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CONTENTS

Messages

Editorial

Shree Jagannath : Lord of the Universe	<i>Dr. Pradeep Ku. Choudhury</i>	...	1
Good Governance		...	5
Making of the Constitution of India : A Critical Analysis	<i>Dr. Abhijit Sahoo</i>	...	7
	<i>Dr. Tusarkanta Pattanaik</i>		
Lion-hearted Fighter Jayee Rajguru	<i>Samiksha Das</i>	...	16
Vivekananda : The Humanist	<i>Dr. Somarani Chand</i>	...	18
Swell of 'Purna Swaraj' in Odisha and the Importance of 26th January	<i>Dr. Janmejy Choudhury</i>	...	21
India's Missile Programme and Odisha : A Study	<i>Sai Biswanath Tripathy</i>	...	25
My Grandfather's Shop - a Space for Culture and Translation		...	31
Indecent Representation of Women : Role of Media and Law	<i>Deepak Ranjan Sahoo</i>	...	35
The Still Sad Music of Dangara Field (Essay on Bonda agriculture system.)	<i>Dr. Debashis Patra</i>	...	42
Patakura Gandhi	<i>Surya Mishra</i>	...	49
Pandit Nehru in Historical Perspective	<i>Dr. Atul Chandra Pradhan</i>	...	51
Relevance of Jawaharlal Nehru	<i>Souribandhu Kar</i>	...	55
Swamiji's Vision of India	<i>Kishore Panigrahi</i>	...	58
Indian Constituent Assembly - the Historical Backdrop	<i>Braja Paikaray</i>	...	60
Medieval Vaisnavism in Orissa: A Study on Sri Chaitanya-Caritamrta and Chaitanya Bhagavata	<i>Minakshi Sethy</i>	...	62
A Peep into Dhanu Yatra	<i>Kunja Bihari Sahu</i>	...	66
Tribal Development and Adivasi Resistance in Post-Colonial Orissa (1947-2010)	<i>Dr. Naresh Rout</i>	...	71
Odia Literature and Sarala Das	<i>Dr. Narayan Panda</i>	...	83
Tribal Communication Technology: A Case Study of Kondhs of Kandhamal of Odisha	<i>Ramakanta Mahananda</i>	...	87
Religious Conversion in Kandhamal District	<i>Anuja Mohan Pradhan</i>	...	98
Key Points for The Farmers of Odisha for Increasing the Productivity of Sugarcane	<i>Dr. Pramod Kumar Nayak</i>	...	103
	<i>Dr. Nirakar Ranasingh</i>		
Indian Republic	<i>Er. Raghunath Patra</i>	...	107
Ansupa Lake : The Pride of Odisha	<i>Dr. Prafulla Kumar Mohanty</i>	...	108
Subhas Bose	<i>Geeta Devi</i>	...	112
Amalgamation of Muslim Mystics and the Hindu Religion-Bukhari Pir Saheb, Kaipadar	<i>Sasmita Pattanaik</i>	...	113
Zoology : An Extension of the Indian Way of Life	<i>Pallavi Patnaik</i>	...	117
Odisha Update		...	119

National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyotsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

Sukhadam varadam, Mataram !

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

National Anthem

Jana-gana-mana-adhinayaka, jaya he,

Bharata-bhagya-vidhata.

Punjab-Sindhu-Gujarat-Maratha,

Dravida-Utkala-Banga,

Vindhya-Himachala-Yamuna-Ganga Uchchala-Jaladhi-taranga.

Tava shubha name jage, Tava shubha asisa mage,

Gahe tava jaya gatha,

Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.

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

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

The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.



THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a **SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC** and to secure to all its citizens :

JUSTICE, social, economic and political ;

LIBERTY of thought, expression, belief, faith and worship ;

EQUALITY of status and of opportunity ;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation ;

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

Our Sincere Obeisance



Netaji Subhas Chandra Bose



Veer Surendra Sai

Our Sincere Obeisance



Buxi Jagabandhu

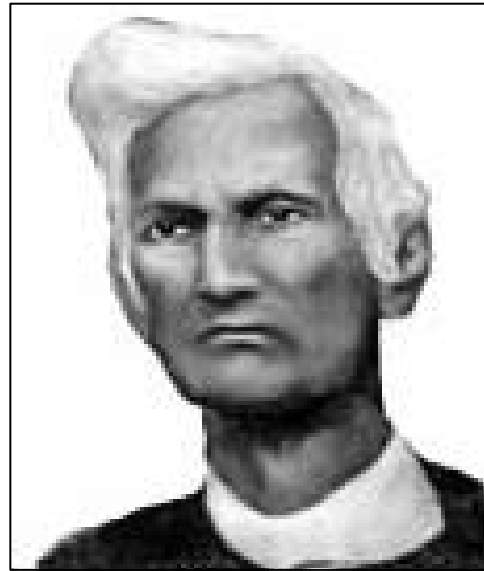


Chakhi Khuntia

Our Sincere Obeisance

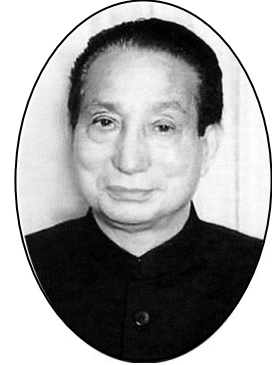


Swami Vivekananda



Vyasakabi Fakir Mohan Senapati

Message of
Dr. S.C. Jamir
Hon'ble Governor of Odisha
On the Occasion of
Republic Day - 2015



Dear Sisters and Brothers,

On this 66th anniversary of our Great Republic, I extend my heartiest greetings to all of you and wish all round progress and prosperity in the coming days. On this historic moment, we owe our sincere and heartfelt gratitude to the Father of the Nation, Mahatma Gandhi and the founding fathers of our Constitution whose relentless struggle and sacrifices paved the way for this greatest historic accomplishment of our times.

Sixty five years ago, the founding fathers gave us a constitution which envisioned a just society with welfare of the weaker sections and guaranting social and economic justice for all. The task ahead was challenging. But we have been forging ahead with poise to attain this goal.

In the global perspective, India is at present emerging as one of the biggest democratic pathfinders for other countries. The patriotic spirit and sacrifice of the highest order of our Freedom fighters under the leadership of Mahatma Gandhi has left ineffaceable impressions in the mind of our people.

I salute and offer my profound homage to the valiant fighters and the martyrs of the Indian freedom struggle. We need to rededicate ourselves to safeguard and uphold the dignity of our Nation, our Constitution and its ideals & values. Republic Day celebrations carry great significance in our National life. Our culture and heritage have forever spread the message of peace, harmony and universal brotherhood. We must strive hard to attain prosperity through discipline, dedication and hard work.

This auspicious occasion inspires us to introspect on our past achievements and makes us aware of the tasks ahead that are to be undertaken to strengthen our unity and integrity. We

reiterate our dedication in our efforts to make Odisha one of the most developed states in the country.

The State has adopted a very pragmatic development approach to achieve sustainable economic growth of key and important sectors and has invested significant public resources to achieve those through a number of programmes.

An agriculturally prosperous Odisha with adequate food security coverage for all has all along been the single most important objective that the Government has been striving hard to achieve. Odisha is the second State in the entire country to have introduced a separate budget for agriculture. Besides this, despite the damages caused by Phailin during the last year, the State has bagged the coveted **Krishi Karman Award** thrice during the last four years for agricultural productivity. This shows the resilience of our farmers and the system put in place by the State Government. All these amply demonstrate the commitment of Odisha Government to the issues of farmers and food security.

To enhance agricultural productivity, all out efforts are being made to create additional irrigation potential to the tune of ten lakh hectares within the next five years. To achieve this objective, a sum of Rs.5000 crores is being proposed to be spent each year for the next five years on Major, Medium, Small irrigation Projects, Deep Borewells, Mega Lift Irrigation Projects, restoration of the defunct L.I. Points and energisation of the borewells and Lift irrigation points. Easy access to quality seeds, fertilisers, pesticides and farm mechanisation along with agricultural credit at the lowest percentage of interest are the other key elements in this endeavour. To support agricultural marketing, the Government is committed to create a network of storage facilities including cold storage chains, threshing floors, drying yards and mandis with sound connectivity with marketing avenues and access to a SMS based information flow Network.

Equitable distribution of food grains to all with focus on the tribals, slum dwellers and other vulnerable sections of the society are being ensured by the State Government through the proposed new holistic **Odisha Food Security Act**. Indicators reflecting the socio economic conditions of a family will be introduced to make the coverage inclusive and holistic.

Providing shelter security to the rural poor is another priority sector for the State. Through its own flagship scheme “**Biju Pucca Ghar Yojana**”, the State Government proposes to convert all Kucha houses in the rural areas of the State into Pucca houses. Apart from this, the State

Government has announced a **Shelter Security Mission** to be launched soon to ensure housing for the homestead-less urban and rural poor having no roof over their head.

The State is committed towards both social and economic empowerment of women. To empower girls and women, **Odisha State Policy for Girls and Women** has been framed with the provisions of inheritance, equal land rights, free homestead land of 4 decimals to homestead-less women of lower income group, special package for differently-abled women among other things. **Mission Shakti Programme** and **Mamata Yojana** are quite popular programmes which aim at empowering women folk of the State.

Recognizing the role of youth in the progress and development of Odisha, the **State Youth Policy** has been implemented. As an important part of the policy framework, Skill up-gradation training programme for 1.5 lakh youth every year has been undertaken through the **State Employment Mission**.

Chief Minister's Employment Generation Programme has been introduced to upgrade skills of around 11 lakh youths in 5 years with at least 150 youth from every Panchayat in the State along with loan and subsidy linkages for self-employment.

Biju Gram Jyoti Yojana and **Biju Saharanchal Bidyutikaran Yojana** are Government's flagship schemes which are meaningful interventions in electrification of rural and urban habitations of the State.

With the launching of 656 kilometres 4 laned **Biju Expressway** to be built at a cost of 3200 crores as a life-line road network connecting eight backward districts of Western Odisha and KBK region, the State Government has shown its commitment and priority in strengthening the road network in Western and KBK Districts of Odisha. Considering the contribution of the State Highways in improving the Socio-economic condition of the people, the State Government has undertaken a new initiative namely **State Highways Development Programme** for all-round development of the State Highway Network of Odisha. Large scale cement concrete roads and construction of bridges under **Biju Setu Yojana** are really meaningful connectivity programmes. **Mukhya Mantri Sadak Yojana** tries to provide all weather connectivity to small habitations with population up to 100 not covered by any other connectivity programme.

State Government is committed to construct at least 100 Model Public Schools by June 2015 out of the proposed **One Model Public School in Each Block** keeping in tune with its commitment to provide quality English Medium education at each Block headquarters. To improve the educational status of SC/ST communities, a plethora of schemes especially construction of hostels are being implemented.

102 Ambulance Service has been implemented in the State for pregnant mothers and the new born babies. **Odisha State Medical Services Corporation** has been conceptualized to provide free medicines to the citizens. The **Odisha State Treatment Fund** has been made operational in the State to provide medical assistance up to Rupees 3 lakh for treatment of patients suffering from critical ailments. **Biju Krushak Kalyan Yojana** has been implemented in the State which provides free health insurance coverage up to Rupees One lakh to five members of a farmer/Agriculture labourer's families. Now it has an astounding coverage of nearly 55 lakh farmer families in Odisha.

Madhu Babu Pension Yojana provides social security to the needy beneficiaries and **Biju KBK Yojana** and **Biju Kandhamal and Gajapati Yojana** accelerated the process of development and reduction of poverty in KBK region and Kandhamal and Gajapati districts respectively. Odisha has the unique distinction of being the number one State in the country in the distribution of titles under the Forest Rights Act to the forest dwelling STs of the State.

Prosperity can only be achieved through peaceful co-existence, sincerity, hard work and good governance. Divisive forces sometimes are raising their ugly heads posing serious challenges to our avowed objective of social harmony and all-round progress. I am totally confident that we can meet and successfully overcome these challenges by our combined efforts.

Today, on this momentous occasion, I make an earnest appeal to all of you for joining hands to accelerate the process of sustainable development and transform Odisha into a front-ranking State on the fast track of progress and prosperity.

JAI HIND.

Message of
Shri Naveen Patnaik
Hon'ble Chief Minister
on the occasion of the
Republic Day-2015



Dear Sisters and Brothers,

Today is Republic Day. On this occasion, I convey my greetings to you all. I also pay my respect to the freedom fighters who took part in the Freedom Struggle under the leadership of Father of the Nation Mahatma Gandhi, Netajee Subhas Chandra Bose and others.

In the Indian Freedom Struggle, Odisha played a significant role. The sacrifice and patriotic fervor exhibited by the leaders like Utkalmani Pandit Gopabandhu Das, Veer Surendra Sai, Buxi Jagabandhu, Utkal Gourav Madhusudan Das, Gopabandhu Choudhury, Maa Rama Devi, Nabakrushna Choudhury, Malati Choudhury, Saheed Laxman Naik, Dr. Harekrushna Mahtab and Biju Patnaik had strengthened the freedom struggle in Odisha.

On this occasion, I pay my homage to the martyr Jawans who laid down their lives for safeguard of our independence.

Our Constitution is also ideal one like our struggle for independence. On this day, this came into force. On this auspicious day, I pay my obeisance to Dr. B.R.Ambedkar and Members of the Constituent Assembly.

The objective of our Constitution is to provide equal opportunity, justice to all and to build a powerful, developed, democratic and secular India. Federalism is the soul of our Constitution. So, attention should be paid for the development of the Federal spirit. By this way, the country can be strengthened along with preservation of the interest of the States.

From its own resources, the State Government has been implementing a number of programmes in different sectors from infrastructure to social security. In the field of development of communication system in the State, Biju Express Way is going to be a milestone. Likewise,

Shelter Security Mission has become a historic step for the development of housing sector. Under Biju Pucca Ghar Yojana, houses will be provided to all the eligible beneficiaries in the next 5 years. There will be no Kutcha house in the State.

Gender violence and gender discrimination are considered as social evil. These are more dangerous than terrorism. To prevent this, there are so many stringent laws. This can successfully be checked through awareness. For the safety of the women and welfare of the girl children, the Government is endeavouring with commitment and will continue on this front.

The new Women Policy and Youth Policy meant for welfare and protection of the women have created an opportunity to include these two main classes of the society.

The State Government is implementing various Programmes for the welfare of the tribal, oppressed and poor people. Development of the poor people is our commitment and it comes under their rights. No one can deprive them of this.

Food Security is our flagship programme. Provision of rice @ Re.1/- a kilo has been successful in ensuring food security for all from village to the town. The State Government has decided to implement the Food Security Act of its own. It will be helpful in ensuring food security for all.

Odisha has become successful in creating a distinct identity for various welfares programmes like development of Agriculture and Irrigation, development of infrastructure and skill development. Today Odisha has become a happening State. Self-confidence of the women has been enhanced. The youths have been inspired to march ahead. A congenial atmosphere has been created to carry forward the pace of development. To take this opportunity and to make it fruitful, let us come forward to work with utmost sincerity.

Jai Hind

Message of
Shri Atanu Sabyasachi Nayak
Hon'ble Minister, Information & Public Relations,
Health & Family Welfare
on the occasion of the
Republic Day – 2015



On this auspicious occasion of Republic Day, I convey my heartfelt greetings and best wishes to the sisters and brothers of Odisha.

26th January is a remarkable day in the history of Independent India. On this day, we gave unto ourselves a Constitution proclaiming India as a Sovereign Democratic Secular Socialist Republic. Our Constitution is a unique document and is one of the ideal Constitutions of the world. It has reflected the dreams and aspirations of our countrymen. Members of our Constituent Assembly have made it an extraordinary one with all cares and cautions.

We fondly and respectfully remember the valiant freedom fighters and framers of our Constitution on this memorable day. We have achieved this priceless Independence due to their limitless struggle, enormous dedication and sacrifice. Their life stories have become the repository of patriotism, service and values which provide us inexhaustible inspiration.

History of freedom movement is replete with great role of Odisha. The heroic saga of freedom fighters of Odisha has been written in golden letters. Their struggle, perseverance and attainment would be a perennial source of inspiration for all times to come. The record of their participation in freedom struggle serves as torch-bearer in our journey towards our Socio-cultural and economic growth.

After Independence, India has made astounding progress in every field. Our economic prosperity has become illustrious. Skill and efficiency of our human resources are being admired

by the countries. At the same time, progress in Odisha has been accelerated and the growth has been reckoned with. The State is marching ahead on the path of rapid progress through successful implementation of various welfare programmes and pro-people initiatives including agriculture and infrastructural development. The participation of the people of Odisha in building a developed state has been proved meaningful and effective.

Democracy in India has been applauded every where. India has proved itself as a laboratory of Democracy while our Constitution has reflected the theme of “Unity in Diversity”. Development has taken pace equally with our glorified history and heritage.

Republic Day is an occasion of promise, of resolution. Promise to safeguard the importance and value of our Democracy as well as our Constitution. Let us come forward to work together to place our country at the pinnacle of success, by reaffirming the commitment for nation-building and reassuring all our dedication for a frontline prosperous India.

Jai Hind.

Editor's Note



Sixty five years ago, we became a Republic and the people of this nation gave themselves a Constitution inspired by democratic, secular and socialist ideals. India became independent from the British rule on 15th August 1947 but became a Republic from British dominion on 26th of January 1950. The Constitution was adopted by the Constituent Assembly on the 26th of November, 1949; in the following year on 26th January 1950, our Constitution came into force. As we commemorate this achievement we recall the valor and sacrifice of our freedom fighters who liberated our country from colonial rule and gave us the freedom to carve our destiny. I salute the founding father of our Republic who gave us a written Constitution which has not only stood the test of time but also preserved individual liberty and ensured social justice.

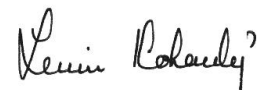
The Constitution of India laid down a set of rules to which the ordinary laws of the country confirmed. It provided a framework for a democratic and parliamentary form of Government. The basic philosophy of the Constitution, its moving spirit, is to be found in the Preamble. The Preamble states that the people of India in the Constituent Assembly made a solemn resolve to secure to all its citizens “Justice, Social, Economic and Political, Liberty of thought, expression, belief and worship, equality of status and of opportunity and to promote among them all fraternity, assuring the dignity of the individuals and the unity of the Nation”. The order of the words indicates that the concept of social and economic justice was perhaps considered the most fundamental norm of the Constitution of India.

Odisha with its abundant natural resources and rich human skill has joined the national mainstream in the effort to improve the standard of living as well as the quality of life of about 4.19 crore Odias and attempt has been made to create irrigation potential for additional 10 lakh hectares of agriculture land within next five years. Biju Bal Bikash Yojana has been

implemented to rehabilitate the orphans and helpless children. The innovative 'Mamata Yojana' with wage compensation of Rs.5,000/- for pregnant and nursing mothers has covered more than 11 lakh mothers. Skill up-gradation training is being imparted through State Employment Mission. The State Government has expanded its public distribution system ensuring food security by providing rice @ Re.1 per kg. All farmers and agricultural labourer families are to be covered under Biju Krushak Kalyan Yojana. Besides this, educational assistance is provided to the children of construction workers and fishermen. As a step forward towards women empowerment, a novel and comprehensive State Girls' and Women Policy has been framed with provision of inheritance, equal land rights, allotment of 4 decimal of homestead land to lower income group homesteadless women.

Hon'ble Chief Minister while attending a Students' Meet advised the students to raise voice against gender discrimination and inequality. As we count the achievements of the State Government we are shocked at the Ordinance Route being taken by the Central Government. Mines and Minerals (Development and Regulation) Amendment 2015 is a conspiracy to deprive the State of revenue from its natural resources. Hon'ble President of India has rightly proclaimed that "Ordinance is a suboptimal way of legislation. They undermine the Parliamentary Process which is meant to represent the interest of disparate groups." In a federal country like ours it hurts when even after a huge cyclone causing unprecedented devastation the genuine demands of the State are overlooked. The people of Odisha are shocked and dismayed at this apathetic attitude.

I personally feel that every citizen should have the obligation to protect and promote the ideals of liberty, equality, democracy and secularism enshrined in our Constitution because the rich diversity of the country's tradition can only be preserved by this unity of purpose.



Editor, Odisha Review



Shree Jagannath : Lord of the Universe

Dr. Pradeep Kumar Choudhury

Thy name Jagannath is Universally popular not only among Hindus as their prime deity but also it is equally popular among other religions. The word Jagannath is a combination of two words Jagat + Nath. "Jagat" means the Universe "Nath" means the Lord. It represents that Jagannath is the Lord of the Universe. Perhaps it is the only Hindu God, who represents the Universe and equally popular irrespective of caste, creed and religion.

