputes, environment protection and even providing security to the suppressed. The failure to develop the road infrastructure in the rural areas has facilitated the spread of Maoist terrorism. Hence that must be strengthened.

With "Human Development" being the focus on the radar of the world development community, there is a greater emphasis on the performance and progress of the social sector, the scope of which has expanded far beyond education and health in Odisha. There are bunch of socio-economic problems i.e. unemployment, poverty, land dispute, displacement, distress migration, improper communication, food insecurity etc. which have come into notice in the areas affected by Left Wing Extremism (LWE). Considering this both the Center and State Govt. has taken lot of steps to overcome the situation but still it has not reached at the target point due to several factors like unsystematic addressing the needs of the youth and people as well, loss of

livelihoods, failure to address land entitlements etc. However, unemployment is one of the major problems in the affected areas because teen age youths are inclined towards ideology of LWE whenever they fail to earn at least for their day to day maintenance. Later on; this leads to several problems like highly frustration on govt. mechanism, strengthen emotional attachment with extremely poor valunerable groups and so on.

Unemployment is becoming a serious problem in India, though accurate estimate is difficult to obtain. About 7 million people are to labour force every year and the number is also increasing at faster rate. But on the contrary the economy growth is not creating enough jobs. Of course India is such a large country that national averages can be quite misleading. In fact each state in India has a great population than most developing countries. In the development arena population and human development should go hand in hand. Unemployment is the problem of problems and it has made our youths Naxalites. Educated youths are deprived of all deserving comforts and their growing discontentment has given scope for the speedy growth of Naxalism. It is the basic problem which has given birth to a number of disconnected problems, such as, poverty, social disorder, insecurity, maintenance of law and order etc. As a matter of fact, it is the prime duty of the Planning Commission and the Government to provide suitable jobs to all those who are unemployed. Dantewala Committee (1969) appointed by Planning Commission subjected a new approach to the estimation of unemployment in India. The committee stated in its report, that in an economy like India there is very little open or chronic unemployment but there would be considerable unemployment or underemployment particularly in rural areas. As per the Govt. norm the unemployment would

estimate that if a person working 8 hours a day for 273 days of the year is regarded as employed on a standard person year basis. On the basis of recommendation of the Dantewala Committee NSSO in its 27th round gave three estimates of unemployment such as usual principal status employment, weekly status unemployment and current daily status unemployment. As per the Task Force report unemployment rate in India in 1999-2000 was 2.2% (UPSS) concept; while according to special group report given in May 2002 it was 7.32% (CDS Concept). The unemployment situation in Kerala, Tamil Nadu, and West Bengal was very grave, both in 1993-94 and 1999-2000. Later on it clearly shows in 2011 Economic Survey that in Madhya Pradesh, Chhatisgarh, Odisha and Jharkhanda status of unemployment has been increasing at faster rate in comparison to other states. In present scenario these areas are basically covered by Left Wing Extremism.

The number of unemployment in India increased from 2.01 crore in 1993-94 to 2.66 crore in 1999-2000. The labour force in 1999-2000 was about 363.33 million (36.33 crore) which has gone up significantly during 10th plan period. As noted in economic survey of previous years based on NSSO data, employment on Current Daily Status (CDS) basing during 1999-2000 to 2004-05 had accelerated significantly as compared to the growth witnessed during 1993-94 to 1999-2000. During this period about 47 million work opportunities were created compared to only 24 million in the period between 1993-94 to 1999-2000. Employment growth accelerated from 1.25 percent per annum to 2.62 percent per annum. However the labour force grew at faster rate of 2.84 per cent than the work force, unemployment force also rose. The incidence on unemployment on CDS basis

increased from 7.31 in 1999-2000 to 8.28 per cent in 2004-05. Employment growth in the organised sector, public and private combined has declined during the period 1994-2007. This has primarily happened due to the decline of unemployment in the public organised sector. Employment in the establishments covered by the employment market information system of Ministry of Labour grew at 1.2 percent per annum during 1983-94 but declined to -0.03 percent per annum during 1994-2007. However the later decline was mainly due to a decrease in the public sector establishments from 1.53 percent in the earlier period to -0.57 percent in the later period, whereas the private sector showed acceleration in the pace of growth in employment from 0.44 percent to 1.30 percent per annum.