Jagannath is the symbol of unity and integrity of the all religions of the world. He neither represents any religion, division, caste, region nor any country. He is above all. Jagatguru Adi Sankaracharya has given privilege to the four holy places of India Known as "Chaturdham". In the east it is Puri, in the west it is Dwaraka, in the north it is Badrinath and in the south it is Rameswaram. In the concept of Adi Sankaracharya, Puri is the prime and the foremost Dham among the four Dhams. The name of this Dham is otherwise known as "Mukti Dham" and "Baikuntha Dham" and it has its own special peculiarities. In this holy place Bhakta Salabega, Dasia Bauri, Bandhu Mohanty, Guru Nanak, Jayadev, Ganapati Bhatta, Adi Sankaracharya have their special emotions. This Dham of Lord Jagannath, Puri, has its own specialities which are not found in any other God or Goddesses of other religions.

The special quality of this Dham is that it has no similarities with any Temple, Church, Masjid, Girja of any religion.



1. The first and foremost speciality of Lord Jagannath is that he is made up of a piece of Neem tree, what we called "Daru" or "Mahadaru" and the Lord is known as "Daru Debata". The other deities are made with clay, rock or metals.
2. Secondly, in the world not only in Hindu but also in any other religion there is no concept of changing of body, what is known as "Ghatta Parivartan" or "Nabakalebar"



except Lord Jagannath. In between 15 to 18 years of interval, when the month of “Ashadha” is doubled in a calendar year, that year is earmarked for the changing of the “Ghatta” or the change of the body of Lord Jagannath. Lord Jagannath leaves the old body and accepts a new body.

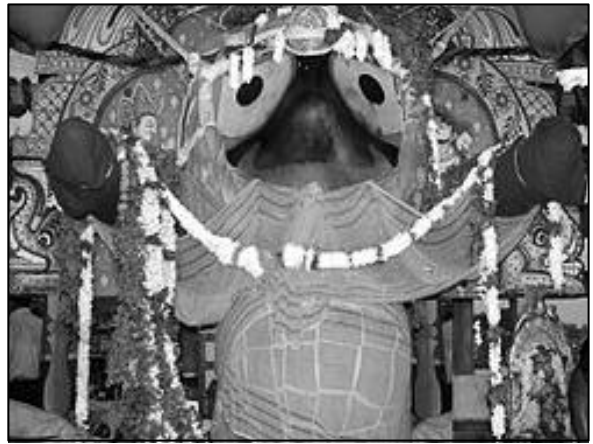
3. Thirdly, except Lord Jagannath Dham in other places the Gods are worshipped with their co-partner as Radha-Krishna, Rama-Sita, Laxmi-Narayan, Shiv-Parvati, where as in this Dham Lord Jagannath is worshipped with his elder brother “Balabhadra” known as “Bada Thakura” and younger sister known as “Subhadra”. It represents the universal brotherhood and human unity and integrity. Perhaps Swami Vivekananda has learned the concept of universal brotherhood from this Dham, what he addressed in the Chicago World Religion Conference as “my dear brothers and sisters”.

4. Fourthly, Lord Jagannath is the only deity who is uncompleted. Lord Jagannath has no leg, arm, ear but Jagannath is the first and the last God to give “Moksha”, that is why the sacred land Puri is universally popular as the “Mukti Dham”. So it is called as a point of full stop for devotion and fulfillment.
5. Fifthly, no God in the universe leaves his Peetho (original place) except Lord Jagannath. In the “Ashadha” Sukla Dwitiya or the second day of “Ashadha” Lord Jagannath with his younger sister Subhadra, elder brother Lord “Balabhadra” and “Sudarshan” sits in three chariots known as “Nandighosh”, “Darpadalan” and “Taladhvaj” and it is one of the biggest festivals of the world, popularly known as Car Festival. The deities move in three chariots pulled by the devotees irrespective of caste, creed, colour and religion, which laid the foundation of Indian Democracy.
6. Sixthly, during the Car Festival the king of Puri sweeps the cars as servant of Lord Jagannath, which represents the king & the subjects and God are in a single line.
7. Seventhly, here in a calendar year, one can not have the Darshan of Lord Jagannath for a specific period as Lord Jagannath with His Brother and Sister goes for “Anabasara” or “Anasara” which is known as period for the rest of deities or in our local tradition Lord were suffering from fever due to heavy bath on the “Debasnanapurnima”. During this period Ayurvedic treatment is applied by the Daitapatis to the deities. So the devotees can have their *darshan* of the “Patti Dian” that is the replica of the Lords painted in bamboo-fabricated panels and it is worshipped and presented for the *darshan* of general public. During this period only the



Daitapatis or the Sevakas do the rituals of the Lord.

8. It is a belief in the Hindu tradition that those who have *darshan* of Lord Jagannath during the Car Festival or the return yatra, will free himself from the cycle of birth and death.
9. Lastly, Jagannath is the only God in this Universe without any gender and is called as genderless God. Jagannath represents "Parambrahma" or "Paramatma" because Atma or Brahma has no gender.



Some says Lord Jagannath is the black planet Saturn, some says He is the "Kali", the force and source of feminine, others says He is the Brahma, Vishnu, Maheswar or Shristi, Sthiti and Bilaya, some says that Jagannath as "Kala" means "time" as "time" has no gender, some says He is "Maha Vishnu" or "Purusottam" the best in human form.

Shree Jagannath not only associated with religion but also related with Literature, Art, Politics, Culture, Science, Economics, Astrology, Vastu, Tantra, Mantra and Jantra. In a nutshell Lord Jagannath is the lifeblood of each study and is a subject starting from the cosmic world to small molecular spirit.

The study of Lord Jagannath originates with the origin of the Universe. In the opinion of the Astrologers or the Astro-scientist there are nine planets, Rabi, Chandra, Mangal, Budha, Bruhaspati, Sukra, Sani, Rahu and Ketu known as Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. These planets are influencing the life of living earth that is "Prithivi". These planets are completely influencing the living world and the living beings of the universe. Lord Jagannath being a Lord of Universe, is directly or indirectly related with this Astro-solar system such as :

1. The two big rounded eyes of Lord Jagannath representing the Sun and the Moon that is the Surya and Chandra.
2. Blood red lips of Lord Jagannath represents for Mangal or Mars.
3. In the Chariot Jagannath in the form of "Bamana" represents "Buddha" (the dwarf planet) or you can call the symbol of wisdom and knowledge.
4. In yellow clothes and golden decorated costumes Lord Jagannath represents as Bruhaspati.
5. The quality of art of love of Jagannath represents for Venus.
6. The black colour of Lord Jagannath represents Saturn.
7. The uncompleted body of Lord Jagannath represents the uncompleted planets Rahu and Ketu.

Thus Jagannath represents for the universe or "Brahmanda". The "Tini Thakura" or three deities known as Jagannath, Balabhadra and Subhadra represents for Lagna, Rashi and Nakshatra (the Ascendant, the Moon sign and the Star sign) or Jivan, Jouban and Mrutyu, (life,



youth and death) or Jala, Sthala and Akasha, (Land, Water and Sky) the Day, Evening and Night. Also Lord Jagannath is called as the Lord of Creation, Operation and Destruction. **It says that the entire study of the universe comes under the study of cosmic science. The cosmic science begins and ends with Lord Jagannath.**

In a concluding remark I can say Astrology originated with the study of cosmic ray of the planets and its colour. Again it comes under the study of Lord Jagannath. Being as an Astrologer of this State of Odisha, I am proud enough to represent Lord Jagannath in Astrological concept. As you know the great Indian Astronomer and Mathematician Aryabhata has given the concept of Zero to the world. Astrology is also study of Zero. Shape of earth is like Zero, Sun is like Zero and Moon is like Zero so all the planets are like Zero.

Zero plus Zero is Zero
Zero minus Zero is Zero

So Jagannath is made of two big Zeros and it is equal to Zero. Thus Jagannath represents “Sunya” or “Nothingness” as :

Sunya to Mahasunya
Mahasunya to Lina
Lina to Brahma
Brahma to Parambrahma
Parambrahma to Mukti or Mokshya.

So Jagannath is “Purnna Brahma” or
“nothingness of the nothingness”

“Om Purna Madah Purna Midam Purnat Purna
Mudachyatee”

“Purnasya Purna Madaya, Purna Meba
Basisyatee”

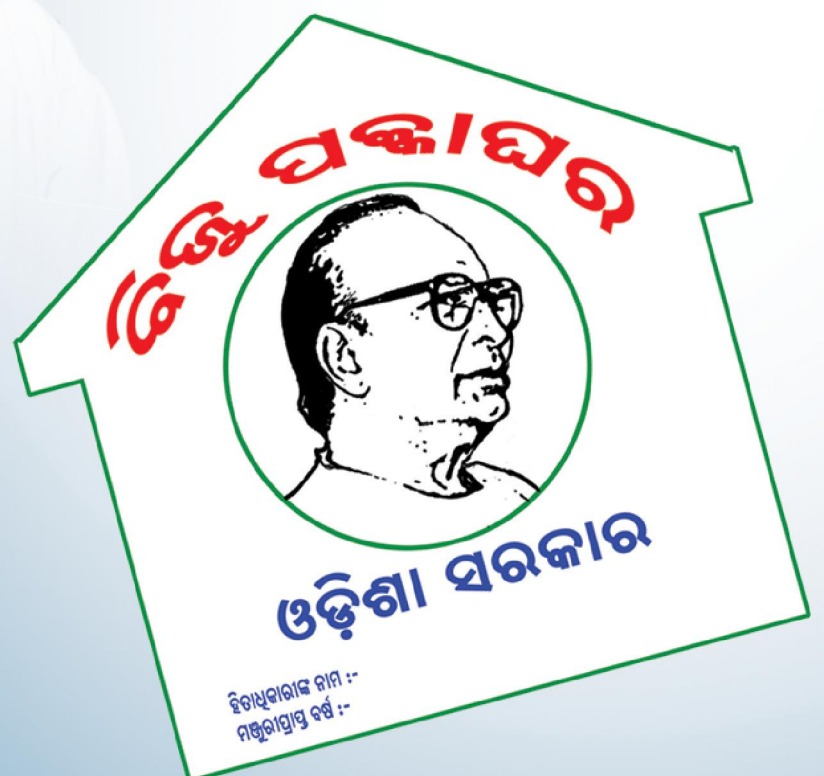
In terms of Mantra, Jantra and Tantra Lord Jagannath is known as Parambrahma. Brahma is the only Universal truth other things are myth. But it is the only truth that Brahma has no shape, no colour, no gender and out of imagination what Jagannath represents for.

The cosmic energy originated from universe and the universe originated from Lord Jagannath. Lord Jagannath is the first and the last study of Jantra, Mantra and Tantra. The occult study begins and ends with Lord Jagannath.

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GOOD GOVERNANCE





Biju Pucca Ghar Yojana (BPGY)

1. Background and Approach:

Housing is a fundamental human need. It is a basic requirement for the human survival as well as for a decent life. The existing IAY Scheme is not capable of providing houses to all deserving and genuinely poor people. To supplement the need of the people, especially, the deserving and genuinely poor people not covered under BPL category, this State Plan Scheme has been launched and called as “**Biju Pucca Ghar Yojana (BPGY)**”. This scheme was launched in the name of “**MO-KUDIA**” during 2008 and in the present name from date 20-10-2014 and is implemented in all the districts of the State.

2. Component of the Scheme:

New pucca house is constructed under the scheme for the deserving and genuinely poor people / families not included under IAY Scheme. A new house means a house constructed with a minimum built up area of at least 20sq. mtrs. A pucca house means that it should be able to withstand normal wear & tear due to usage and natural forces including climatic conditions. It should have roof of permanent materials.

Biju Pucca Ghar (Special) has provision of houses to the people / families affected due to natural / manmade calamities like fire, flood, cyclone, earth quake, elephant menace, communal violence, LWE violence, major law and order problems, etc.

2 Funding Pattern:

Biju Pucca Ghar Yojana is a State Plan scheme purely funded by the State Govt. This year annual budgetary outlay is Rs.330.1052 crores. Total budget allocation for a financial year is distributed between the two components i.e. for new construction and in case of houses affected due to natural/ manmade calamities at the ratio of **90:10**. The **10%** of total allocation reserved for natural/ manmade calamities is retained at the State Level and allocated to the districts on receipt of proposal from them. The beneficiary already availing IAY house is also eligible under Biju Pucca Ghar (Special) if her/his house is fully damaged/washed away.

3 Unit Cost:

The unit cost under Biju Pucca Ghar Yojana for new construction of dwelling house is Rs.70,000/- for non-IAP districts and Rs.75,000/- for IAP districts. This can be revised by the State Government from



time to time. On attaining a respective stage, the payments are made in installments of Rs.15000/-, Rs.45,000/- & Rs.10,000/- for Non IAP Districts, whereas in IAP districts the installments are Rs.15,000/-, Rs. 50,000 & Rs.10,000/-. The stages are: - **Stage 1** - On the date of issuance of Sanction Order/ Work Order. **Stage 2** - On Reaching the Lintel level. **Stage 3** – Only after the house including the sanitary latrine is constructed and the beneficiary starts living in the house.

4 Target Group:

- The genuinely poor families excluded in BPL survey.
- Poor women in distress condition like deserted/divorced, widows, transgender, freed bonded labours, liberated manual scavengers are also target group.
- Mentally challenged, physically challenged (over 40%), adult orphans of government registered institutions, victims of leprosy and AIDS, parents of children affected by AIDS ,
- PVTG/PTG, extremely poor and vulnerable groups (EPVG),
- Victims of River/sea inundation.

5 Selection Procedure:

Selection of houses is made on need based manner taking Block as unit. Any beneficiary having a house allotted under IAY / Biju Pucca Ghar Yojana / IAY (FRA) / or house under Micro Projects of SC / ST Development Deptt. / any other Scheme is not eligible for Biju Pucca Ghar Yojana House. BDO of the concerned Block will make survey through his field functionaries taking SECC-2011 and Census-2011 as baseline data. In case of non-availability of SECC-2011 data and Census-2011 data, the BDO will make a field survey by the Block to all GPs coming under their jurisdiction. In turn the Gram Panchayats place the same before Palli Sabha / Grama Sabha for deliberation and listing out of beneficiaries. Proposals/recommendations received from Hon'ble MPs/MLAs is considered by the Grama Sabha/Palli Sabha. All such proposals/recommendations must be forwarded to the Gram Panchayat with the views of the Gram Sabha/Palli Sabha positively. The final list originating from Grama Sabha/Palli Sabha through procedure mentioned above is consolidated at Grama Panchayat level and is submitted to the Block. The BDO shall cause a pre-eligibility enquiry and thereafter approve the list. At this stage also, proposals/recommendations received from Hon'ble MPs/MLAs is duly considered after making pre-eligibility enquiry as per the guidelines of the scheme. Thereafter, it is published in the notice board of Grama Panchayat/Panchayat Samiti & website of DRDA for information of general public. This exercise of preparing annual wait list under "Biju Pucca Ghar Yojana (BPGY)" will start in the month of October for the next Financial year and is completed by the end of December.

(Compiled by Kulamani Mishra, Deputy Secretary, Rural Housing Section, Panchayati Raj Department, Odisha Secretariat, Bhubaneswar.)



Making of the Constitution of India : A Critical Analysis

Dr. Abhijit Sahoo

Dr. Tusarkanta Pattanaik

A country is governed by a set of policies through a framework of laws, rules and regulations. Constitution of a democratic country is a fundamental legal document which lays down the basic structure of the government, and other public bodies, their powers, functions; rights and duties of its people and their interrelations. It also contains the principles to be followed by the state in the governance of the country.

The writing of the Indian Constitution has often been celebrated for its momentousness, as it came at the end of a long period of anti-colonial struggle. However, very little has been written on the making of the Constitution. Often, the event of drafting the Constitution is written-off as part of a logical end to the British Empire in India or as part of a fulfilling of the promise made by India's anti-colonial leaders. However, this has led to a severe

impoverishment of the field of Indian Constitutional history. In this essay, we suggest that we could benefit so much more by considering the long, complicated, and fraught history of Constitution making separately from the process of the making of independent India. By separating nation-making from Constitution-

making, the field of Constitutional and political history can only be a richer and more informative resource to understand the complex postcolonial developments in India.

Making of the Constitution:

Constitution is a living document, an instrument which makes the government system work. A Constitution is the highest law of the land, which defines and limits the powers of government and its various branches, vis-à-vis each other, and the people, and provides a strong foundation for a state based on the rule of law. The design of a Constitution and its process of development can play an important role in peaceful political transitions and post-conflict peace building. It can also play a critical prevention role. Constitution-making presents moments of great opportunity to



create a common vision of the future of a state, the results of which can have profound and lasting impacts on peace and stability. The *Constitution of India* is the supreme law of India. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers and duties of government institutions and



sets out fundamental rights, directive principles and the duties of citizens. It is the longest written Constitution of any sovereign country in the world, containing 448 articles in 25 parts, 12 schedules, 5 appendices and 98 amendments (out of 120 Constitution Amendment Bills). Besides the English version, there is an official Hindi translation. *Dr. Bhimrao Ramji Ambedkar* is widely regarded as the architect of the Indian Constitution.

The Constitution follows *parliamentary system of government* and the executive is directly accountable to the legislature. Article 74 provides that there shall be a Prime Minister of India as the head of government. It also states that there shall be a President of India and a Vice-President of India under Articles 52 and 63. Unlike the Prime Minister, the President largely performs ceremonial roles. The Constitution of India is federal in nature. Each state and each Union territory of India has its own government. Analogues to President and Prime Minister, each has a *Governor (in case of states) or Lieutenant Governor (in the case of Union territories)* and a *Chief Minister*. The 73rd and 74th Amendment Act also introduced the system of Panchayati Raj in rural areas and Municipality in urban areas. Also, Article 370 of the Constitution gives special status to the State of Jammu and Kashmir. The Constitution was adopted by the *India Constituent Assembly* on 26 November 1949, and came into effect on 26 January 1950. The date of 26 January was chosen to commemorate the *Purna Swaraj declaration of independence* of 1930. With its adoption, the *Union of India* officially became the modern and contemporary *Republic of India* and it replaced the *Government of India Act 1935* as the country's fundamental governing document. To ensure *Constitutional autochthony*, the framers of Constitution inserted Article 395 in the Constitution and by this Article

the Indian Independence Act, 1947 was repealed. The Constitution declares India to be a *sovereign, socialist, secular, democratic republic*, assuring its citizens of *justice, equality, and liberty*, and endeavours to promote *fraternity* among them. The words "socialist" and "secular" were added to the definition in 1976 by Constitutional amendment (mini constitution). India celebrates the adoption of the Constitution on 26 January each year as *Republic Day*.

Previous Legislations as Source:

The Constitution of India is drawn from many sources. Keeping in mind the needs and conditions of India the framers of the Constitution of India borrowed different features freely from previous legislation.

Government of India Act 1858:

After the Indian Rebellion of 1857, the British Government took direct control of territories formerly ruled by the *English East India Company*. To calm down the after effects of 1857 revolt, the Act of 1858 was introduced. This act abolished East India Company and transferred powers towards the British crown to establish direct rule. The Provisions of the Bill are:

- Provision for the creation of an Indian Civil Service under the control of the Secretary of State.
- The Crown was empowered to appoint a Governor-General and the Governors of the Presidencies.
- The Company's territories in India were to be vested in the Queen, the Company ceasing to exercise its power and control over these territories. India was to be governed in the Queen's name.
- All the property of the East India Company was transferred to the Crown. The Crown



also assumed the responsibilities of the Company as they related to treaties, contracts, and so forth.

- The Queen's Principal Secretary of State received the powers and duties of the Company's Court of Directors. A council of fifteen members was appointed to assist the Secretary of State for India. The council became an advisory body in India affairs. For all the communications between Britain and India, the Secretary of State became the real channel.
- Abolition of double government.

Indian Councils Act 1861:

Indian Councils Act 1861 enacted by Parliament of the United Kingdom that transformed the Viceroy of India's executive council into a cabinet run on the portfolio system. This cabinet had six "ordinary members" who each took charge of a separate department in Calcutta's government: home, revenue, military, law, finance, and (after 1874) public works. Indian Councils Act 1861 is an essential landmark in the constitutional and political good reputation for India. The 1861 Act restored the legislative power taken away by the Charter Act of 1833. The legislative council at Calcutta was given extensive authority to pass laws for British India as a whole, while the legislative councils at Bombay and Madras were given the power to make laws for the "Peace and good Government" of their respective presidencies. The Governor General was given the power to create new provinces for legislative purposes. He also could appoint Lt. Governors for the same. Its features are:

- Indians were involved with law-making process. For this purpose, Viceroy nominated

the Raja of Benaras, the Maharaja of Patiala and Sir Dinkar Rao.

- Decentralization of legislative powers.
- Establishment of recent legislative councils in Bengal, NWFP and Punjab in 1862, 1866 and 1897 respectively.
- Introduction of portfolio system.
- It empowered the Viceroy to issue ordinances with no concurrence of the legislative council throughout an emergency. The life of such an ordinance was 6 months.

Indian Councils Act 1892:

Enacted due to the demand of the Indian National Congress to expand legislative council, the number of non-official members was increased both in central and provincial legislative councils, the non official members of Indian legislative councils were henceforth to be nominated by Bengal chamber of commerce and provincial legislative council. In 1892, the council consisted of 24 members, only five being where Indians. Its features are:

- Power discussing budget to legislative councils.
- It delivers to the nomination of some non official people in the central legislative council through the viceroy on the recommendation of the provincial legislative councils which of the provincial legislative councils through the governors on the recommendations of the district boards, municipalities, universities, trade associations, zamindars and chambers.

The Act amended the Indian Councils Acts of 1861 and 1892. Its features are:

1. The maximum number of nominated and elected members of the Legislative Council at the Centre was increased from 16 to 60.



The number did not include ex-officio members.

2. The right of separate electorate was given to the Muslims.
3. Official members were to form the majority but in provinces non-official members would be in majority.
4. The members of the Legislative Councils were permitted to discuss the budgets, suggest the amendments and even to vote on them; excluding those items that were included as non-vote items. They were also entitled to ask supplementary questions during the legislative proceedings.
5. The Secretary of State for India was empowered to increase the number of the Executive Councils of Madras and Bombay from two to four.
6. Two Indians were nominated to the Council of the Secretary of State for Indian Affairs.

Indian Councils Act 1909:

Indian Councils Act 1909 commonly known as the *Morley-Minto Reforms* was an Act of the Parliament of the United Kingdom that brought about a limited increase in the involvement of Indians in the governance of British India. The Act of 1909 was important for the following reasons:

- It effectively allowed the election of Indians to the various legislative councils in India for the first time. Previously some Indians had been appointed to legislative councils.
- The introduction of the electoral principle laid the groundwork for a parliamentary system even though this was contrary to the intent of Morley.
- Muslims had expressed serious concern that a first past the post electoral system, like that

of Britain, would leave them permanently subject to Hindu majority rule. The Act of 1909 stipulated, as demanded by the Muslim leadership.

Government of India Act 1919:

After World War I, the British Government opened the door for Indians to public office and employment. The Provisions of the Bill are:

- Relaxation of central treatments for the provinces by demarcating and separating the central and provincial subjects.
- It further divided the provincial subjects into two parts – transferred (That have been administered by governor by the help of ministers who are responsible to legislative council) and reserved (that has been to be administered by the governor and the executive council without being responsible towards the legislative council).
- Introduction of diarchy, Bicameralism, direct elections and establishment of central public service commission in 1926.
- Franchise was granted to some limited people on foundation of property, tax and education.
- Separation of central budget from provisional budget.
- Appointment of statutory commission.

Government of India Act 1935:

The provisions of the Government of India Act 1935, though never implemented fully, had a great impact on the Constitution of India. Many key features of the Constitution were directly taken from this Act. It is really a lengthy and detailed document having 321 sections and 10 schedules. The majority of the today's Constitution has drawn from this. Its features are:



- It delivers to the establishment of an All India Federation. The previous names transferred and reserved subjects are changed as federal and provincial lists and concurrent list is definitely an addendum.
- Abolition of Diarchy and introduced provincial autonomy.
- Abolition of Council Asia.
- Establishment of RBI, Federal Court, Provincial PSUs and Joint PSUs.
- Extension of bicameralism, communal representation and franchise.

The federal structure of government, provincial autonomy, a bicameral central legislature consisting of a federal assembly and a Council of States and the separation of legislative powers between the centre and states are some of the provisions of the Act which are present in the Constitution of India.

Indian Independence Act 1947:

The legislation was formulated by the government of Prime Minister Clement Attlee and the Governor General of India Lord Mountbatten, after representatives of the Indian National Congress, the Muslim League, and the Sikh community came to an agreement with the Viceroy of India, Lord Mountbatten of Burma, on what has come to be known as the *3 June Plan* or *Mountbatten Plan*. The Prime Minister of the United Kingdom announced on 20 February 1947 that:

1. British Government would grant full self-government to British India by June 1948 at the latest,
2. Partition of India and Pakistan.
3. The future of Princely States would be decided after the date of final transfer is decided.

4. Empowering of Constitution for the nations.

On 18 July 1947, British India divided into two new independent states, India and Pakistan, which were to be dominions under the Commonwealth of Nations until they had each finished drafting and enacted a new constitution. The Constituent Assembly was divided into two for the separate states, with each new Assembly having sovereign powers transferred to it for the respective dominion. The Act also terminated British suzerainty over the princely states, each of which was left to decide whether to accede to one or other of the new dominions or to continue as independent states in their own right.

Constituent Assembly:

The Constitution was drafted by the Constituent Assembly, which was elected by the elected members of the provincial assemblies. *Dr. B.R. Ambedkar, Sanjay Phakey, Jawaharlal Nehru, C. Rajagopalachari, Rajendra Prasad, Sardar Vallabhbhai Patel, Kanaiyalal Munshi, Purushottam Mavalankar, Sandipkumar Patel, Maulana Abul Kalam Azad, Shyama Prasad Mukherjee, Nalini Ranjan Ghosh, and Balwantrai Mehta* were some important figures in the Assembly. There were more than 30 members of the scheduled classes. Frank Anthony represented the Anglo-Indian community, and the Parsis were represented by *H. P. Modi*. The Chairman of the Minorities Committee was *Harendra Coomar Mookerjee*, a distinguished Christian who represented all Christians other than Anglo-Indians. *Ari Bahadur Gururung* represented the Gorkha Community. Prominent jurists like *Alladi Krishnaswamy Iyer, Benegal Narsing Rau and K. M. Munshi, Ganesh Mavlankar* were also members of the Assembly. *Sarojini Naidu, Hansa Mehta, Durgabai Deshmukh, Rajkumari Amrit Kaur and Vijayalakshmi Pandit* were important



women members. The first temporary 2-day President of the Constituent Assembly was *Dr. Sachidanand Sinha*. Later, *Rajendra Prasad* was elected President of the Constituent Assembly. The members of the Constituent Assembly met for the first time on 9 December 1946.

Drafting:

On the 14 August 1947 meeting of the Assembly, a proposal for forming various committees was presented. Such committees included a Committee on Fundamental Rights, the Union Powers Committee and Union Constitution Committee. On 29 August 1947, the Drafting Committee was appointed, with *Dr. B. R. Ambedkar* as the Chairman along with six other members assisted by a constitutional advisor. These members were *Pandit Govind Ballabh Pant*, *Kanaiyalal Maneklal Munshi* (*K M Munshi, Ex- Home Minister, Bombay*), *Alladi Krishnaswamy Iyer* (*Ex- Advocate General, Madras State*), *N Gopaldaswami Ayengar* (*Ex-Prime Minister, J&K and later member of Nehru Cabinet*), *B L Mitter* (*Ex-Advocate General, India*), *Md. Saadullah* (*Ex- Chief Minister of Assam, Muslim League member*) and *D P Khaitan* (*Scion of Khaitan Business family and a renowned lawyer*). The constitutional advisor was *Sir Benegal Narsing Rau* (*who became First Indian Judge in International Court of Justice, 1950–54*). Later *B L Mitter* resigned and was replaced by *Madhav Rao* (*Legal Advisor of Maharaja of Vadodara*). Owing to death of *D P Khaitan*, *T T Krishnamachari* was chosen to be included in the drafting committee. A Draft Constitution was prepared by the committee and submitted to the Assembly on 4 November 1947. Draft constitution was debated and over 2000 amendments were moved over a period of two

years. Finally on 26 Nov. 1949, the process was completed and Constituent assembly adopted the constitution. 284 members signed the document and the process of Constitution making was complete. The Assembly met in sessions open to the public, for 166 days, spread over a period of 2 years, 11 months and 18 days before adopting the Constitution, the 308 members of the Assembly signed two copies of the document (one each in Hindi and English) on 24 January 1950. The original Constitution of India is hand-written with beautiful calligraphy, each page beautified and decorated by artists from *Shantiniketan* including *Beohar Rammanohar Sinha* and *Nandalal Bose*. Two days later, on 26 January 1950, the Constitution of India became the law of all the States and territories of India. Rs.1,00,00,000 was official estimate of expenditure on constituent assembly. The



PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a **SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC** and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

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



Constitution has undergone many amendments since its enactment.

Structure:

The Constitution, in its current form (September 2012), consists of a preamble, 25 parts containing 448 articles, 12 schedules, 5 appendices and 98 amendments to date.

Parts

The individual Articles of the Constitution are grouped together into the following Parts:

Preamble

Part I – Union and its Territory

Part II – Citizenship.

Part III – Fundamental Rights.

Part IV – Directive Principles of State Policy.

Part IVA – Fundamental Duties.

Part V – The Union.

Part VI – The States.

Part VII – States in the B part of the First schedule (*Repealed*).

Part VIII – The Union Territories

Part IX – The Panchayats.

Part IXA – The Municipalities.

Part IXB – The Co-operative Societies.

Part X – The scheduled and Tribal Areas

Part XI – Relations between the Union and the States.

Part XII – Finance, Property, Contracts and Suits

Part XIII – Trade and Commerce within the territory of India

Part XIV – Services under the Union, the States.

Part XIVA – Tribunals.

Part XV – Elections

Part XVI – Special Provisions relating to certain classes.

Part XVII – Languages

Part XVIII – Emergency Provisions

Part XIX – Miscellaneous

Part XX – Amendment of the Constitution

Part XXI – Temporary, Transitional and Special Provisions

Part XXII – Short title, date of commencement, Authoritative text in Hindi and Repeals

Schedules:

Schedules are lists in the Constitution that categorize and tabulate bureaucratic activity and policy of the Government.

- **First Schedule** (Articles 1 and 4) - This lists the states and territories of India, lists any changes to their borders and the laws used to make that change.
- **Second Schedule** (Articles 59(3), 65(3), 75(6), 97, 125, 148(3), 158(3), 164(5), 186 and 221)- – This lists the salaries of officials holding public office, judges, and Comptroller and Auditor General of India.
- **Third Schedule** (Articles 75(4), 99, 124(6), 148(2), 164(3), 188 and 219)—Forms of Oaths – This lists the oaths of offices for elected officials and judges.
- **Fourth Schedule** (Articles 4(1) and 80(2)) – This details the allocation of seats in the Rajya Sabha (the Upper House of Parliament) per State or Union Territory.
- **Fifth Schedule** (Article 244(1)) – This provides for the administration and control of Scheduled Areas and Scheduled Tribes



(areas and tribes needing special protection due to disadvantageous conditions).

- **Sixth Schedule** (Articles 244(2) and 275(1))— Provisions for the administration of tribal areas in Assam, Meghalaya, Tripura, and Mizoram.
- **Seventh Schedule** (Article 246) —The union (central government), state, and concurrent lists of responsibilities.
- **Eighth Schedule** (Articles 344(1) and 351)—The official languages.
- **Ninth Schedule** (Article 31-B) – Validation of certain Acts and Regulations.
- **Tenth Schedule** (Articles 102(2) and 191(2))—"Anti-defection" provisions for Members of Parliament and Members of the State Legislatures.
- **Eleventh Schedule** (Article 243-D) — *Panchayati Raj* (rural local government).
- **Twelfth Schedule** (Article 243-W) — Municipalities (urban local government).

Appendices:

- **Appendix I**—The Constitution (Application to Jammu and Kashmir) Order, 1954.
- **Appendix II**— Re-statement, with reference to the present text of the Constitution, of the exceptions and modifications subject to which the Constitution applies to the State of Jammu and Kashmir.
- **Appendix III**—Extracts from the Constitution (Forty-fourth Amendment) Act, 1978.
- **Appendix IV**—The Constitution (Eighty-sixth Amendment) Act, 2002.
- **Appendix V**— The Constitution (Eighty-eighth Amendment) Act, 2003.

Amendment :

The process of rewriting any part of the Constitution is called amendment. Amendments to the Constitution are made by the Parliament, the procedure for which is laid out in Article 368. An amendment bill must be passed by both the Houses of the Parliament by a two-thirds majority and voting. In addition to this, certain amendments which pertain to the federal nature of the Constitution must be ratified by a majority of state legislatures. Unlike the ordinary bills (with exception to money bills), there is no provision for joint sitting of the two houses of the Parliament to pass a Constitutional Amendment Bill. As of September 2013 there have been 120 amendment bills presented in the Parliament, out of which 98 have been passed to become Amendment Acts. Most of these amendments address issues dealt with by statute in other democracies. However, the Constitution is so specific in spelling out government powers that many of these issues must be addressed by constitutional amendment. As a result, the document is amended roughly twice a year. In 2000 the National Commission to Review the Working of the Constitution (NCRWC) was set up to look into updating the Constitution.

Limitations :

The Supreme Court has ruled in *Kesavananda Bharati v. State of Kerala* case that not every Constitutional amendment is permissible; the amendment must respect the "basic structure" of the Constitution, which is immutable. This "Doctrine of Basic Features" of the Constitution lays down that certain basic features of the Constitution cannot be abridged or deleted or repealed; what are the "basic features" has not been defined exhaustively anywhere and whether a particular provision of the Constitution of India is a "basic feature" will



be decided as and when an issue is raised before the court in an individual case.

Adoptions from other Constitutions

The architects of Indian Constitution were most heavily influenced by the British model of parliamentary democracy. In addition, a number of principles were adopted from the Constitution of the United States of America, including the separation of powers among the major branches of government and the establishment of a Supreme Court. The principles adopted from Canada were federal government with strong centre and also distribution of powers between central government and state governments along with placing residuary powers with central government. From Ireland, directive principle of state policy was adopted. From Germany, the principle of suspension of fundamental rights during emergency was adopted. From Australia, the idea of having a Concurrent list of shared powers was used as well and some of the terminology was utilized for the preamble.

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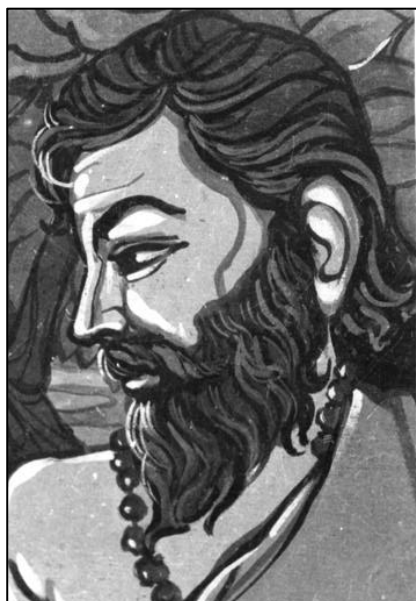
Lion-hearted Fighter Jayee Rajguru

Samiksha Das

“We fight not for glory nor for wealth nor honours; but only and alone we fight for freedom, which no good man surrenders but with his life”. These overrefined words were quoted by some freedom fighter who is no more alive but makes us realize the vivacity and gallantry of the freedom fighters.

A lot of blood was sacrificed from Odisha for the freedom of the motherland. When Jayee Rajguru became the first martyr of Odisha and one of the earliest in the country each one was inspired by his courage and took up arms for a battle against all odds.

Jayee Rajguru alias Jayakrushna Rajguru Mahapatra was born on the auspicious day of Anala Nabami, 29th of October, 1739 in a village called Biraharekrushnapur in the district of Puri to Chand Rajguru and Haramani Devi. Jayakrushna was born to a noteworthy and savant family. His forefathers were the advisors and spiritual teachers to the king of Khordha and were traditionally called ‘Rajguru’. Jayee Rajguru



was an excellent scholar in Sanskrit and a great Tantrasadhaka. He had mastered Vedas, Puranas and scriptures in the early years of his life that he could write thousands of shlokas with ease and was an acclaimed scholar among the pundits. He was the royal priest, commander-in –chief and the real administrative representative of the king of Khordha, Gajapati Mukundadev –II.

In 1779, Jayee Rajguru was appointed as the head of the administration and the chief of army of Khordha after the death of his father. Jayee was a lifelong bachelor and was the Chief Minister-cum-Rajguru of king Dibyasingha Dev-II who soon died. This resulted in the minor son of the late king Mukund Dev-II to ascend to throne of Khordha and Jayee Rajguru acted as the regent.

When the British attacked Odisha and captured several lands and exuded notice to all the kings to accept their dominance and pay taxes, the king of Khordha never accepted their subjugation as per the advice of Jayee Rajguru. He then started writing the



neighbouring kingdoms and planning strategies. He succeeded in mobilizing and instigating the Odia soldiers, the Paikas. He organized village youths and trained them in military practices and in arms and ammunition as he had paramount warfare skills and knowledge of weaponry. He used guerilla warfare for the first time in India against mighty British power.

With frenzy in heart Jayee Rajguru mustered his army and occupied the four Praganas on his own with the contemplation to drive the Britishers out of his state and his country. In October 1804, a group of armed Paikas drew the sword against Britishers at Pipili. This event alarmed the British force. In the meantime Jayee Rajguru approached all the rulers of the state to stand together and invade the Britishers. And consequently the kings of Kujanga, Kanika, Harishpur, Marichipur and other joined in the alliance with the king of Khordha.

The ultimate historical fight “Battle of Barunei” took place in December 1804 on the foothills of Barunei between the Britishers and the Paikas led by Jayee Rajguru. The handful of Paikas fought against 7000 strong British army by their intrepidity, battle skills and holocaust. The British tempted few locals by offering large taxes in return for information on Jayee Rajguru and as a result he was arrested and taken to Barabati fort. All his efforts to keep the king at anchor was futile and King Mukund Dev-II was seized on 3rd

January 1805. Both were sent to Medinapur jail from Cuttack fearing further violence in the state. The British counsels considered the petition submitted by the King from the prison and released Mukunda Dev-II and sent him to Puri for settlement.

The trial of Jayee Rajguru was conducted at Baghitota in Medinapur by the British court, and he was awarded capital punishment for waging a war against the lawfully established government of the land. He didn't appeal for mercy and dauntlessly accepted the death sentence. On December 6, 1809, Jayee Rajguru was made shaheed in a brutal manner. The executioners tied his two legs to two different branches of banyan tree and the branches were let off splitting his body in to two parts.

This led to the end of one of the most fervent and valiant freedom fighters. The bold-spirited Jayee Rajguru made everyone spellbound by his prowess and chauvinism. The real son of the soil Jayee Rajguru justified the quote that goes like, “freedom is an expensive gift always worth fighting for. Even if it costs anything !”

Samiksha Das, Suryanagar, Gurujang, Khordha.



Vivekananda : The Humanist

Dr. Somarani Chand

Humanism is an attitude of mind attaching prime importance to man and human values are often regarded as the central theme of Renaissance civilisation. In recent years the term 'humanism' has often been used to refer to a value system that emphasises the personal worth of each individual.¹

Swami Vivekananda – monk, guru, disciple, Vedantist, prophet, patriot, mystic and above all a great humanist – can be better understood and realised as a universal phenomenon. He often appeared to many as one of irreconcilable thoughts – 'a living paradox.' Yet beneath the exterior lay his deep humanism that shaped a stellar spiritual life. Religion was no longer regarded by him to be an uncompromising set of mere orthodox rites and rituals, but was accepted to be simpler guidelines to be followed by the common people in day to day life. He was by no means the first to declare man divine, but was first in modern India to mean it from the innermost sinew of his hands and brain and to work it out on a large scale.²



No wonder he was given the popular acronym 'wandering monk' because he visited the nook and corner of India and also abroad not merely to satiate his irresistible wander thirst but to see face to face the ever degrading status of human beings. He meditated on a huge rock at Kanyakumari, the southernmost tip of the Indian peninsula. He was no run-of-the-mill priest who sat motionless and meditated upon an incomprehensible formless presence or any other god sitting above. But his deep concern was for the man below toiling on the soil and leading a life of zestless drudgery and how to restore to him his dignity and glory as man, as a child of immortal bliss – *amrutasya putra* – as the Indian sages had realised the truth about man.³ To quote Swamiji.

"My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India and let them think for themselves. Whether there should be caste or creed, whether women should be



perfectly free or not, does not concern me. Liberty of thought and action is the only condition of life, of growth and well-being. Where it does not exist, the man, the race, the nation must go down.⁴

Vivekananda used a term coined by Sir Julian Huxley as the core of his thoughts on humanism – the science of human possibilities.⁵ Biologist Huxley had coined this phrase to express what he wanted modern western science to develop into.

However, Vivekananda's core idea of humanism owes its roots to *adhyatma vidya* (the philosophy of man in depth). His ideas appear to have affinity with *Kathopanishad* (3.12):

*Esha sarbeshu bhuteshu
gudha atma na prakashate
Drishyate tvagryaya buddhya
sukhmaya sukhma – darshabhih.*

(Soul or *atma* [infinite] is present in everything in a hidden form and therefore is not manifested; but it can be realised by the subtle and penetrating reason of the person who is trained to perceive the subtlest of the subtle truth.)