It is clearly understood that in Odisha the projection of magnitude of unemployment at the end of the year 2011 will be 13.93% (*source: Economic survey 2009-10*) which is one of the important factors behind the growth of LWE in Odisha. In spite of that the number of HIV affected youth is increasing at faster rate; which is the major hindrance for the economic growth of localities and country also. Existence of poverty can not be attributed to a single cause—be it landlessness, unemployment, education, health, caste or religion. There can be only a broad identification of causes. Land and asset ownership, education and occupational patterns, health and physical well-being along with others can be considered as influencing the level of poverty and regional disparities. In fact, Education has always been a determinant of one's income and upward mobility. Quality of schooling and years of college education help raise productivity and entitle students to their jobs and earnings. Provision of education right from the primary stage assumes significance. This is where the deficit

starts in the under-developed regions of the State. With a very poor infrastructure and absence of the requisite number of teachers, students in the backward districts/regions have frustrating experience in the schools. Most of the students, as they come from socio-economically disadvantaged communities like the Scheduled Castes and Scheduled Tribes are scared of the teachers (fear of corporal punishment) and do not find anything interesting to hold them onto the schools and gradually they start withdrawing from the schools and start looking for jobs in the job market which can offer them only low paid ordinary jobs. However; displacement has certain visible costs and can be given a monetary dimension. Its invisible costs like family crisis, social dislocations, emotional crisis and disturbances, loss of community attachments and local culture and the threat perceptions can be imagined but can not be calculated. Making investments in steel may be easier than building schools and equipping them with the right kind of teachers. It is still more difficult to create a sustainable source of income and livelihood for the affected people. Plants can be set up but the wasted Common Property Resources (CPRs) cannot be created. Once displaced, people may find alternative ways of earning a living but will not forget the trauma of separation from their ancestral land.

In spite of that there are also less opportunities for the unskilled and skilled agriculture based workers in LWE affected areas. The LWE are also trying to spread their red corridor across the State through recruiting unemployed youth from coastal areas. In present scenario it is expected that LWE are also equally powerful to fight against the Government. So it would be better option to youth problem and encourage them towards mainstream. In this

regard the PM's fellowship scheme is a great opportunity for young bloods to prove worth. Hopefully it clearly indicates that one need not be in the armed forces to protect the nation. In a nation every citizen is a soldier and they have to protect the nation from the internal disturbances. There are some of the suggestions mentioned below.

- Sustainable job opportunity for the youth after completion of higher secondary or fail at that level.
- Ensure sustainable vocational training for both boys and girls.
- Intervention of life skill based education
- Extensive support of bureaucratic
- Addressing governance needs
- Transparency and accountability at each level.
- Entitlement of forest and land rights
- Mutual understanding between LWE and govt. functionaries.
- Open house declaration of all decisions taken at the top level for affected areas and LWE's development.
- Development of all plans through equal participation with affected people.
- Integrated with CSOs and other stakeholders.
- Promote skilled labour intensive projects considering their potential.
- Empowering local self governance system through youth.
- Sensitization of gender issues
- Minimize the police action and raise friendship hands towards development.

In favour of social change we should create a more egalitarian society where people will leave with dignity and get justice at all levels without any discrimination. This usually involves a concern for those in society who are disadvantaged relatively to others and an assumption that there are unjustified inequalities that should be reduced or abolished. Our noble accomplishments and immediate action can suppress the rising extremism and it shall be our extreme honour to be a part of this mission.