Thus, Swamiji's concept of humanism bears a unique stamp of individual power and potentiality. It is 'intensely human, even supra-human.' It cannot be equalled with the prevalent idea of humanism in the West or with the scientific humanism. It is altogether a different form which is strengthened and sustained by the ignition of divine spark in man as supported by Vedantic thought. There is the benign touch of universality and dynamism in this form where energies are entirely positive. It abhors the concept of any negative energies or vibes. This is the strength and relevance of Vivekananda's Vedantic humanism, echoed in present day Biology as psycho-social evolution – of evolution rising from the organic level to the ethical and moral levels.⁶

In his scheme of Vedantic humanism, education plays a vital part which is 'the training by which the current and expression of will are brought under control and become fruitful.'⁷ These possibilities can be broadly categorised under three heads:

- (i) *Sila* (physical aspect),
- (ii) *Chitta* (mental aspect) and
- (iii) *Prajna* (intellectual pursuit or divine possibilities).

The third is the highest growth that includes the fullness of human development. To quote Swamiji himself:

What is the individuality of man? Not Tom Brown, but God in man. This is the [true] individuality. The more man has approached that, the more he has given up his false individuality. The more he tries to collect and gain everything (for himself), the less he is an individual. The less he has thought of himself, the more he has sacrificed all individuality during his lifetime ... the more he is an individual.⁸

Education is necessary, but knowledge is essential for wisdom. Vivekananda was very much in favour of imparting scientific knowledge and technical power that are conducive to material development of man. Yet, his familiarity with the western style of living had made him aware of the tension, anxiety, violence, intolerance, restlessness and the like prevalent in their society. Life had become a burden in the midst of all material pleasure. The remedy that he chose was a fullscale change from human sensuality to human spirituality. Belief in spirituality could bring in dynamism, rationalism, universalism, and progressivism and, of course, humanism.

Swamiji had a burning passion for his motherland and millions of her sons. As a champion of the masses, he believed that the age-old evils of orthodox priesthood, caste-ridden society, miseries of womanhood, dreadful customs and superstitions and utter poverty could be



eradicated if the common man could be taught the emancipating virtues of Vedantic humanism.

Vivekananda's concept of humanism, however, was not confined to the national scene only. It had its broader ramifications in trying to achieve international solidarity and brotherhood. *Viswam ekam nidam* – The world is a nest. The western humanism which owed its ancestry to ancient Greeks and Romans was much limited in its scope. It excluded the slaves and the outsiders and even dehumanised the criminals. With the emergence of Christianity, Christian humanism addressed exclusively to the believers, setting aside the non-Christians. The shift of faith from God to man was in the wake of classical revival during the Renaissance period. Renaissance humanism is traceable to the 14th century Italian poet Petrarch whose scholarship and enthusiasm for classical Latin writings (the Humanities) gave great impetus to the humanistic movement that eventually spread from Italy to all of Europe. Again, the devastation of World War I, Nazi brutalities and traumatic horrors of World War II opened more and more avenues for international co-operation and solidarity. In his lecture on "Vedanta in its Application to Indian Life", delivered in Madras in 1897, Vivekananda categorically upheld this vision of human solidarity in the following words:

The second great idea which the world is waiting to receive from our Upanishads is the solidarity of this universe. These old, old lines of demarcation and differentiation are vanishing rapidly. . . . Our Upanishads say that the cause of all misery is ignorance. . . . It is ignorance that makes us hate each other, it is ignorance of each other that we do not know and do not love each other. As soon as we come to know each other love comes, must come, for, are we not one?

Thus, we find the idea of solidarity coming in, in spite of ourselves. Even in Politics and Sociology problems that were national only twenty years ago can no more be solved on national

grounds. They are assuming huge proportions, gigantic shapes. They can only be solved when looked at in the broader light of international ground. International organisations, international combinations, international laws are the cry of the day.⁹

In the age of transition in Indian civilisation Vivekananda represents an interlude between pre- and post- Oriental Renaissance who rekindled the light of Vedantic humanism from its remote antiquity. Within a short span of 39 years and 7 months (1863 – 1902) he showed to the world the dignity of human soul, the potentiality of man and the rationality of the being – a path of enlightened citizenship. We need to practise developing trust in the good of human beings and join hands with the good if we are to feel the strength inherent in goodness. A terrorist attack may appear fearfully powerful and get noticed globally, but the innumerable silent acts of vigilance that go to thwart such attacks every day are bound to remain unnoticed.¹⁰ Needless to say, it becomes imperative on our part to develop this belief in the globalised world of 21st century.

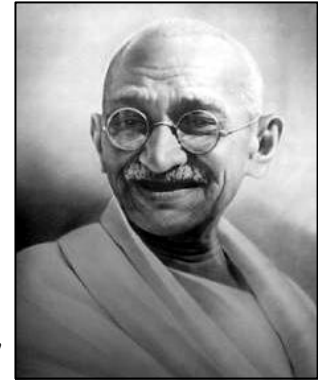
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Swell of 'Purna Swaraj' in Odisha and the Importance of 26th January



Dr. Janmejy Choudhury

To the British people as well as their political leaders the Indian Empire was their most precious possession. It was painful for them to think that the Empire might be lost one day. The rise of Indian nationalism, the growth of the Congress Party, and the mass movement of Mahatma Gandhi finally convinced them that the Empire was not permanent or timeless as their forefathers had believed. In changed conditions they were mentally prepared to give India political rights. The British Labour Party, being more progressive, even thought of radical approach to Indian problems and wanted to help Indian towards responsible government. But they too, could not think of complete independence for India. The farthest extent to which most Englishmen could go in their thought was the Dominion Status for India. When India demanded Swaraj and freedom, some of the British leftists wanted to start discussion on Dominion Status. But to Parliament as a whole even that appeared a remote possibility to most members, India was not fit for Dominion Status.

As early as 1923, the Labour Party leader Ramsay MacDonald had announced in London: "I think, most of us who have liberal minds, must accept as the essential condition of imperial unity, namely, the recognition of Dominion Status for the great national elements of the Empire itself.

We will say to be Indians: "Your country is yours, your Government is yours. And we shall seek your justification not in your continued subjection to us, but in your own capacity for Self-Rule and Self- Government. Ironically enough, the same Ramsay MacDonald changed his principles later on. The Labour Party thought it necessary to go by a national policy towards India to which all other parties should agree.

In India, some of the national leaders felt attracted towards the concept of Dominion Status. When the Simon Commission was touring India, an All-parties Conference was held at Lucknow in August 1928 for a draft constitution for the country. Pandit Motila Nehru headed a committee to prepare the draft which the Conference accepted. It came to be known as the Nehru Report or the Nehru Constitution. This constitution proposed Dominion Status as the immediate goal of India. To silence the critic who felt that social condition in India were unsuitable for self-government, the Nehru Committee declared: "We do not deny that there is much need for social advance. We feel, however, that is an argument for, rather than against the establishment of responsible government, for we believe that without real political power coming into our hands, a real programme of social reconstruction is out of the question. The Nehru



Report rejected the separate electorate and some other dangerous doctrine which the British had introduced. It recommended for provincial autonomy and assured freedom of religion, freedom of conscience and freedom of expression to all Indians. While men like Motilal Nehru felt that India should win Dominion Status, there were others who regarded it as a status of no honour. For them, Purna Swaraj or complete independence should be the only goal for the Indian nation.

The National Congress had talked of Swaraj for years. It now talked of Purna Swaraj. In its Madras Session in 1927 the Congress announced complete independence as its objective. The younger generation of Congressmen led by Jawaharlal Nehru and Subhash Chandra Bose looked at the idea of Dominion Status with disfavor. So too, the Left Wing members of the Congress Party Gandhi announced his decision for complete independence.

While Simon Commission continued its work with the official support, most of the political parties were trying to frame a constitution for India. The committee constituted for the purpose was headed by Pandit Motilal Nehru. An ultimatum was served on the British Government that if the constitution framed by the Nehru Committee was not accepted in its entirety on or before 31 December 1929, the Congress would revive the non-violent non-cooperation campaign with the aim of realizing complete independence. The Indian National Congress met at Lahore on 29th December, 1929. Being a huge gathering of 15,000 people, the youth Congress President Jawaharlal Nehru announced the Congress polity that complete independence was the goal of India. It was to be “complete freedom from British dominion and British imperialism.” “The embrace

of the British Empire,” he declared, “is a dangerous thing. It cannot be the life-giving embrace of affection freely given and returned. And if it is not that, it will be what it had been in the past, the embrace of death.” In that historic session on the 31st December, 1929, Mahatma Gandhi moved his famous resolution on Purna Swaraj, saying: “The Congress declared that the words ‘Swaraj’ in Article 1 of the Congress Constitution shall mean Complete Independence and further declared the entire scheme of the Nehru Committee’s Report to have lapsed and hopes that all Congressmen will henceforth devote their exclusive attention to the attainment of Complete Independence for India.” To the anxious gathering of that great session, Gandhi held out the immediate prospect of a Civil Disobedience Movement. The resolution on Purna Swaraj was passed by the Congress on the last day of the year 1929. The tricolour National Flag, signifying independence, was unfurled by the Congress President Jawaharlal Nehru as the thunderous shouts of ‘Inquilab Zindabad’ or Long Live the Revolution greeted the occasion from countless throats.

As the New year opened, the 26th of January, 1930 was observed as the day of Purna Swaraj or Independence Day all over India. People took the Independence Pledge on that memorable day. The Pledge declared ‘freedom’ as ‘the inalienable right of the Indian people’ and criticized the foreign Government for ruining India “economically, politically, culturally and spiritually.” “We hold it be a crime against man and God.” Said the Pledge, “to submit any longer to a rule that has caused this fourfold disaster to our country. We, therefore, hereby solemnly resolve to carry out the Congress instructions issued from time to time for the purpose of establishing Purna Swaraj.”



When the National Congress under the presidentship of Jawaharlal Nehru passed the resolution on complete independence at Lahore on the last day of 1929, he saw in it a direct threat to the empire. The Viceroy Lord Irwin came to believe that the resolution would result in a secession movement and revolutionary violence. The Secretary of State advised him: "Try and avoid action which will force you to deal with masses, but rather pick responsible leaders and deal with them whoever and whatever they are. Keep up moral authority of Government and rally round it those who respect law and order and whose political instincts will defend India from revolutionary movement while pursuing evolutionary politics." The attention of the people and of the Government centered on Gandhi from the beginning of the new year. He saw himself in search of his step to begin the movement. When Rabindra Nath Tagore met him at the Sabarmati Ashram on 28th January, Gandhi told him: "I am furiously thinking and I do not yet see any light coming out of the surrounding darkness." Arising out of Gandhi's serious thought, the nation was first asked to take the Independence Day Pledge on 26th January 1930 in the following words:

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

The nation took the solemn pledge. This proved to the Government that dark clouds were gathering on the horizon. In February, the Congress Working Committee met at Sabaramati and gave full authority to Gandhi to direct the nature of the Civil Disobedience campaign and direct its course. The Mahatma in his deep insight suddenly thought of a novel way to defy the Government and break its law. It was the Salt Satyagraha.

With the new political stir in the country, the people of Odisha were also prepared to plunge into the movement. On 26 January 1930 mass meetings were organized in different parts of the province to celebrate the Independence Day. In a large gathering at Cuttack, Gopabandhu Choudhury read the declaration and after listening silently, the people gave their assent to it by raising hands. A procession was also taken out in the town. At Balasore, Harekrushna Mahatab and Nanda Kishore Das took prominent part in organizing the function. At Bhubaneswar the national flag was hoisted at the top of the Temple of Lingaraj. Some leading Congressmen like Acharya Harihara Das, Lingaraj Mishra, Krupasindhu Hota and Bholanath Sahu were arrested at Puri on the occasion. Besides, in many places the function was organized by the Congress and the people were aroused to the call of the nation. (The Samaj, 29 January 1930) In the meanwhile, the four Congress Councilors from Odisha, Godavaris Mishra, Lingaraj Misra, Nanda Kishore Das and Naraya Birabar Samanta, resigned from their seats in the Bihar and Odisha Legislative Council. Biswanath Das of Ganjam resigned his seat from the Madras Council. Nilakanth Das also gave up his seat in the Central Legislative Assembly. However, Nilakanth Das and Godavaris Misra once again contested the election and returned to their respective seats in the legislatures. The disobedience of the Congress mandate by them



was very much resented and Gopabandhu Choudhury appealed to the electorate not to vote for them. Godavaris tried to justify his stand on the ground that the people in the country were not fully prepared for Purna Swaraj. He issued a statement on 10 February 1930 and observed that the people's battle must also be fought in the legislative chambers. For the people of Odisha, it was a heaven-sent opportunity to hoist the national flag in Odisha.

The national Independence Act, 1947 was remarkable in many respects. It put an end to the centuries of British Rule in India. The grant of Independence to India was one of the greatest events of history. In the words of Lord Samuel, "It was an event unique in history- a treaty of peace without war". The Labour Government of England was happy as the Act marked a fulfillment of the British Mission. All Indian leaders welcomed the Act with great glee and delight. On that memorable day of August 15, 1947, devout prayers were offered from the heart of every patriotic leader. No doubt, the Act was an event of great constitutional significance. The horrors, sufferings and miseries ended and an era of freedom and prosperity ushered in. Then the Constitutional Assembly made for the framing of the Constitution of India. Jawaharlal Nehru observes, "A Constitutional Assembly does not mean a body of people, or a gathering of able lawyers, who are intent on drawing up a Constitution. It means a nation on the move, throwing away the spell of its past political and social structure, and fashioning for itself a new Government of its making. It means the masses of the country in action through their elected representatives". Thus a Constituent Assembly means a convention or an assembly set up by the people of a country for the purpose of framing a Constitution.

The British Government and the Indian National Congress decided to continue the work of the Constituent Assembly. Finally, the Constituent Assembly met on the 9th December, 1946 with 233 participating members out of which 202 belonged to the Congress Party. Sachidananda Sinha, the oldest member of the Congress Party, presided over the first meeting of the Constituent Assembly. On the 11th December, 1946, Dr. Rajendra Prasad was unanimously elected as the President of the Constituent Assembly which lasted from the 9th December to 23rd December, 1946. It had its final session from the 14th November to 26th November, 1946. Finally, on the 26th November, 1946 the new Constitution of India was signed by all the representatives of the Constituent Assembly deciding that it should come into effect from the 26th January, 1950. Because the 26th January was the day of Purna Swaraj or the day of first Independence in India. This day was declared as Republic Day only to remember the 26th January. On that day the first national flag was hoisted for the first time in India. The Constituent Assembly, as stated, took two years, eleven months and seventeen days to frame the Constitution. Dr. Rajendra Prasad in his final address to the Assembly said, "I desire to congratulate the Assembly on accomplishing the task of such tremendous magnitude. It has undoubtedly taken us three years to complete this work, but if we consider the work that has been accomplished and the number of days that we have spent in framing this Constitution, we have no reason to be perturbed for the time spent.

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India's Missile Programme and Odisha : A Study

Sai Biswanath Tripathy

India's missile and nuclear weapons programs have evolved as elements of its strategic response to 68 years of wars and skirmishes it has fought with Pakistan and with China. Deep tensions and mistrust in the sub-continent continue unabated to the present. India's defeat by China in the 1962 border war, probably more than any other event, galvanized its leadership to build indigenous missile and "threshold" nuclear weapons capabilities as a credible deterrent against attack by China, and to attain military superiority over Pakistan.

As far back as in November 1978, the government had set up a Committee to identify a site for the establishment of an instrumented test range. A group of experts had surveyed a number of sites, including the *Sunderbans (West Bengal)*, the *Kanyakumari (Tamil Nadu)*, *Satbhaya (Orissa)*, *Adaman and Nicobar Islands* and the *Balasore (Baliapal) coast (Orissa)*. The only suitable site found was the Balasore coast having all advantages of a test range based on scientific, logistics and technical consideration compared to other places in the country.

The Government stated that it had strong technical reasons for choosing of Baliapal over other sites for this project. According to it, rockets and missiles can not be launched from anywhere. There are two major factors that have to be taken into consideration, while choosing a launch site.

First, there must be an open, uninhabited stretch of land or water (several hundred kilometers long) 'down range.' Second, the site ideally, must allow for longitudinal launch. The first requirement is to ensure that a malfunction during the launch stage does not cause damage to civilian lives and property. Rocket propellant is highly explosive and if it does explode during the launch stage, burning fuel and metal fragments are sprayed over vast areas. Often, rockets fail to take off along the planned trajectory and have to be destroyed by the range safety officer. In this case too, the effects are so devastating that most launch sites around the world are consequently located on a coast.

The Bay of Bengal provides an ideal stretch of sea over which missiles can be fired. This part of the Indian Ocean does not have major international maritime or airlines routes criss-crossing it and during test launches the few existing routes can be closed temporarily without causing much disruption. More importantly, the Bay of Bengal is, in a sense, a protected sea. On the Western side, it can be monitored from Peninsular India and in the East; there is the Andaman & Nicobar Island chain. This means that telemetry stations can be set up easily to cover most of the Bay area.

Baliapal's additional advantage stems from the fact that it is located in a 'charmed'



meteorological spot. This is in area of the Orissa coast that forms a natural concavity and is not prone to cyclones that frequently develop in the Bay of Bengal. The continental shelf extends to several kilometres into the sea from Chandipur and the shallow waters dampen wind speeds. Consequently, studies have shown that at an average, between 248 and 280 days a year are available for launches. This is better than what can be obtained at any other site along the Eastern Coast. Baliapal's greatest advantage, however, stems from the fact that ballistic missiles as well as polar satellites can be launched longitudinally. Baliapal is located close to longitude 87 degree, 20 minutes East and missiles launched from here can have a totally unobstructed trajectory over the sea. In case of failure, the missiles will plunge into the sea without causing any harm. Moreover, it is much cheaper to launch rockets and missiles into orbital paths along a longitudinal direction.

After the stiff opposition to the creation of the National Test Range at Baliapal, the site had to be moved to the Wheeler Island about 2 sq.km in area and about 20 km off Chandipur coast. The local tribals opposed their eviction from the Chandipur site too. People of 15 villages formed the Purbanchal Suraksha Samiti to spearhead the agitation. In the end, the Government went for a compromise. Instead of permanently evicting all the tribals, it was decided that a core area would be cleared permanently and the rest of the zone cleared only during the actual launching of the missiles.

After locating the national test range at Chandipur, a decisive shift in missile development plans occurred in 1983, when the Indian government launched the Integrated Guided Missile Development Programme (IGMDP). The programme involved the development of a family of strategic and tactical guided missiles. Under the

strategic programme two ballistic missile systems were to be developed Prithvi and Agni. While the Prithvi was to be a short-range ballistic missile, the Agni was to be a medium-range technology demonstrator (TD). As for tactical guided missile systems, the DRDO sought to develop medium and short-range surface to air missiles (SAMs) the Akash and Trishul, as well as a third-generation anti-tank guided missile (ATGM), the Nag.

Agni-I is the first story that made India an innovative country as far as missile technology is concerned it was developed by the India's pride organization Defence Research & Development Organization (DRDO). It was first test fired successfully at India's famous Integrated Test Range in Chandipur situated in Odisha state on 25 January 2002. It is 12 tones in weight, 15 meters in length. Agni-I is capable to cover the range of 700-800 km and at the same time it is capable of carrying a conventional payload of 1,000 kg or a nuclear warhead at a speed of 2.5 km/s. Agni series missiles consist of one stage in the short range while two stages in the intermediate range. The most important aspect of the Agni series is that it can be fired from rail and road mobile and powered by solid propellants. Agni-I is under use by the Strategic Force Command (SFC) of the Indian Army.

Agni-II is another deadliest weapon in Indian basket capable to cover the range of 2,000-2,500 km, its length is 20 meters, with the diameter of one meter, while its weight is little more than Agni-I of around 18 tones. It has built upon solid propellant in both of its stages. They are said to be a part of the "credible deterrence" against China and Pakistan by India. India always claims that its nuclear and missile development programmes are not Pakistan-centric, that the Pakistani threat is only a marginal factor in India's security calculations, and that Agni series is at the



core of country's deterrence in the larger context of Sino-Indian power equation.

Agni-III is the third weapon in the Agni series of missiles developed by the Defence Research & Development Organization (DRDO). Agni III based upon the powerful solid propellant in its both stages. It was first test fired on July 9, 2006 from Wheeler Island off the coast of the eastern state of India, Odisha. After the unsuccessful launch, it was found by the DRDO scientists that the second stage of the rocket did not separate from the body and the missile had fallen well short of its pre determined target. It was again tested after ratifying the technical glitch on April 12, 2007, and this time it was successfully hit the target, again from Wheeler Island close to Orissa coast. On May 7, 2008 India again tested it successfully. This was the third consecutive test it confirmed the Agni-III's operational readiness while extending the reach of India's nuclear deterrent to most high-value targets of the nation's most likely adversaries. Agni-III has capability to cover the range of 3,500 km and can have a warhead of 1.5 tones. It has been claimed that the missile's circular error probable (CEP) lies within of 40 meters only, this makes Agni-III most accurate and deadliest strategic ballistic missiles of its range class in the world. It has also been reported that with smaller payloads, the Agni-III can hit strategic targets well beyond 3,500 km, this makes this missile ultra dangerous for enemy.

Agni-IV is the fourth brilliant outcome of DRDO work in the Agni series of missiles which was earlier termed as Agni II prime. Agni-IV was first tested on November 15, 2011 from famous Wheeler Island off the coast of the eastern state of Odisha. Agni-IV is capable to cover the range of 2,500-3,500 km depending upon the load factor. Agni-IV bridges the wide gap left by

Agni II and Agni III. It is capable to take a warhead of 1 tone. It is a two-stage missile powered by powerful solid propellant. Its length is 20 meters and launch weight is about 17 tones. More importantly it can be launched from a road mobile launcher.

Agni-V is a solid fueled intercontinental ballistic missile (ICBM). It will greatly expand India's reach to strike targets more than 5,500 km away. Agni-V was first test fired on 19 April 2012 from Wheeler Island off the coast of Odisha, the test was successful. Agni-V ICBM has been designed with the addition of a third composite stage to the two-stage Agni-III missile. The 17.5-metre-long Agni-V would be a canister launch missile system so as to ensure that it has the requisite operational flexibility and can be swiftly transported and fired from anywhere. Agni-V weighs around 49 tones; one tone more than Agni III and a much longer range. The second test launch of Agni-V was successfully done on 15 September 2013 from Wheeler Island off the Odisha coast.

Agni-VI is another powerful intercontinental ballistic missile said to be in its early stages of development by DRDO labs. Agni-VI is going to be the real ICBMR of India. It is going to be the latest and most advanced version among the Agni (missile) program. Agni-VI will be capable of being launched from submarines or from land; it will be able to strike at a target of 6,000-10,000 km with MIRV warheads. After the success of Agni-VI India will become one of the countries which have the capability to target any spot in the world.

Prithvi I class is a surface-to-surface missile having a maximum warhead mounting capability of 1,000 kg, with a range of 150 km and can be launched from transporter erector launchers. This class of Prithvi missile was



inducted into the [Indian Army](#) in 1994. As Per (DRDO) Chief Avinash Chander the tactical 150 km-range Prithvi missile will be replaced with the [Prahaar](#) missile, which is more capable and has more accuracy.” According to Chander, the Prithvi I missile withdrawn from service would be upgraded to be used for longer ranges.

Prithvi II class is also a single-stage liquid-fuelled missile having a maximum warhead mounting capability of 500 kg, but with an extended range of 250 km. It was developed with the [Indian Air Force](#) being the primary user. It was first test-fired on January 27, 1996 and the development stages were completed in 2004. This variant has been inducted into the army as well. In a recent test, the missile was launched with an extended range of 350 km and had improved navigation due to an [inertial navigation system](#). The missile features measures to deceive [anti-ballistic missiles](#).

Prithvi III class (codenamed Dhanush meaning Bow) is a two-stage ship-to-surface missile. The first stage is solid fuelled and the second stage is liquid-fueled. The missile can carry a 1,000 kg warhead to a distance of 350 km and a 500 kg warhead to a distance of 600 km and a 250 kg warhead up to a distance of 750 km. Dhanush is a system consisting of a stabilization platform and the missile. It is a customized version of the Prithvi and is certified for sea worthiness. Dhanush has to be launched from a hydraulically stabilized launch pad. Its low range acts against it and thus it is seen a weapons either to be used to destroy an aircraft carrier or an enemy port. The missile has been tested from surface ships of the navy many times.

The Trishul (Trident) is a short range, quick reaction, all weather surface-to-air missile designed to counter a low-level attack. In fact, Trishul was one of the longest running DRDO

missile development programmes. It can also be used as an anti-sea skimmer from a ship against low flying attacking missiles. The missile can engage targets like aircraft and helicopters, flying between 300 m/s and 500 m/s by using its radar command-to-line-of-sight guidance. Powered by a two-stage solid propellant system, with a highly powered HTBP-type propellant similar to the ones used in the Patriot, the Trishul has necessary electronic counter-counter measures against all known aircraft jammers. Trishul, with its quickest reaction time, high frequency operation, high maneuver ability, high lethal capability and multi-roles for three services, is state-of-the-art system providing considerable advantage to the Indian armed forces.

The **Akash system** is a medium range surface-to-air missile with multi-target engagement capability. It can carry a 55-kg multiple warhead capable of targeting five aircraft simultaneously up to 25 km. It uses high-energy solid propellant for the booster and ram-rocket propulsion for the sustainer phase. The propulsion system provides higher level of energy with minimum mass, compared to conventional solid/liquid rocket motor, which has better performance with minimum weight of the missile. It has a dual mode guidance, initially on command mode from phased array radar and later radar homing guidance with unique software developed for high accuracy. The phased array radar provides capability for multiple target tracking and simultaneous deployment of missiles to attack four targets at the same time, in each battery.

Another missile under **IGMDP** development is the **Nag**, an anti armor weapon employing sensor fusion technologies for flight guidance first tested in November 1990. The Nag is a third generation & fire-and-forget, anti-tank missile developed in India with a range of 4 to 8 km. Nag was successfully test fired in August 2008



marking the completion of the developmental tests. Nag is expected to be the first weapon of its kind to be inducted into the army by December 2009. The Army urgently needs the more advanced Nag to improve kill probability as the missile using a high explosive warhead to penetrate the armor in modern tanks.

Significant additions also include the **Multi-Barrel Rocket System PINAKA**, an area weapon system to supplement the existing artillery gun at ranges beyond 30 km, having quick reaction time and high rate of fire has been accepted by the user after extensive trials. **BrahMos** being jointly developed with Russia is a supersonic cruise missile that can be launched from submarines, ships, aircraft or land.

Brahmos is a two-stage missile with a solid propellant booster engine as its first stage which brings it to supersonic speed and then gets separated. The liquid ramjet or the second stage then takes the missile closer to 3 Mach speed in cruise phase. Stealth technology and guidance system with advanced embedded software provides the missile with special features. The missile has flight range of up to 290-km with supersonic speed all through the flight, leading to shorter flight time, consequently ensuring lower dispersion of targets, quicker engagement time and non-interception by any known weapon system in the world. It operates on 'Fire and Forget Principle', adopting varieties of flights on its way to the target. Its destructive power is enhanced due to large kinetic energy on impact. Its cruising altitude could be up to 15 km and terminal altitude is as low as 10 meters. It carries a conventional warhead weighing 200 to 300 kgs.

Nirbhay is an all-weather low-cost long-range cruise missile with stealth and high accuracy, the missile has a range of more than 1000 km. It weighs about one ton and has a length of 6 metres.

It carries a ring laser gyroscope for high-accuracy navigation and a radio altimeter for the height determination. It is capable of being launched from multiple platforms on land, sea and air and shall be inducted into Indian Navy, Army, and Air Force. In particular, Nirbhay is being adapted for the Indo/Russian Su-30MKI. The missile is capable of carrying nuclear warheads. Proving a host of technologies and bridging the critical gap in the country's arsenal, India's first long range subsonic cruise missile, Nirbhay, was successfully test fired from the Integrated Test Range at Chandipur, in Odisha, for a distance of about 1,000 km on 17 October 2014. In 2008, New Delhi announced the end of the IGMDFP with the focus now shifting towards serial production of missiles developed under this programme. Notwithstanding that the need for a systematically planned long-term doctrine has to be underlined, given that future wars would be autonomous and network centric, India needs more BrahMos like weapons systems which has emerged as the perfect strike weapon with a fine combination of speed, precision, power, kinetic energy and reaction time attributes. Delhi has also taken steps toward achieving submarine launched ballistic missile capability, with the first test of the K-15 (Sagarika) taking place in February 2008 from a submerged barge with a range of 750 km. Moreover, a landbased variant of the K-15 Sagarika named Shaurya, which can be stored in underground silos for longer time and can be launched using gas canisters as booster was successfully test-fired in November 2008. Sagarika missile is being integrated with India's nuclearpowered Arihant class submarine that began sea trials in July 2009. It would be apposite to conclude by stating that India's missile programme represents an iconic image demonstrating sovereignty and self-reliance vis-a-vis its technological achievements. Resultant of



nearly three decades of research, India's guided missile programme has assumed a self-sustaining character and become fundamentally crucial to New Delhi's proposed minimal deterrent.

Despite such types of development and production of missiles in India, its missile programme purely aims at peace in the country. *Defence Research and Development Organisation (DRDO) Director General Avinash Chander* said Bhubaneswar has been the Gateway for all the Missile Launch campaigns. *"I feel proud to say that Bhubaneswar has been the Gateway for all the Missile Launch campaigns for last many decades,"* Mr. Chander, who is also the scientific advisor to Defence Minister, said while addressing the third convocation of IIT-Bhubaneswar in the city. Stating that many of the Launch Complex and other Range Stations are located in proximity to Bhubaneswar, Mr. Chander said "they play a vital role in strengthening the National deterrence." *Whatever Research and Development effort goes in any corner of India with respect to our Missiles, ultimately needs to reach Bhubaneswar and then taken to Chandipur or Dhamra for its final testing,"* he said adding this place has divine blessings. Mr. Chander said this while telling students that they should be proud of the place and their institute.

Referring to the deterrent aspects of missiles, Mr. Chander said, *"Our missile programme is for peace in the country. And the message of peace went to the entire world from Odisha where Kalinga war was fought"*.

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My Grandfather's Shop - a Space for Culture and Translation

Everybody is fond of grandpa. He was my best friend. I used to tease him and he used to scold me. But I had understood him better than his sons and daughters. Apart from our daily fun and playing, I had acquired a linguistic treasury from my Grandpa for which I am indebted to him forever. And now I could realize that this treasury is much of translation. While contemplating translation activities in early Western Odisha, I could see my grandfather reading/reciting many popular mythological texts amidst learned and like-minded people of my village. He had a shop and shop is a space of interaction, people from various classes, castes used to come to my grandpa's shop, somebody would address him as *kaakaa* (uncle), *daadaa* (elder brother), somebody else as *angyaa*. He was one of the learned men in my village. In his shop, he had Bhaagabata, Baidehishabilaasha, Ramayana and many other texts. He didn't know that these texts were transcreations. There was no translation issue to be discussed. The discussion was on various themes of the story and their sociocultural implication. Transcreated texts had become the original texts. Whenever he was getting time, he would best utilize the time in reading/reciting these texts. In those days, there were places in villages where such activities were going on. Still in some places, it has been going on.

When I write "translation activities", I include interpretation, transcreation, and adaptation under it. All these activities are different from one another. One of the basic differences is translation; transcreation and adaptation deal with the written text whereas interpretation deals with the spoken form. There was no rigid classification of these phenomena. These nomenclatures are heard more when there is a discourse on translation and when formal courses are there on translation. In reality, a phenomenon is identified first, and then comes its nomenclature. The nomenclature is needed to record things, to communicate others about the knowledge of a concept or subject. It is essential when we have a recordable written education system. Likewise, translation has been happening since time immemorial, but its nomenclature is visible more in 20th and 21st century.

There was no print media to supply more number of copies of such mythological texts to all. In villages, you would get these texts in some houses where the house members are interested to read in their free time. My grandpa was a voracious reader. He was not only reading, he was encouraging others to read the mythological texts. He himself was supplying the texts to those who wanted to read or wanted to know more. These activities were revolved around Odia translations of the Sanskrit epics, there was an



interpreter, and there were listeners who were taking part in the discourse. This translation discourse is not a passive one; it is a translation-interpretation in action. They were reading, interpreting, arguing and implementing the moral principles stated in these texts in their lives. This is why the morals were like Arnold's touchstone. My grandpa was transcribing many translated proverbial lines on the walls of his shop.

It is not that the activities were revolving around texts in translation; they were also around original writing like Gangadhar's (one of the great Odia poets from Western Odisha) writings (Indumati, Tapaswini, Pranayabaalari etc). Gangadhar, a genius, who wrote these master pieces with highly Sanskritized vocabulary. Most of the elites in Western Odisha have mugged up many of his proverbial poetic lines like that of Bhagabata or Srimad Bhagabat Gita.

Translation is a part of my culture, I have recognized it. It is one of the embedded features of my cultural life. Listening to the recitation of Odia Mahabharata, Odia Bhagabat contributed to the moral and sociocultural growth of my life. I did not know that these were translations or transcreations from Sanskrit. But now, I can say confidently that these were translation activities.

Some of the quotations from these early translations have been like Arnold's touchstone. In our day-to-day activities, it has a big impact socio-culturally and morally.

Examples:

1. *Praanira bhalamanda vani, marana kale taahaa jaani*

Whether someone is good or bad, at the time of death only, one will know.

2. *Dukhe Sanchita Jete dhana, se nuhen sukhe prayojana*

Whatever wealth you gain by hard labor and with tears, it is not needed for your happiness.

3. *Martya mandale deha bahi, debataa hele heyn marai*

Whoever comes to this world has to die, whether man or god.

4. *Aahaare Bhalamanda Naahin, je sthaane jemanta milai*

There is no good or bad for food, it depends on place.

5. *Jaahaaku rakhibe Ananta, Kikaripaare Balabanta*

Whomever God blesses, no one can defeat him or her.

6. *Aapanaa Haste Jihwaa Chhedi, Ke achhi taara Prativaadi*

If you kill yourself, who can stop you.

I could divide all these translational activities (as far as the written record goes) of western Odisha for the sake of our discussion, into three phases:

1. Palm-leaf period
2. Paper period
3. Television period

1. Palm-leaf period

Nothing much is known and recorded regarding this period. Most of the mythological texts were written on palm-leaves. It was an individual endeavor. There was no system to do copying. To have an access to knowledge by all was difficult. It was the person who had written on the palm leaf was reading it only and others were listening. Sometime, when the person is not there, the letters were not legible.



2. Paper period

It is because of the arrival of printing press in Odisha, the texts were started getting printed and published in book forms. Whatever was available in palm leaf started getting available in book forms. The access to knowledge was accelerated by the printing technology. Multiple copies of the same were available and people did not need to depend on one person's material only. It is in this period; translational activities were expended and facilitated. But the structure was still the same. There was no change in the cultural activities, these were only accelerated. We got Ramayana, Mahabharata and Bhagabat in book forms.

3. Television period

Television became a reality in the twentieth century. This is a revolutionary development in communication. When TV was introduced in schools in 80s and 90s, people became attracted towards this new technology like anything. Gradually, Ramayana was serialized. People got to watch Ramayana visually. Visualizing all the episodes of Ramayana was bringing a reality for them. They had read Ramayana in books, they had listened to its stories but now it was visible in front of them. It brought a new interest in people for these translated epics.

There is no age in the literature of a language, where there is no translation. History of literature in a particular language cannot sideline the contribution of translation from a source or sources in various forms. Histories of literature in the major languages of the world have been filled with the translation of many classical texts. Classical texts differ from a language to another. Odyssey, Iliad etc are the classical texts for English and other European languages. Mahabharat, Ramayana etc are the classical texts for Indian languages. Such classical texts are available in

Indian languages in many forms. Broadly, one of them is translation. The word translation or Anubaada (in Odia) might not be there, but the acts of translation in the form of transcreation, or in the form of interpretation must be there.

A particular culture is understood by considering its various practices. These practices are reflected on its literature. This literature includes many mythological texts and also texts of other genre. Every culture has its own texts which have been playing pivotal role in shaping the culture that are known as the classical texts. These texts are not only available in written forms, but also in various oral forms. It is always difficult to write about the non-recorded subjects. In the history of the world, many texts were not recorded. In our text book of history, we read only the recorded subject matters. The task of situating a particular phenomenon in a particular time and space becomes easier, if it is from a number of recorded subject-matters or from a number of observable facts. The observable facts have guided me to situate various activities centered on the translated or transcreated texts. Reading or reciting is one of those observable facts which I witnessed as a part of a community or culture to which I belong. Reading mythological texts has been a part of Hindu culture. All these texts were translated or transcreated from Sanskrit to local languages. These texts were created by learned scholars of the local languages for the purpose of enlightening the people and enculturating them in a prescriptive way and also to disseminate knowledge. There was a reading public in every village who read these texts in an occasion or read in their free time in temple premises or in common places. Another aim of these activities was to create a religious atmosphere and to create a discourse on God and His activities. Mostly Brahmins were the people who were entrusted the work of reciting/



reading/interpreting these mythological texts. Still we could see these things happening in many villages of Odisha. Mostly, in earlier days, these texts were written in palm leaves, till the printing technology came to exist. Some of these texts are as follows: a) Ramayana-7 pieces, b) Mahabharat-18 pieces, c) Haribamsa, d) Bhagabata-12 pieces. Interestingly, these texts were more popular than their authors. In Western Odisha, people may not know who has authored Odia Mahabharat, or Ramayana but they know about Mahabharata and Ramayana, they read these texts. Classical texts were more important for the people than their authors. It is only towards the end of 20th century, we are worried about the copyrights and authorship and translator. When my grandpa was holding the translation and reading it and others were listening to his interpretation and taking part in the discourse, there was no thought on the translator who had translated the text, there was no definite notion of source text and target text, there was no issue on the translation at all, but here and there they were referring to the author and this was also minimal.

All these texts are either translation or transcreation from the Sanskrit original. Out of the four, a, b, and d are mostly read book. The language of these texts is archaic or standard form, and these are loaded with highly Sanskritized words. These texts are in poetic form and there has been an epic style used in these texts. Another function of these texts and activities was to standardize Odia language. But this function is an indirect one. The language of these texts all over Odisha is same. It is a research question whether there has been any dialectical influence on the language of these texts.

And also there was no choice, no alternative. One of the features of modernity and

urbanization is it has given us choices. With choices, it has given us accessibility. We could see the development of various forms of translation and interpreting activities from orality to television. These earlier texts were for the matured adults, though children took part in it. There was no form available for children. Now we can have various forms of these texts meant for various audiences. There is a cartoon Ramayana for children in TV channels these days.

These days, new forms of Ramayana serial and Mahabharata are coming up in TV channels. Now, there is a cartoon Ramayana for children. People became more interested in TV, not in books. Advent of TV had decreased the number of reading public on these epics. Now the question is, does this TV culture bring out the moral changes in people? There is no discussion followed by. These epics have become mere stories only. Making a cartoon of Ram has made people believe that Ram also can have fluctuating forms.

My Grandpa is not there now, but he is always there when I think about translation of mythological texts and their implications on socio-cultural growth of my village. Reading translated texts is more popular than translating a text. Nobody knew that what they were reading was a translation from a Sanskrit text. Reading is one of the agents of popularizing translated texts. Reading, understanding and interpreting the translated texts were happening simultaneously. There is no exhaustive socio-cultural history of Western Odisha. Goals of these translational activities were A. To Standardize Odia, B. To prescribe morals for people, C. To create discourse, arguments, D. To integrate society.



Indecent Representation of Women : Role of Media and Law

Deepak Ranjan Sahoo

Indecent representation of women' means the depiction in any manner of the figure of a woman; her form or body or any part thereof in such way as to have the effect of being indecent or derogatory to or denigrating women or as is likely to deprave, corrupt or injure public morality or morals.

Decency varies from place to place, person to person. With the progress of the society and change in the lifestyle of the people, standard of propriety etc. keep on changing. So with the passage of time, the meaning of decency kept on changing, the degree of morality and decency also took a new look. The 21st century is known as the age of the information and scientific development. In the traditional society exposure of women through advertising, painting, publications or otherwise was not accepted but today it has become a fashion. In the present era, Women, instead of being portrayed as sex objects or glam dolls should be projected in a proactive and empowered manner, which can have maximum impact on the society and bring about an attitudinal/ behavioral change among people towards women.

Indecent Portrayal of Women by the Media :

In the modern world, the importance of the media cannot be underestimated. Media is

the radar that captures the mood, pulse and ideologies of the age; it is the beacon light that illuminates the pathways of democracy especially in conflict situations. In this sense, it helps the civil society cohere. An enduring feature of public life in the recent years has been an enhanced interface between media and ordinary people. The media today matters more than at any other time. It is known as the Fourth Estate¹. Yet it's a very mixed bag, with enormous variations. It is true that the media plays the magic multiplier role in the process of development. The communication media accelerates the process of development by involving, persuading and transforming people. Media has proved to be one of the important instruments of social change in Indian society. In the corridors of the social change institutions, it is observed that media promotes consumer tastes and values, often alien to Indian culture and traditions. There is far too much sex and violence, portrayal of women is sexist and stereotypical².

In recent years it has been observed that the media has emerged in a big way as the major exploiter of woman, with changing times new ways of expression social power have been fashioned which target the weaker components of society. The most vulnerable target are women. In last few years, a large section of the media and particularly the leading ones have taken liberty to



flout all norms related to obscenity. A systematic overdose of nudity and vulgarity is being forced into the brain of common viewer through Newspapers, Television, Films, Magazines, Hoardings and Posters. Cable and satellite television have grown rapidly throughout the developing world. Of all the popular means of mass media, television has the greatest mass appeal and acceptance. The portrayal of gender as a product and the accompanying body politic in the media is well documented. The impact of visual media as a very powerful vehicle for communicating idea and images is known to be tremendous. Television creates a world which seems very real and viewers are unable to differentiate between the contrived world and the real one. The impact of television is more on the young children and adolescents, who sit in front of the television and for hours, the succession of pictures become imprinted on minds and are still impressionable.