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Faith in the Matrix of Doubt: Comparing Kantakavi Laxmikant's Poem "Sabuthiru Banchita Kari" and John Milton's "On His Blindness"

Dr. Bibhudutt Dash

This paper compares the Odia poet Kantakavi Laxmikant Mahapatra's poem "Sabuthiru Banchita Kari" (depriving me of everything) and John Milton's sonnet "On His Blindness" in order to highlight how the notes of apparent profanity and doubt in the poems conceal the poets' deep-rooted spiritual convictions, and faith in God. Both poems are very moving, and pull at our heartstrings by expressing the anguish of two tormented souls contesting to find meaning in the divine order. The similarity in the poems further relates to, insofar as the poems voice the poets' grief, similar physical deprivations which both underwent in their lives: Laxmikant became a leper, and Milton went blind. The poems, in question, echo their poignant desperation and helplessness in the face of skepticism and debilitating infirmities.

Laxmikant's poem is addressed to God—in particular, to Lord Jagannath—since the word "jasabana," used in the first line of the poem, makes instant reference to the 'patitapaban bana' of Lord Jagannath. The holy 'bana' (flag) flutters in the Neelachakra for the deliverance of the fallen; hence the name 'patitapaban.' But the poet sees no deliverance for him. The poem, thus, starts with a question to God, and the tone is extremely moving and pathetic:

Sabuthiru banchita kari keun jasa bana udaiba he?
Jaha deithila sabu ta nelani
Au ebe kisa chhadaiba he (1-3)

(Depriving me of all, what flag of fame shall you fly,
O Lord? When you have snatched away everything
you gave, What else is there to take!).

Plausibly, it seems that the poet accuses God for the injustice he has suffered at His hands because he is impoverished by Him who had once prospered him. To the poet, it is certainly contrapuntal to God's mercifulness. However, the reader faces a paradox as to what the poet really wants to say: whether God has not given him anything, or has taken away everything from him. But it is clear that the poet has got nothing now, and for this, as he feels, only He is responsible. Thus, the reader takes no time to discern the resentment in the poet; but not for nothing this resentment has set in. The poet's discontent gathers more force in the succeeding lines with the use of such words like "asa" (hope) and "bharasa" (faith). The juxtaposition of these words underscores his argument that *only* they run to you, who expect from you; and now that I have lost faith in you, and want nothing either, I am free from your grace, or fear:

Sansare je karai asa, dhaen sina se tumha pasa.
Sakala bharasa jara tutilani,
Kisa boli taku daraiba he? (4-6)

(Those who covet, run to you.
How can you frighten me
When I expect nothing from you?).

It is perceptible that the expression is more sentimental than profane since the argument well-nigh displays acidity, but it has no bitterness of blasphemy. It is simply an inquiry to God as to why He is cross with him, the reason why he suffers the miseries and vicissitudes in life. In any case, the manifestation of this disbelief, albeit slight, weakens the poet's wish for exculpation. Since the poet is dismayed to find himself being continually tantalized by any prospects of gain that might come from God, he has, by this time, guarded him against being anymore wheedled by Him. The words: "thaki thaki" (frustrating and frustrating), "chatarā" (trick), and "panchichha" (planned), used for God, seem to border on blasphemy, but the sweetness in the accusation makes the situation even more emotional. The murmur of discontent, in reality, serves to solidify his faith in God.

But the poet is again ridden with an apprehension that whether God plans to leave him in the lurch, which is why he has ceased from all work, or hope, and as a result, has practically nothing to do with God:

Tumbha phanda edibi boli sabu dhanda delini theli
Chari daudi je kati sarilani
Keun phande taku jadaiba he (10-12)

(I have ceased from all, just to be free from you.
He who has no dreams or hopes,
How can you lure him?).