Relevant Laws protecting the dignity of women:-

The expression 'life' assured in article 21 of the Constitution does not connote mere animal existence or continued drudgery through life. It has a much wider meaning which includes right to livelihood, better standard of living, hygienic conditions in the workplace and leisure." quality of life covered by article 21 is something more than the dynamic meaning attached to life and liberty. Right to life includes right to human dignity right to live with human dignity enshrined in article 21 derives life breath from the directive principles of state policy. In *Maneka Gandhi v Union of India*³, it was ruled that right to life is not merely confined to physical existence but also includes within its ambit the right to live with human dignity. In *Francis Coralie v Union of Territory of Delhi*⁴ it was held that means something more

than just physical survival and is not confined to protection of any faculty or limb through which life is enjoyed or the soul communicates with the outside world, but includes 'the right to live with human dignity' women are human beings. so every right pertaining to human beings is not alien to women. Women have right to live a dignified life. In *Chandra Raja Kumari v Police Commissioner, Hyderabad*,⁵ it had been held that right to live includes right to live with human dignity or decency and therefore holding of beauty contests is repugnant to dignity or decency of women and offends art 21 of the Constitution. The Universal Declaration of Human Rights, International Covenant on Civil and Political Rights has recognized that human beings have dignity inseparable from them.

The Indecent Representation of Women (Prohibition) Act, 1986:

The Act punishes the indecent representation of women, which means "the depiction in any manner of the figure of a woman; her form or body or any part thereof in such way as to have the effect of being indecent, or derogatory to, or denigrating women, or is likely to deprive, corrupt or injure the public morality or morals. It states that no person shall publish or cause to publish or cause to be published or arrange to take part in the publication or exhibition of any advertisement which contains indecent representation of women in any form. 'In the act, advertisement' includes any notice, circular, label, wrapper or other document and also includes any visible representation made by means of any light, sound, smoke or gas. The amendment suggested by the National Commission for Women suggests to amend the definition to "advertisement' includes any notice, circular, label, poster, wrapper or other document and also includes any visible representation made by means of any laser light,



sound, smoke, gas, fibre, optic electronic or other media” it states that no person shall produce or cause to be produced, sell, let to hire, distribute, circulate or send by post any book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation or figure which contains indecent representation of women in any. The NCW recommended that Section 2(b) of the Act be modified to read as “Derogatory representation of women means the depiction in any manner of the figure of a woman, her form of body or any part thereof in such a way as to have the effect of being derogatory to or denigrating women and is also likely to deprive, corrupt or endanger public morality or morals.” As per the above definition depiction in any manner of the figure of a woman, her form or her body or any part thereof would amount to indecent or derogatory representation if it has:

- * The tendency to present a women as a sexual object.
- * The tendency to present a women as a sexual commodity for man’s pleasure, or
- * The tendency to glorify woman’s subordination to man as an attribute to womanhood or
- * The tendency to glorify ignoble servility as an attribute to womanhood, or
- * The effect of being indecent or being derogatory to or denigrating women or;
- * It is likely to deprave, corrupt or injure public morality or morals.

In spite of the law, gender concerns in the media is a serious concern today as the problems of women’s portrayal in the media, have been agitating the mind of the Civil Society and an attempt is being made to curb this growing problem continued incidences of obscene depiction of women in television and in the media

in general call for a debate on the need for effective laws against them and proper implementation of the existing legal provisions.⁶

In Section 6 on penalty, the words ‘and with fine which may extend to two thousand rupees’ shall be substituted with the words ‘and with fine which may extend to ten thousand rupees’ and the words ‘in the event of a second or subsequent conviction with imprisonment for a term of not less than six months but which may extend to five years and also with a fine not less than ten thousand rupees but which may extend to one lakh rupees’ shall be substituted with the words ‘in the event of second or subsequent conviction with imprisonment for a term of not less than six months but which may extend to five years and also with a fine not less than fifty thousand rupees but which may extend to five lakh rupees’.

In the Kamasutra advertisement, Milind Soman and Madhu Sapre too had faced similar mix of charges. Similar charges were raised against the editor of Anandabazar Patrika, Aweek Sarkar, and the publisher in a trial court in Kolkata relating to the reproduction of a nude photograph of former tennis player Boris Becker and his fiancée in sports world magazine, published by the group in may 1993. According to the national crime records bureau claims a decrease of cases of indecent representation of women -decreased by 46.5% (from 2,917 in 2005 to 1,562 in 2006). While it is Andhra Pradesh that has recorded 86.2 per cent of cases at in the national level under the act in April 2006, a Madurai court issued non-bailable warrants against Sen and Shilpa Shetty for “posing in an obscene manner” in photographs published by a Tamil newspaper. The report stated that the two actresses had failed to comply with earlier summonses for the same reason, hence the issuance of the warrants. The petitioner submitted that the paper had published “very sexy



blow-ups and medium blow-ups” in its issues December 2005 and January 2006 issues, and which allegedly violated the indecent representation of women (prohibition) act 1986, young persons (harmful publications) act 1956, and the Indian penal code section 292 (sale of obscene books). The petitioner further demanded that the images should be confiscated under the terms of the press and registration of book act 1867.

The Indian Penal Code 1960

S. 292 which deals with the sale of obscene books, pamphlet, inter alia representation which shall be deemed to be “lascivious or appeals to the prurient interest”, which can include obscene advertisements. I am including Indian Penal Code as safety legislation to prevent the indecent representation of women in advertisements, because of one logic:

“indecent representation of women can be obscene’, which means that a law curbing obscenity can come of help.

“The word, obscenity as the dictionaries tell us, denotes the quality of being obscene which means offensive to modesty or decency; lewd, filthy and repulsive. It cannot be denied that it is an important interest of society to suppress obscenity. There is, of course, some difference between obscenity and pornography in that the latter denotes writings, pictures etc. intended to arouse sexual desire while the former may include writings etc. not intended to do so but which have that tendency. Both, of course, offend against public decency and morals but pornography is obscenity in a more aggravated form”

In *Ranjit D. Udeshi vs State of Maharashtra*,⁷ the test of obscenity was established. The appellant, a bookseller, sold a

copy of the unexpurgated edition of “lady chatterley’s lover”. He was convicted under s. 292, Indian Penal Code, it was ruled that “ in judging a work, stress should not be laid upon a word here and a word there, or a passage here and a passage there. Though the work as a whole must be considered, the obscene matter must be considered by itself and separately to find out whether it is so gross and its obscenity so decided that it is likely to deprave and corrupt those whose minds are open to influences of this sort. In this connection the interests of contemporary society and particularly the influence of the impugned book on it must not be overlooked. Where, obscenity and art are mixed, art must so preponderate as to throw the obscenity into a shadow or the obscenity so trivial and insignificant that it can have no effect and may be overlooked. It is necessary that a balance should be maintained between “freedom of speech and expression” and “public decency or morality”; but when the latter is substantially transgressed the former must give way.” and in *Chandrakant Kalyandas Kakodar v. State of Maharashtra and others*, it held that there was no fixed rules to determine obscenity, “the concept of obscenity would differ from country to country depending on the standards of morals of contemporary society”.

The Information Technology Act, 2000:

Section 67 of the IT Act is the most serious legislative measure against pornography. The section reads as under: Whoever publishes or transmits or causes to be published in the electronic form, any material which is lascivious or appeals to the prurient interest or if its effect is such as to tend to deprave and corrupt persons who are likely, having regard to all relevant circumstances, to read, see or hear the matter contained or embodied in it, shall be punished on first conviction with imprisonment of either



description for a term which may extend to five years and with fine which may extend to one lakh rupees and in the event of a second or subsequent conviction with imprisonment of either description for a term which may extend to ten years and also with fine which may extend to two lakh rupees. The important ingredients of an offence under section 67 are publishing, or transmitting, or causing to be published, pornographic material in the electronic form.

The wordings of section 67 are wide enough to cover all perpetrators of cyber pornography, be it the internet service providers, web hosting entities or the persons behind the actual website. The act prescribes imprisonment of either description for a term which may extend to 5 years and with fine which may extend to Rs.1 lakh in the case of first conviction and in the event of a second or subsequent conviction with imprisonment of either description for a term which may extend to 10 years and also with fine which may extend to Rs.2 lakh. S.67 thus, aids in the control of advertisements which has found its life in the new media- the internet. Other female friendly laws include the PNDT Act, s.22 reads thus- s.22. prohibition of advertisement relating to pre-natal determination of sex and punishment for contravention.- (1) No person, organization, genetic counseling centre, genetic laboratory or genetic clinic shall issue or cause to be issued any advertisement in any manner regarding facilities of pre-natal determination of sex available at such centre, laboratory, clinic or any other place.

(2) No person or organization shall publish or distribute or cause to be published or distributed any advertisement in any manner regarding facilities of pre-natal determination of sex available at any genetic counseling centre, genetic laboratory, genetic clinic or any other place.
(3) Any person who contravenes the provisions of sub-section (1) or sub-section (2) shall be

punishable with imprisonment for a term which may extend to three years and with fine which may extend to ten thousand rupees.

In **Young Person's (Harmful Publications) Act, 1956**, harmful publications "means any book, magazine, pamphlet, leaflet, newspaper or other like publication which consists of stories told with the aid of pictures or without the aid of pictures or wholly in pictures, being stories portraying wholly or mainly-

(i) the commission of offences; or (ii) acts of violence or cruelty; or (iii) incidents of a repulsive or horrible nature in such a way that the publication as a whole would tend to corrupt a young person into whose hands it might fall, whether by inciting or encouraging him to commit offences or acts of violence or cruelty or in any other manner whatsoever. Liability is on all who sells, lets to hire, distributes, publicly exhibits or in any manner puts into circulation, any harmful publication, or for purposes of sale, hire, distribution, public exhibition or circulation, prints, makes or produces or has in his possession any harmful publication, or advertises or makes known by any means whatsoever that any harmful publication can be procured from or through any person, he shall be punishable with imprisonment which may extend to six months, or with fine, or with.

Cable Television Networks (Regulation) Act, 1995: The Cable Television Networks (Regulation) Act, 1995 prohibits the transmission of advertisements on the cable network which are not in conformity with the Advertisement Code. The Advertisement Code is set out under Rule 7 of the Cable Television Network Rules, 1994. Contravention of these provisions attracts liabilities. The Advertisement Code states that no advertisement shall be



permitted which derides any race, caste, color, creed and nationality. In Rule 7 (2) (vi) it states that no advertisement shall be permitted which, “in its depiction of women violates Constitutional guarantee to all citizens. In particular, no advertisement shall be permitted which portrays a derogatory image of women. Women must not be portrayed in a manner that emphasizes passive, submissive qualities and encourages them to play a subordinate, secondary role in family and society. The Cable operator shall ensure that the portrayal of the female form, in programmes carried in his cable service is tasteful and aesthetic and is with well established norms of good taste and decency.”

The Act further states that no advertisement which exploits social evils like dowry and child marriage must be permitted.

SUGGESTIONS:

Role of education and awareness

Empowering of women through education should be the primary concern of every civilized society. It is only with the help of education that we can make this weaker section of society a stronger one, to fight against this social evil of society, i.e., Indecent Representation of Women. Women themselves sometimes fall prey to such wrong and indecent portrayal due to their lack of awareness. Women specifically need to be made aware about the adverse indecent representation of women which has become so rampant in our everyday life that instances of indecent representation of women are being accepted although with reluctance.

Human Rights to be a Woman

Woman has the human right to be a woman. She has right to live with dignity and respect because being a human being, this right cannot be alienated from her. A strong

determination or will power is needed on her part if she really wants to live a dignified life.

Simple living and high thinking

Gone are the days when women used to believe in this famous saying, “Simple living and High thinking”. In order days she used to live in Pardah and there were less crimes against women at the time. But woman of today is wearing provocative and scanty dresses, a symbol of modernity and standard. New innovative decent presentation of women, based on Indian distinct culture and society must be introduced. Simultaneously, western culture should not be imitated despite accepting dynamic globalization process.

Role of Self Regulating Authorities

The self-regulating agencies like Advertising Standards Council of India, Press Council of India, Central Board for Film Certification etc need to strictly adhere to their guidelines in respect of indecent representation of women. They need to have awareness generation programmes to spread awareness amongst common people, writers, publishers, internet and mobile service providers, film makers, lyricists, advertisers etc about such representations and also about the penalties which could be imposed on them in case of violation of the legislation.

Role of Mass Media

Mass Media communication must be used for creating social awareness among women regarding this menace. Mostly women are not aware of their legal rights. They should be taught to lead a dignified life which is their fundamental right through media. One of the major role media can play is also to sensitize people about the above mentioned laws and to create awareness among people. Since Media is considered as the



Fourth Estate, its function is to act as a guardian of the public interest and as a watchdog. The media authorities should therefore, assume equal responsibilities with parents in creating conditions that enable projection of women in a decent dignified way and promote violence free programmes. The models posing for advertisements should also be sensitive to what the public would consider indecent and avoid such portrayal. It is essential to enlist the support of policy makers and Parliamentarians on the appropriate policy and guidelines for the media to ensure that there is no negative portrayal of women.

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The Still Sad Music of Dangara Field

(Essay on Bonda agriculture system.)

Dr. Debashis Patra

The whole world was wonder-struck by the research findings of Sir George Watt. His new theory made the researchers rush towards India. He boldly propounded in 1892 that the paddy first originated in India. The Indians cultivated paddy ten thousand years ago. Four thousand years after Indians produced paddy, the Chinese started cultivating it.

The Indians were also amazed. When we were quite ignorant of our own history and tradition, our antiquity and also of our contribution to the entire world, it was a foreigner who brought us to limelight in the global sphere. Moreover, he observed that as the valleys of southern India have a conducive climate, it is mostly favourable for paddy cultivation. Hence the southern part may be the originating place of paddy cultivation.

On the basis of the findings of George Watt, after a deep study for a long time, two Indian rice researchers, Ghose and Ramia, declared in the year 1951 that the Koraput region of Odisha is the place of origin of paddy.

The ancient Gondwana land - this ancient land constituted of igneous rocks. This one was the only land surface where the fun and activities of the primitive man were carried on. Their fossils provided the modern researcher with a new stimulus to think and analyse. In the form of

evolution it gave us the idea of the quest of the Man of the Stone Age.

Fifty thousand years ago it was the period of the Old Stone Age. The greenery of the forests brought about a tremendous change in the hard grey bedrocks. Life of the man of the mountain caves took a revolutionary turn away from the hunting- based mindset. Consequent upon the division of the vast land surface, the quest of the Man of the New Stone Age for pasture land gave rise to the successful beginning of the agrarian civilization. The primitive man in course of his nomadic life learnt to grow grass- like plants and gave to the world a new zeal for living, and turned the earth rich and prosperous as a result, a planet of plenty.

In the dense forests of Eastern Ghat mountains are found many ups and downs on its rocky bed like the zigzag alphabet of a school-going beginner. It's an unending scene like the drawings of the primitive man. In the sky appeared the silvery moon of the fourteenth day of the full moon fortnight; the fragrance of mahua flowers spread all over like the overflowing melted wax. On both the sides of the serpentine road stood the matted hills amidst their intermittent light and shade like a stoic. From the remote corner of Padagam, the lamp of sorrow was burning dimly.



Such nameless unknown villages were scattered here and there in search of some peaceful slumber. There was the revelry of an evening during the 'chaiti' festival, with the accompaniment of a 'madala' (a cylindrical musical instrument whose both sides are covered with hides to be beaten by hands). The driver applied the brake. It was clearly visible in the headlight of the vehicle that some bears were on their way back from the Mahua forests with their kith and kin. After they crossed the road, the vehicle moved ahead.

A lot would be happening here in the deep darkness of the night. The dance of the festival with the rhythmic beat of the 'madala' would resonate all around. The 'salapa' juice oozing out must be filling the pot hung from a tree. A young 'dhangda' would hug a sixteen year- old 'dhangdi' tightly to his chest and would be gradually lost in the loneliness of the dense forest. As soon as the night is over, the summit of the sky- high hill would be clearer. The cock would be hopping onto the roof and crowing co ... ck ... ca .. caw with the advent of the morning, the man of the soil with the bow on the shoulder would sharpen his arrow rubbing against a stone. Looking at the field of 'suan' and 'ragi' he would pick up baskets of dreams and go on singing vernal songs with his glances on the green fields of 'dangara'.

The vehicle stopped near a village on the road side. Khairaput was half an hour's distance from there. We reached here after passing through the dense forests of Koraput. It has been the original habitation of many an ancient tribe like Bonda, Paraja, Didayee, Koya since time antiquity. The 'dangara' fields extend over thousands of kilometers. The guard scarecrow with a turban around the head was armed with primitive arms and ammunitions. The raised platform meant for guarding the fields stood in a corner. Ears of golden corns tossing their heads

with the vernal breeze. It is the 'dangara' of the primitive man, his only source of income that has sustained his life of wants and distress. His own hand- made tobacco field was as though under the spell of intoxication.

Once upon a time it was a barren land of hard stones, now the mother earth is in cheers. The primitive man has demonstrated his potency of diligent hands that he has inherited from his ancestors. This soil, these trees, shrubs and creepers are all his gods. He feels the divine presence in every thing and gets a nectar like feeling.

What is your name?

Lachama Seesa O Lord!

Where is your house?

This dangara is our village, this forest is our mother, Lord!

Where are you going?

To fetch wood from the forest.

Is there tiger in the forest?

Yes! tiger is there.

Are you not afraid of it?

Let it eat, if it is so destined, Lord; what shall we do about it?

It is also your creation, Lord.

With these words Lachhama Seesa moved forward. The grip of his hand became stronger on the hatchet hung on the shoulder. We drove ahead. Khairaput was close by. It has a separate identity of its own for it has given shelter to primitive tribes like the Bondas. After that there was Kudumulugumma. It is also no less important; it is the habitation of rare tribes like Didayee. The Bondas and the Didayees have the same origin which is mentioned in the Bonda myths. Even



though their descendants have been tied with the bond of brotherhood since time immemorial, they maintain boastfully a separate and distinct identity of their own, and have conferred a special status to this land as the ancient land of the aborigines.

If the land is not primitive, what else is it? Today Odisha erects her head high with pride but for these people. The identity of Odisha also originates from this soil. The rice that is the staple food of almost half of the world and that saves the larger humanity from hunger and starvation was first produced in this soil. It is scientifically valid and logically true.

In the opinion of the Japanese scientist Hamda, an Austro-Asiatic tribe of the New Stone Age had first started paddy cultivation. In the very ancient times the civilization of 'Nishad's (a hilly tribe) had grown on the Eastern Ghat mountains. As the wet climate was suitable and conducive for the cultivation of paddy (a species of grass family), they procured paddy grains from nature and started its cultivation and became agriculture experts.

Those Nishads were no other than the Sauras, Gadabas and Bonda Parajas who primarily belonged to the Austro-Asiatic family. It is evident from one thousand and twenty five varieties of paddy collected so far from Koraput, Jeypore and the Machhakunda valley of Malkangiri.

This stream of ancient civilization belonged to a country once upon a time known as 'Udradesha' in the world and the botanical name of the paddy grains collected from Udradesha was 'Oraise Sativa'. From the etymological point of view also, that the word 'Oraise' perhaps originated from 'Udraja' or 'Udrajat' (born of Udra) is quite convincing and acceptable. From the phonetics point of view even, the two words: English word 'Orissa' and

'Oraise' are almost similar; the culture of this civilization is the culture of Odisha, Jagannath culture. And the population of aborigines in Odisha consisting of sixty two clans is the second highest in India and the culture of Bonda tribe is the oldest and the greatest among all primitive cultures of Odisha.

It was seven o'clock in the morning. We had already arrived in Khairaput since long. As one cottage tea stall opened, we stood in front of it by placing an order for five cups of tea. A man of more than sixty attired differently reached there with a hatchet in his hand. On his shoulder was there a 'kaudi' (a means of carriage, made of bamboo whose both the ends are suspended with baskets with ropes hanging from the bamboo) carrying bundles of fuel wood on both the sides. After giving the bundles of wood to the tea stall, he sat on the bench.

I asked, "Where is your village?"

Mudulipada

Your name?

Gopa Muduli.

He got up after the tea. We asked whether he would return to Mudulipada; and after having a positive reply from him, we turned the vehicle towards Mudulipada, accompanied by Gopa Muduli.

The fields of 'dangara' in Mudulipada we saw long back have now turned grey. There were no crops. Some uncared for scarecrows were as though lamenting over the past. What for the scarecrows when the fields had no crops?

I asked Gopa Muduli, "Do you know, your ancestors had taught the entire world the technique of paddy cultivation?" He gave a sad look at me and narrated the folktale how Lord Bhima cultivated the paddy for the first time in the Bonda hills. And Lord Bhima was no other



than the same second Pandava Bhima. He began - "Thousands of years ago, while Bhima was working he sat in Mudulipada, completely exhausted. He was very hungry, and wanted to eat something. He was a devoted disciple of Lord Shiva. Remembering Him he looked towards the sky and saw varieties of paddy flying in the sky. He stopped them and asked them their names. When the paddies gave three hundred different names, Bhima became furious and frowned at them: 'How is it that you have a number of names when I have only one?' Then Bhima clipped their wings and ate them. From that day onwards the practice of paddy cultivation started in Bonda hills. That's why as per this folktale, the Bondas worship the mother earth along with Lord Bhima before starting their cultivation."

After listening to this folktale, I enquired whether there was any other folktale relating to agriculture as the other tribes have their own tales. Gopa Muduli tried to recollect some of them that were forgotten and lost in the whirlpool of time. Very dramatically, he presented a tale that he had heard about Lord Patakhanda from his priest Mandora; this tale is incorporated in the Lord's 'mantras'.

The festival of Magha (the month of January - February) had arrived. The whole Mudulipada resonated with the sound of different musical instruments : drums, 'badya, 'turee' (trumpet), etc. All the people of 'Barajangara' assembled under the banyan tree. The 'Patakhanda' (a sword) was brought out of the hollow of a tree, it was bathed and sanctified; then the seeds that were customarily offered to it (Patakhanda) were distributed among all from Barajangara. The priest had already received the instructions in the dream as regards cultivation. Remembering the name of the Lord in the dream, the priest brought a tiger and a bear in chains.

Tying the golden yoke with a cobra on the golden plough, he tilled after sowing the seeds on a big boulder. Four months after the harvesting was done, and those seeds were distributed among the inhabitants of Barajangara. Hence as per the instructions in the dream, the function of initiating the sowing of seeds is celebrated in Patakhanda festival.

There is a layer of red laterite soil on the rocky bed of this mountaneous region, which is at a height of 3500 ft. from the sea level. The average annual rainfall is 2400 milimeters, as if it was the home of clouds, like Meghalaya or Cherapunji. The rainfall during 'Shravan' (July-August) is 500 milimeters.

With a population of 5565, the Bonda villages of Mudulipada extend over a total area of 130 sq. kms. out of which the land for habitation is 38 hectares, agricultural land 268 hectares, reserved land 7279 hectares, common land 91091 hectares, productive land 1741 hectares and the rest unproductive land. From the agricultural land, the highland here is more, middle land and low land are very less.

In summer paddy, black gram and 'alasi' are cultivated over an area of 11718 hectares and 'rabi' crops over 1741 hectares. When agriculture was carried on in Mudulipada at this rate before 2005, it is really a mystery to think about cultivation on the hard bed of rocks.

This is the same land, where a few thousand years ago the Bondas might have started cultivation by using a special divided branch of a tree as a plough. In the process of evolution he might have used stone-made implements and then the axe and plough in the field. With the roll of time he might have learnt to adopt various techniques.



On the way from Mudulipada to Kirsanipada it was noticed that some cultivations were done layer by layer on a hill.

Is it not a paddy field?

No, babu! It is a tobacco field.

It is really a wonderful method of cultivation which most of the men of hills and mountains adopt. At some places on the hill was noticed layer by layer cultivation, at some other place on the stiff slope of the mountain was there the 'burnt cultivation' (in this kind of cultivation, first the trees and bushes in the forest are burnt, the land surface with ashes is used for growing hilly crops). And somewhere beside a stream or a natural reservoir on a plain area was the crops bounty.

As we moved on we marked two to four Bonda young men working in a field near the 'jhola' (natural reservoir of water). It was the end of March. But when we saw the agricultural activities of man depending on Nature, we were simply amazed. "The summer paddy here yields a rich produce on account of high land and moist atmosphere," said Budei Kirsani. He has a rich experience in cultivation. He replied to most of our enquiries.

Every Bonda family has plenty of cultivable land, lying scattered at different places; one piece of land may be at the end of the village and another at the foot of the hill at a greater distance. At the time of cultivation, one field is ploughed and used for growing crops, whereas another field is simply left out unused by rotation. This kind of rotation system of growing crops is scientifically very important.

We came across a number of such fields in Kirsanipada which have been lying vacant after the harvest for the last two to three years. At that time the Bonda men have grown crops in other

fields. Meanwhile the uncultivated unused lands are filled with grass and other wild bushes. For preparing them as fields ready for cultivation those weeds and wild bushes are cut from roots and are set on fire. The fertility of the land increases with the layer of ashes and heat of the fire and the land becomes more suitable for a high yield. Moreover, black gram, 'kolatha', 'til', 'alasi', maize are grown in the first phase, and then the same field proves more fertile and useful for the cultivation of paddy and vegetables. So the purely natural methods and agricultural techniques of the Bondas without the use of any chemical fertilizers are very impressive and scientific. It was evident from all such observations and analysis that it is the primitive Bondas who are the father of the shifting agriculture.

It is not merely an agriculture-oriented life; here also are plentifully available mango, jackfruit and tamarind trees. These are also the food of these primitive men, and also the source of their income. If they are not available, they manage with the soil bamboo stems near the root, mushroom and other edible roots. They depend also on 'suan' 'ragi' and paddy to quench their hunger and have salapa and mahul wine for drink. "As the Lord has given birth, He has also made provisions for food and drink - Babu", said Gopa Muduli.

The birds and animals also cater to their needs. Cows, oxen, pigs, goats, hen are there in everyone's house. After the animals and birds are sacrificed and offered to gods, they are also taken as food. Besides this, community hunting also provides the pleasure of feast.

After hearing all these details, it was felt that the agricultural life of the Bondas was a systematic one. It's because it is more devoted to agriculture than hunting. As an Odia farmer follows certain methods and timings in agriculture,



the Bondas also think similarly in matters of cultivation. Based on the experience of Budei Kirsani, we prepared an agricultural calendar of the Bondas for the modern man which will definitely be a matter of surprise for him.

January - the harvesting time. Grass is cut, the branches of 'keranga' tree are brought to the house. Celebration of Sumogelic festival.

February - ploughing of the fields where water is available, preparation of fields and sowing of seeds. Celebration of Gunam festival, the month for weaving the clothes by women.

March - uprooting of the saplings and their transplantation starts, building of new houses.

April - in the routine of agricultural activities, summer cultivation is over. The beginning of Chaiti festival and the end of community hunting after fifteen days. The festival of eating of mangoes; cleaning of the forests and burning of the weeds and wild bushes.

May - the end of the cleaning of the forest, sowing of ragi begins, making of charcoals and their collection before the rains. Completion of the thatching of house with the bamboos and grassy plants collected from the jungle.

June - ploughing of the fields with the fall of the first rain and sowing of the seeds for rainy season paddy.

July - unweeding of the fields begins. Celebration of 'Tanku' (the hard substance inside the mango from which the sapling germinates) festival, community feasts with rice water and chapati made of ground mango 'tanku's.

August - celebration of the festival of maize-eating. The job of guarding the crops in the fields begins. Dhangda's begging for love in Dhangdis' house.

September - collection of soft bamboo roots by women - marriage sason begins.

October - the harvesting of crops from the fields that were cultivated In April. Celebration of Dussehra. Festival of Nuakhai begins.

November - guarding of the crops - Deepavali festival.

December - harvest of paddy, 'suan' and ragi.

This unwritten calendar of the Bondas who live in the lap of Nature synchronizing with her cyclic changes has been etched in their memory from generation to generation.

Government records reveal that the summer paddy cultivation in the Bonda hills has been there since 1870. However, it goes without saying that this summer cultivation of the Bondas is as old as his life of agriculture. As for the 'burnt cultivation' on the stiff hills ploughs are not suitable to be used, the fields are prepared here by howes and crowbars. When 'Osha gathiali' (a species of paddy) is harvested in 98 days in high lands, 'sikra' (another species) paddy takes minimum 109 days for harvesting on middle- lands whereas in low lands' Gadaba' variety is harvested in 107 days, 'mugudi' paddy takes 155 days. Thus the production of a rich variety of paddies is a glory and glamour for the Bondas.

Budei Kirsani explained to us different methods of preservation of grains. After the harvest, only paddy is stored in a container made of bamboo or in a container made of braids of hay. If it is preserved for the purpose of seeds, the paddy is treated with ashes for keeping it safe from the insects. Suan, ragi, kolatha (horse grams)



are kept in baskets plastered with cow dung and suspended by a 'sika' (an enclosed container made of ropes hung from the roof). Sometimes at specific places the grains are kept in earthen pots or gourd container treated with 'neem' leaves. Similarly gourds are preserved for months together in a natural surrounding on the thatched roofs or raised wooden platforms, even after its creeper dries up.

But now all these practices have changed with the roll of time, only as a matter of ritual certain agriculture- based festivals like mango festival, beans festival are celebrated along with cultivation. The seeds are all formally kept near the 'hundi house' or 'nishani munda' (the village goddess) for increasing their yielding capacity. At the time of celebration of Patakhanda festival, the tradition of worshipping all the crops before Patakhanda is still alive.

When the conventional methods of procurement and storing of seeds have ceased to exist, the Bonda man now depends on the Govt. supplied seeds or the seeds sold in the fair or the market. Restrictions have been imposed on the forest land. The Bondas have to give up also the practice of setting the jungle on fire for the sake of the needs and restrictions of the larger society around. His economy has crumbled. Some self-reliant aborigines have opted for labour with wages in advance (like bonded labour) and some of the them have turned away from agriculture by getting BPL rice under the government BPL card system. The practice of husking rice from the paddy with the help of a 'Dhinki' or a 'Mushala' (a wooden pounding device for separating husks from the paddy and getting rice) has now become an effete with the facility of the rice mill being plentifully available. Some of them also resort to 'tobacco cultivation' for more income. Only a few old traditionalists have kept the primitive practice really alive. Tears rolled down on the cheeks of Gopa Muduli with these words.

We recorded in pen and paper the fruits of our experience gained from Gopa and Budei to prepare our research-oriented thesis on the agriculture-tradition of the primitive man. We got ready to return. We marked a Bonda's hand - made cradle hanging from the roof in the verandah. In it was lying a baby and an old woman while swinging the cradle was singing a lullaby.

Dikrala ningna ... paran ... dhan ...
Sagna yang... behta ... nana ...
Sunara bata Drikal.. .. Ningna ...
Kukum pakshi ... rung ... ta ... perna ...

(It means: My dear, you go to sleep, do not be obstinate, as your mother returns from the field, she will breast-feed you; your father will present you a peacock feather after he returns from the field.)

We came back and left behind the Barajangara country of the Bondas. We were dismayed and disturbed a lot by the dismal picture of a crumbling tradition and a decayed agriculture-oriented civilization. We were moving towards Koraput piercing through darkness along the serpentine road of hills and forest. 'Dangara' fields were all lying vacant. The man of the field has deplorably become a 'dadana' (bonded labour). The wooden scaffolds raised for guarding the crops in the field had almost collapsed. The disfigured scarecrows were striking a note of ruin and disaster. The 'dangara' fields looked grey and barren through the green hills and forests. The rain drops dripping from the leaves of 'saragi' tree drenched the ground below. It was not shedding of tears but trickling of the blood of the primitive men; and the tragic song of the 'dangara' field was ringing in the ears for quite a long time.

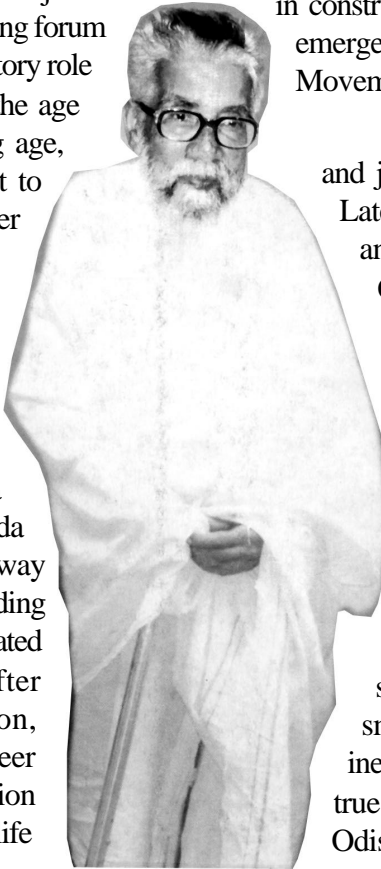
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Patakura Gandhi

Surya Mishra

Rajkishore Nayak, eminent Gandhian, social worker and thinker was born on 12th November, 1925 (full moon night in the holy month of Kartik) in Arilo village in the undivided district of Cuttack in Odisha, as the son of Banchhanidhi Nayak and Subasee Debi. As a school student, he was inspired by Freedom Movement and joined 'Banara Sena', the enthusiastic young forum that is more known for its participatory role in the Independence Struggle at the age of only 14. From an early young age, Rajkishore nurtured deep interest to serve the victims of flood and other natural calamities and was dedicatedly engaged in relief and rehabilitation activities. While pursuing his higher studies in Ravenshaw College, Cuttack, Rajkishore was influenced by the lives and works of Ramkrushna Paramahansa, Swami Vivekananda and Swami Sivananda that paved way to enhance his spiritual understanding and way of life. He actively participated in 'Quit India Movement'. After completion of higher education, Rajkishore opted to endear a career of teacher as he believed education as an instrument of construction of life



and became a teacher in Khandasahi High School, Cuttack; later on continued for long time in Ashram Balikuda High School and Korua High School, from where he saw an illustrious queue of enlightened students to serve the society.

As Rajkishore was a staunch believer in constructive ideals of Gandhian spirit, he emerged as a frontline leader in 'Bhoodan Movement' in our State.

Rajkishore resigned as a teacher and joined active politics on the call of Late Biju Patnaik, the great statesman and popular leader. In 1970, he was Chairman of Garadapur Panchayat Samiti and became directly involved in Socio-economic growth of people. He was elected a Member of Odisha Legislative Assembly in 1971 and 1974 from Patkura Assembly Constituency and became a source of inspiration for the young generation.

With an utterly simple living style, with a loin cloth as Dhoti and a small scarf on the shoulder and an inexhaustible smile, Rajkishore was a true Gandhian. He became President of Odisha State Khadi and Gramodyoga



Board in the year 1977 and 1993. During his tenure as President, he had many innovative ideas and plans to enrich popular appreciation for Khadi and sale of Khadi and Village Industries products in the State. He was also Chairman of Certification Committee (Eastern Zone) of National Khadi Commission.

Besides, Rajkishore involved himself in many philanthropic and charitable organisations. He worked as Honorary Secretary of 'Asureswar Gorakshane' (A shelter home for disabled cattle folk), established in pre-independence period and served the institution till his last.

For his remarkable contributions in the field of propounding Gandhian value and message, popularising Khadi and Village Industries and

social service, Rajkishore had received a good many state and national level awards, honour and felicitations.

Remembered as a torch bearer of Gandhian spirit and activism, and fondly known as "**Patakura Gandhi**", Rajkishore Nayak breathed his last on 4th January, 2010.

Rajkishore Nayak has become a source of inspiration for the generation to come, being an embodiment of steadfastness, principles, simplicity and missionary commitment.

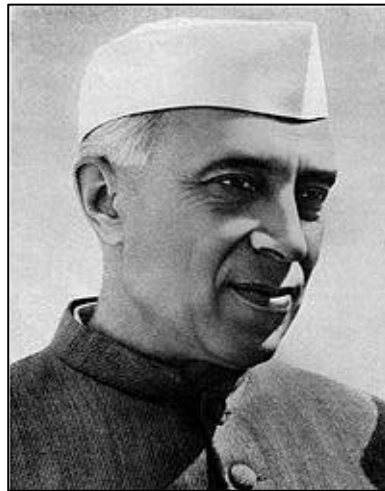
Surya Mishra, Information Officer, Information & Public Relations Department, Bhubaneswar.



Pandit Nehru in Historical Perspective

Dr. Atul Chandra Pradhan

Once the beloved Prime Minister of India, Pandit Jawaharlal Nehru has been of late both lauded and criticized for different reasons. Admirers view him as a dauntless revolutionary who sacrificed a life of comforts to dedicate himself to the struggle for freedom, a leftist who incorporated radical ideas for the uplift of workers and peasants into the Congress Party's programme, a leader who planned and implemented India's economic development on a scientific and dynamic basis, a doughty champion of scientific temper, secularism and humanism, an intellectual par excellence who had the insatiable curiosity of a polymath and produced masterpieces like *An Autobiography*, *Glimpses of World History* and *Discovery of India* and above all a statesman dedicated to world peace and international amity and good will. Detractors view Nehru as an idealistic statesman who misdirected India's economics development by centralised planning, overemphasis on public sector, imports control and undue protection to domestic industries and faulted the country's Kashmir policy as well as China policy and thereby left behind a perpetual legacy of problems for the posterity.



Jawaharlal Nehru met Mahatma Gandhi in the Lucknow Session of the Indian National Congress held in 1916 and along with his father joined the latter's Non-cooperation movement in 1920. Jawaharlal provided leadership to the Non-cooperation movement in United Provinces (now known as Uttar Pradesh). In December 1929 he presided over the annual session of Congress held at Lahore, which adopted the resolution on *Purna Swaraj* (Complete Independence) and thereby prepared the ground for the Civil Disobedience of 1930's. Motilal Nehru, his father had become the President of the Congress session, held at Calcutta in 1928. There are conflicting views regarding his father's role in making Jawaharlal the party's President in 1929. In 1929 he presided over the All India Trade Union Congress held at Nagpur. Once again Jawaharlal Nehru became the President of Congress in 1936-37 when he tried to incorporate radical ideas about the uplift of workers and peasants in the Congress party's programme, and bring about the participation of trade unions and Kisan Sabhas as the constituent parts in the Congress. In 1938,



with Subhas Chandra Bose as the Congress President, Nehru acted as the Chairman of National Planning Committee. In 1946, on the eve of transfer of power, Jawaharlal again became the President of Congress. As a leader of the nationalist movement he was sentenced to imprisonment for various terms, totalling a period of nine years. At the time of the outbreak of the Second World War, initially Nehru sympathised with the Allied powers on ideological grounds, but when it became clear that Britain's so-called fight for democracy had nothing to do with democracy and self determination for colonies like India, the Congress leaders like Gandhi and Nehru followed a policy of confrontation, leading to the Quit India Revolt and incarceration of Congress leaders including Nehru himself; he was jailed in Ahmadnagar fort.

In 1934 a socialist forum was organised within the Congress party by the leftists like Jaya Prakash Narayan, Acharya Narendra Deva and others. They formed the Congress Socialist party. Jawaharlal and Subhas, while subscribing to socialist ideology did not join the Congress Socialist Party. The Congress Socialists radicalised the nationalist movement by organising and supporting movements of workers and peasants and states people's movements. Jawaharlal associated himself with such movements. He presided over the annual session of All India States People's Conference, held at Ludhiana on 15 and 16 February 1939. The Socialists dissociated themselves from the Congress after independence and formed a party of their own. At one stage, in early fifties, Prime Minister Nehru unsuccessfully tried to induct socialists like Jaya Prakash Narayan and J.B Kripalani into his Cabinet. Nehru's socialist leaning, and influence of Communists, Socialists and friendly Soviet Russia account for the acceptance of Socialistic Pattern of Society (1955) and

Democratic Socialism (1964) as the goals of Congress party and overemphasis on public sector in early post-independence decades. It is a strange irony of history that for many years the failure of socialist experiments in Russia remained hidden and that socialism was considered an alternative model of development and was a cause of gnawing worry for capitalists in Europe and America. Nehru followed a mixed economic policy. He was aware of the role of private sector in the economic development of nation. But his policy of protection to domestic industries, imports control policy, unwillingness to accept foreign capital and aid, industrial licensing policy in favour of public sector, and overmanning in public sector proved counter-productive. Because of imports control policy the foreign suppliers became unwilling to sell technology. Because of protection the domestic industries became uncompetitive. Overmanning in public sector made the commodities costly. As a result of Nehruvian economic policy India became technologically backward and got caught in a low-growth trap.

As the head of interim government and Prime Minister of India after independence Nehru played a pivotal role in maintaining communal harmony. In 1948 he wrote to the state Chief Ministers, "We have a Muslim minority who are so large in numbers that they can not, if they want to, go anywhere else. They have got to live in India. This is the basic fact about which there can be no argument". Nehru's non-communal and secular approach which was the need of the hour was appreciated by people on the other side of the border. It is said that when Nehru died in 1964, people in Pakistan wept.

As Prime Minister Nehru played an important role in hammering out a new Constitution for the country. Patel no doubt played the leading role in integrating princely states with



the Indian Union, but Nehru's charisma and appeal played a significant role in maintaining unity and integrity of the nation.

Unlike his mentor Mahatma Gandhi, Nehru considered the development of heavy and large scale industries indispensable for the economic development of India. He was a great believer in the application of science and technology for solving the problems of poverty and backwardness. During his tenure as Prime Minister steel plants were installed in Rourkela, Bhilai and Durgapur through foreign collaboration, forty five research laboratories were established in different parts of the country and Indian Institutes of Technology were established in places like Bombay, Madras, Kanpur and Kharagpur. In 1937 Nehru articulated the world view of the Congress Party in the following words : “Congress represents science and science is the spirit of the age and the dominating factor of the modern world. Even more than the present the future belongs to science and to those who make friends with science and seek its help for the advance of humanity”². In this spirit Nehru employed physicists like Homi Bhabha and Meghnad Saha to carry forward researches in Physics and Atomic Energy.