In the last lines of the poem, we see an interesting but emotional situation: God is seen to be enticing the poet to come to Him, and the poet is skeptical of it. He has a feeling of distrust toward this divine invitation. The poet feels, now that he has understood what is what, it is safer to protect

oneself from further dangers. How very interesting! How very emotional!—the quintessential human-divine relationship. The lines highlight the inextricable relationship between God and man, or the devotee: the former is forever merciful, and the latter, forever doubting. The lines are, indeed, very moving:

Hata thari lobha dekhai daka nata dekhiba paen
Sihan karuchha ahuri thare ki
Naka ghasi kana modaiba he (13-15)

(I know why you call; I know your pleasantries.
Do you plot to cheat me again?).

In Laxmikant's poem, the speaker is never cynical, nor does he seem to relapse into melancholy; rather in a pleasant vein he engages himself with God in a lugubrious, sentimental altercation. If at all the poem typifies religious doubt, as we see, for example, in Alfred Tennyson's *In Memoriam* (1850), the doubt is not exactly profane. It is more in the nature of an inquiry into the nature of divine operations.

Milton's poem is similar to Laxmikant's in many respects; the most salient being doubt maturing as faith. Both poems are painted almost on a similar canvas: they are generated by the poets' personal grief; both poets are fraught with disbelief; both inquire into the mystery of God; and both, finally, commend their souls to God, in an attitude of placid resignation. Milton's horror at the fact of his blindness, coupled with a foregone frustration in apprehending a failure to execute his mission of life, is presented in the poem in a heart-touching way, highlighting a similar desperation in Laxmikant's poem. Whereas the cause of Milton's sadness is easy to spot, in Laxmikant's, the melancholy does not pinpoint any particular cause.

The first stanza of "On His Blindness" presents Milton's helplessness in a chiaroscuro of "light" and "dark":

When I consider how my light is spent
 Ere half my days in this dark world and wide,
 And that one talent which is death to hide
 Lodged with me useless,
 though my soul more bent (1-4).

The poet's helplessness can be felt by empathy. The expression, "dark world and wide" manifests the desperation since the poet probably feels that from this time onwards he will have to feel his way through an unfeeling world. His only regret is that the "one talent" given to him by God would lie useless with him as he won't be able to use it in the best possible way. The poet's consciousness of an accountability entrusted upon him by God, and the consciousness of a debilitating blindness place the poet in a perplexed state as to what he can do amid divine expectations and physical discomfort. His impassioned question to God pertains to this obvious difficulty, impeding his will to serve ("though my soul more bent") vis-à-vis God's exaction of work. The poet is delighted by the thought that perhaps God will not be very displeased or taxing with him since he is blind, and thus, he cannot do as much as he is expected to. While he gratefully acknowledges the grace and benevolence of God, he also highlights an essential quality that man must possess and maximize: Patience. Milton's sporadic bouts of skepticism are leavened by "Patience," which is personified. It may also be said that "Patience," in this poem, serves as the voice of God, intended to quell the fears and doubts from the poet's mind.

A religious poet, Milton's sublimity is marked in the following lines, which asseverate a poet's convictions :

—But Patience, to prevent

That murmer, soon replies, "God doth not need
 Either man's work or his own gifts. Who best
 Bear his mild yoke, they serve him best....
 They also serve who only stand and wait (8-14).

The lines exemplify and encapsulate Milton's high philosophical thoughts: God does not need anything from man; the best service to God is contingent upon best bearing "his mild yoke;" and further, it is important to "stand and wait" in order that we could serve Him. This is, in fact, the summation of the poem. In Laxmikant's poem, the ire of the poet, however sentimental or pleasant it may be, contrasts with Milton's quality of, or insistence on "Patience." But the degree of emotion in Laxmikant's poem imbues the poem with an extremely conversational and personal touch. Milton's sonnet exudes reverence for God, whereas the apparent irreverence in Laxmikant's is but another face of devotion and love.

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Bibhudutt Dash, Plot No.307, Haladipadia, Laxmisagar,
 Bhubaneswar-751006 Email: bibhudutt@live.com.