At a time, when Cold War had divided the world into two blocs - the capitalist bloc led by USA and Marxist bloc led by USSR and each super power was trying to win satellites, Nehru, along with President Nasser of Egypt, President Tito of Yugoslavia, President Sukarno of Indonesia and Archbishop Makarios of Cyprus started the Non-Aligned Movement which defused the tension caused by the Cold War. The Bandung Conference of 1955 adopted Panchasheel as the basis of a new world order. Non-alignment which became the sheet anchor of Indian foreign policy gave India a voice in

conformity with her civilizational dignity and future potential. Nehru played a critical role in decolonisation which became a major political development after the Second World War.

India's border dispute with China owes its origin to the fact that it had remained undemarcated since the colonial period. Because of his deep love for Chinese civilisation and Hindi-Chini Bhai reception accorded to him in Beijing in 1953 Nehru developed a naive trust in China, and was hopeful of settling the border dispute in the spirit of Panchasheel. His China policy was a complete failure. In diplomacy he was found to be no match for the shrewd Paris-educated Prime Minister of China, Chao En Lai. He got the rudest shock when China invaded India in the autumn of 1962 and due to lack of defence preparation Indian army had to stage a disastrous retreat. A disillusioned Prime Minister observed in the Parliament, “I have lived in a world of illusion out of touch with reality”. Nehru should have heeded Patel's warning in 1950 about the future implication of China's military expansion in Tibet.

Wrongly advised by the Governor General Lord Mountbatten Nehru mishandled the Jammu & Kashmir question after independence. He referred the question of Pakistan's invasion of Kashmir to UNO expecting that through UNO's intervention the invasion would be withdrawn. Actually reference of Jammu & Kashmir issue to UNO complicated it; it became an issue of Cold War, as Anglo-American bloc supported Pakistan. After the signing of Instrument of Accession with the Government of India by Hari Singh, the Maharaja of Kashmir the Government of India should have tackled the problem of Pakistani invasion by her own military strength. Being guided by idealism and Lord Mountbatten, Nehru took the issue to UNO and later on promised to hold plebiscite in Jammu Kashmir.



Nehru, the first Prime Minister of India was the first External Affairs Minister and the founder of Indian foreign policy and foreign service.

Nehru did not subscribe to any organised religion. He was an agnostic. Once Mahatma Gandhi observed about him that although Jawahar did not believe in God, he was nearer God than many who claim to be worshippers of God. Deeply influenced by western culture, he had profound knowledge of Indian culture which is reflected in his book *Discovery of India*. Of all the teachers of world religions Buddha and his teachings impressed him most.

Nehru was a democrat. He derived his ideas on democracy from British liberalism, French revolution and the goal of Russian revolution. Despite 'vast popularity', 'strong will directed to well-defined purpose', 'organisational capacity, 'an intolerance of others' and 'a certain contempt for the weak and inefficient', he wanted to remain a democrat³. According to Hiren Mukherji, Nehru had "an innate respect for Parliament as the symbol of people's power" and a "good repository of the country's wisdom", in Lok Sabha he "bowed deeply to the chair and with intent interest followed the proceedings"⁴. He loved Indians and wanted to be loved by them. He wrote in his Last Will and Testament : "If any people

choose to think of me, then I should like them to say this was a man who with all his mind and heart loved India and the Indian people. And they in turn were indulgent to him and gave him of their love most abundantly and extravagantly.⁵ A few months before death poet Iqbal told Nehru, "What is there in common between Jinnah and you ? He is a politician, you are a patriot."⁶

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Relevance of Jawaharlal Nehru

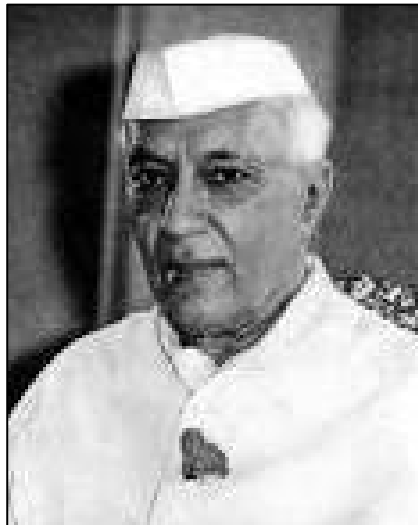
Souribandhu Kar

We celebrate the 125th birth Anniversary of Pt. Jawaharlal Nehru who was the first Prime Minister of India. Nehru by his imagination and idealist vision has shaped the destiny of India after the freedom from the British Empire. He was an extraordinary giant of our freedom struggle, a prominent maker of modern India and the Chief Architect of our democracy. He has inspired the people of India to create many sided constructive activities for a better society.

He was a great statesman acclaimed by the world leaders. He was fighter against communalism and upholder of civil liberties. He wrote "The future has to be built on the foundations laid in the past and the present". It is the credit of Nehru who has given us a political system based on three principles, i.e. Democracy, Socialism and Secularism.

When in our neighbouring states like Pakistan, Sri Lanka, Bangladesh and Nepal, democracy is always in an upheaval state, we have inherited a robust parliamentary democracy

and democratic institutions which continues without any hindrance. It is because of Pt. Nehru. Nehru, not only valued democracy uppermost in his mind but also campaigned in the elections to educate the people of Indian about the importance of democracy.



His political commitment reflects in his approach to pluralism and secularism and against communalism. Talking about communalism Nehru wrote, "It must be remembered that the communalism of a majority community must of necessity bears closure resemblance of nationalism than the communalism of a minority group. One of the best tests of its true nature is what relation it bears to the national struggle. If

it is politically reactionary or lays stress on communal problems rather than national ones, then it is obviously anti-national.....".

"Now it is enough to blame Muslim Communalists. It is easy enough to do so, for Indian Muslims as a whole are unhappily very backward and compare unfavourably with Muslims in all other countries. The point is that a



special responsibility does attach to the Hindus in India both because they are the majority community and because economically and educationally they are more advanced

“Many a false trail is drawn to confuse the issue, we are told of Islamic culture and Hindu culture, of religion and old customs, of ancient glories and the like. But behind all this like political and social reaction and communalism must therefore be fought on all fronts and given no quarter. Because the inward nature of communalism must therefore be fought on all fronts and given no quarter. Because the inward nature of communalism has not been sufficiently realized, it has often sailed under false colours and taken in many an unwary person. It is an undoubted fact that many a congressman has almost unconsciously partly succumbed to it and tried to reconcile his nationalism with this narrow and reactionary creed.....”

“Communalism bears a shirking resemblance to the various forms of fascism that we have seen in other countries. It is in fact the Indian version of fascism. We know the evils that have flown from fascism. In India we have known also the evils and disasters that have resulted from communal conflict. A combination of these two is this something that can only bring grave perils and disasters in its train.”

Addressing the joint session of the Pakistan and Indian Newspaper Editors’ Conference, New Delhi on May 4, 1950 he said, “I am prepared to apply one test to Pakistan and India and, as far as I am concerned, it is an adequate and sufficient test. The test is what the minority thinks of the majority and not what majority thinks. So long as the minority in Pakistan does not feel secure and does not trust the majority, there is something wrong there. I am prepared to

apply this test to India, too. So long as the minority in India does not feel secure and is not prepared to repose its confidence in the majority, there is something wrong here too. We must consider both sides of the case objectively and fairly, if we do not do so, we put ourselves in the wrong and take a lop-sided view of the situation.”

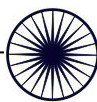
He noticed that two grievous blows had been dealt to the country—first the partition of India and second the assassination of Gandhi. So, he retorted the people of India to root out the deadly disease of communalism. He tried to rebuild India firmly on secular polity and pluralistic society.

After the demise of Nehru, the then President, Dr. S. Radhakrishnan, said, “our thoughts today go out to him as a great emancipator of the human race, as one who has given all his life and energy to the freeing of men’s mind from political bondage, economic slavery, social oppression and cultural stagnation.”

He was the architect of the non-alignment policy, as the foreign policy of our country. Non-alignment was not a negative policy maintaining equidistance from two super-powers. The policy of non-alignment was an indigenous product, emanated from Indian’s long struggle for freedom.

Speaking about this policy in the Parliament on December 9, 1958, he said “what I have done is to give voice to that policy (non-alignment) – I have not originated it. It is a policy inherent in the circumstances of India, inherent in the past thinking of India, inherent in the whole mental outlook of India, inherent in the conditioning of the Indian mind”. So, the independent foreign policy of non-alignment of Nehru is for India’s national self interests.

Many questions the failure of Nehru on the matter of relationship with China and Pakistan.



Nehru paid his attention to cement close and friendly relations with neighbours. He considered a friendly relationship with China is essential for peace in Asia and worked for the cooperation of both the countries. India was the first Asian Country to recognize China in 1949. In April 1954, an agreement was signed between China and India and the preamble of this agreement laid down the principles which was known as Panchsheel, the five principles of peaceful co-existence. That was the guiding factors for the relations between both the countries.

Nehru tried to link up the political independence with the economic independence, abolition of unemployment, and the raising of the standard of living of the masses of the people, most of whom had been sunk in poverty. He tried to implement the socialist programmes and instituted the Planning Commission in 1950. The objective view of the Planning Commission was liquidating illiteracy, eliminating epidemics, expanding health facilities, raising the average life span, a rational population policy for economic growth, removal of regional imbalances and strengthening the national unity and it must work towards achieving the goal of an independent economy based on its own resources, its own

market and as far as possible on its capital accumulation.

To sum up the life and achievements of the first Prime Minister of India Pt. Jawaharlal Nehru, let us quote what the veteran Communist Parliamentarian Prof. Hiren Mukharjee wrote in his book "Gentle Colossus".

"For four decades and more, this gentle colossus strode our Indian World and his place among the great figures of our time is secure. But his uniqueness lay in the unobtrusive opulence of endowment which gave him, in the thick of politics and in the face even of frustrations, a peculiar refinement and grace of spirit."

"It may be that history will judge him harshly, but for his own people who have known something of his mind and heart the task of judgement is not so simple. If he shrank from jobs set him relentlessly by history, he did it not by reason of guile and pretty calculations but by reason of the love he bore mankind".

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Swamiji's Vision of India

Kishore Panigrahi

An adherence to traditional beliefs and conventions at one end, and the emergence of new set of ideas and ideologies, bargained in terms of reason at the other— in such a spiritual transition Swamiji made his existence felt as a spiritual revolution and reorientation that ushered an permanent impression and remained a never ending inspiration in the subsequent history of humanity. And today, when we suffer from spiritual stagnation and emotional draught, when we pace through an 'Age of Anxiety', Swamiji's voice comes to us, almost as a boon.

Narendra Nath rising to the height of Vivekananda- is a long journey of the self, finally attaining spiritual perfection. So Swamiji is, sometimes, held to be no less than an incarnation. We can quote Sri Aurobindo to show the relevance and justification of it.

*"He who would bring the heavens here
Must descend into clay,
The burden of earthly nature bear
And tread the dolorous way."*

- Savitree

Swamiji had the conviction that darkness can never be the ultimate end. The divine, the spirituality in man has begun to glimmer and is spreading flakes of fire gradually shaking of all darkness. So we are very near reaching the long cherished ideal world wadding across the darkest main of critical problem in multitudes.



Great convictions are mothers of great deeds. A stone can have no convictions. Only man can have it. Man errs and transcends all errors and makes his way towards perfection. Man at the limits of his mind has the power of reformation. So Swamiji wanted people to think. To think what this life is, what is their duty towards the teeming millions is.

Swamiji placed love high and said that we should know how to love and how to touch and move our fellow beings with love. We have to spread love in every sphere of life like the sun invading every nook and corner with its bright rays. We should learn to love and let others learn it too. For this, comes the indispensability of 'Service and Renunciation' which is our national ideology. Selfless service shall bring us the



greatest, the finest and the most precious turn over that is love, unity and integrity.

Love can never be valued in material standards.
Love outweighs all material standards.

From the perspective of religious multiplicity we sometimes become hopeless of the future of our unity and integrity. But this is merely because of a misconception. Such multiplicity in religion is but of appearance only. We do not dive deep into the soul of all religions. We are deceived by the appearance only. All religions are but one. Love is the binding force in all religions. The understanding of this shall bring unity and integrity.

Swamiji felt himself fortunate enough to have travelled all over India and had close observation of various cultural traditions and religions and faiths and beliefs. In all he found the oneness of human heart. The human hearts throb all alike with the same permanent elements of humanity like love, kindness, sympathy etc. As there is one main note in music, every nation has a common unifying tune having its replications in all human hearts.

No, darkness is not the destined end or way of life. The blissful resolutions never hold up in stagnation. Swamiji had strong belief in this. Civilization can tread on the path of progress towards emancipation only through blissful resolutions.

Many conventions are there to go ahead. But we cannot make much progress on these paths unless we are well armed with great convictions to break through all darkness.

Swamiji's approach was from momentary darkness to eternal light. The eternal and blissful state embeds and adorns the soul that is invincible and never falls apart. There are many benign and blissful convictions, but they suffer from ignorance and negligence. Many such great tributes of humanity, the honey of millions of years', meditation and endeavour are face to face with the questions of religion, caste and creed and many others are situation bound. Such ideas and ideologies at one end and the sceptic philosophy at the other- in between them is pressed to the blissful conviction of India. Swamiji could foresee a critical situation as this. So he made his attempts to filter the traditional faiths and beliefs. He made a pragmatic reorientation of the conventions.

Revolution of ideas and ideologies is but a gradual process. Nothing can be changed overnight. In the year 1896 in London he said "Mothers of great deeds." Hence "Let men think." Where there is no conviction, only the isms and ideas fall dead. India is now bustling with isms, but no conviction. What we need is conviction.

According to Swamiji the making of modern and mighty India is on. "India will be raised again not with the flag of flesh but with the power of the spirit, not with the flag of destruction but with the flag of peace and love". And "As you have come to this world, leave some mark behind."

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Indian Constituent Assembly - the Historical Backdrop

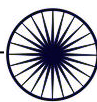
Braja Paikaray

The first session of Indian Constituent Assembly commenced on the 9th December 1946, Monday, in the Constitution hall of New Delhi. Though the Constituent Assembly consisted of 296 members, the first historical session was attended by only 210 members. Attending this session, Mr. K.M. Munshi, a prominent intellectual of the then India, remarked, "A great day for India has dawned. Indians are going to frame their own Constitution, but there is unhappiness everywhere." Observing the discouraging political scenario of the country Mr. K.M. Munshi had expressed such views as because the Muslim League had decided not to attend the aforesaid historical Session of the Constituent Assembly. The rulers of different princely states were also not co-operating with the Congress leaders and the British Govt, had no particular message regarding this session. The British Prime Minister Mr. Churchill added fuel to the fire by his self-styled views in connection with this historical session that "The Constituent Assembly represented only one major community of India." Mr. Viscount Simon had also expressed his negative remarks by saying that "The Constituent Assembly of India was a body of Hindus.

In fact, the aforesaid views were after all wrong, unjust and politically motivated. Because,

the first session of Constituent Assembly was attended by the representatives of all castes, communities and religions of India. Amongst the 210 members who attended the first historical session of the Constituent Assembly, there were 155 high caste Hindus, 30 Scheduled Caste representatives, 5 Tribals, 5 Sikhs, 5 Indian Christians, 3 Anglo-Indians, 3 Parsis and 4 Muslim members. Though the Constituent Assembly had 80 Muslim members out of total 296 members their attendance was very poor as the Muslim League had called upon the Muslim members to boycott the first historical session of Constituent Assembly.

The main duty and responsibility of the makers of Indian Constitution was to reflect and represent the hopes, aspirations and dreams of each caste, class and community of the country. Some people had opposed the method of nomination of members to the Constituent Assembly and apprehended that as the nominated members were not the elected representatives of the common people they would fail to reflect the hopes, aspirations and dreams of Indians while framing the Constitution. Reacting to the aforesaid apprehension of the opposing people, Dr. B.R. Ambedkar remarked "The Constituent Assembly in making a Constitution has no partisan motive. Beyond securing a good and workable



Constitution it has no axe to grind. In considering the articles of the Constitution it has no eye on getting through a particular measure.

Its members will be acting as partisans seeking to carry amendments to the Constitution to facilitate the passing of party measures which they have failed to get through Parliament by reason of some articles of the Constitution which has acted as an obstacle in their way. Parliament have an axe to grind when the Constituent Assembly has none.”

As per the opinion of Mahatma Gandhi, the Constituent Assembly should reflect and represent the national life of Indians. Gandhi’s vision was going to become a reality as the towering personalities like Sarbapalli Dr. Radhakrishnan, Dr. B.R. Ambedkar, Mr. K.M. Munshi, Alladi Krishna Swami Ayer, Prof. K.T. Shah, N. Gopalswamy Ayengar and Hrudayanath Kunjur were the members of Indian Constituent Assembly.

The agenda of the first historical session of Indian Constituent Assembly was :-

1. The selection of Interim Chairman.
2. The oath taking ceremony of members.

In the beginning of the Session, Acharya Krupalini proposed the name of Mr. Sachidananda Sinha, a prominent Congress leader of the country, to adorn the post of interim Chairman of the Constituent Assembly and after assuming the chairmanship Mr. Sinha in his inaugural speech stated briefly regarding the Constitution of different Countries of the world and advised the members to study and go deep through the American Constitution. Mr. Sinha further opined that while framing the Constitution, the makers of Constitution must study and observe the socio-economic and political situation of the

country in order to meet the needs of all classes of people.

Quoting the noteworthy sayings of famous American jurist Mr. Joseph Story, Mr. Sachidananda Sinha addressed the dignitaries present at the first historical session of Indian Constituent Assembly as follows.

“Republics are created by virtue of public spirit and intelligence of citizens. They fall, when the wise are banished from the public councils because they dare to be honest and the profligates are rewarded because they flatter the people, in order to betray them.” Reciting some verses of Poet Iqbal and predicting the bright future of India Mr. Sinha concluded his speech quoting the famous stanza from Bible “where there is no vision, the people perish.”

After the concluding speech of Mr. Sinha the oath taking ceremony of members was commenced. The Secretary of Constituent Assembly Mr. H.V.R. Ayengar called the names of each member to participate in oath taking ceremony. Each member was going to the secretary when called by name and was returning to his concerned seat after taking the oath and putting his signature on a register.

Before declaring the conclusion of the first session of Indian Constituent Assembly Mr. K.M. Munshi, one of the greatest intellectual of India, remarked : “For the moment, the spirit of triumph is in the air, but the smell of coming danger persists.” Thus began the first hour of our freedom.

(This article is published in the memory of late Braja Paikaray)

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Medieval Vaisnavism in Orissa: A Study on Sri Chaitanya-Charitamrta and Chaitanya Bhagavata

Minakshi Sethy

The process can be viewed with the application of an interdisciplinary approach made by the writings of researchers, philosophers, historians, ideologists, archaeologists and anthropologists. So far as the historical sources in history is concerned, it bears the testimony of an eye witness or mechanical device for a historian as well as a researcher for the reconstruction of the history of a region, religion, philosophy, economy and the socio-cultural management of the people. Therefore the social and cultural history of Orissa has been passing through a long passage of time, e.g. ancient, medieval, modern, where the use of the sources is highly required. It is the fact that the cultural trend of ancient Kalinga (Orissa) was started by the Kalinga Sadhabpuas, through the brisk overseas relation with South East Asian countries before the great Kalingan war of 261 B.C. The cultural status of Orissa took a new lease of life with the commencement of Bhakti movement in medieval period through the critique interpretation of Vaisnavism and its philosophy. The refined and purest form of Vaisnavism in medieval Orissa is the contribution of Sri Krsna Chaitanya and his message of love, brotherhood and classlessness. The prime objective of this study is to make a critique assessment on the two biographies of Sri Krsna Chaitanya e.g.,

Chaitanya Charitamrta and Chaitanya Bhagavata for revisiting the medieval Vaisnavism in Orissa. Besides it intends to highlight “Neo-Vaisnavism” and the tribal concept which have transmitted themselves through intellectual as well as cultural trend followed by the scholars before the advent of Sri Krsna Chaitanya.

Cultural traditions and intellectual enrichment signal the development of a region as well as a civilization. The civilizational world records all these in the unforgettable pages of history in general and in the annals of the people in particular. In fact exploration and explosion of vibrating wisdom knowledge and intellect continues unabated in the minds of the philosophers, historiographers and researchers despite the changing of the ruling dynasties. Historical, literary and the epigraphic records of any race, nation or country, culture generally serve as first hand source materials of history. Yet there may remain some lacunae which is filled with an almost unexplored area of our knowledge that is biography. This may constitute the missing links of history or even support to the historical facts. Therefore historical sources would also be explored for the proposed study.

The socio-cultural and the religious history of Medieval Orissa is reflected by some



schools of thought like the colonial school, nationalist school and the school of recent trends in history. We see the upheaval of religious pursuits in the domain of Vaisnavism in Orissa during the royal patronage of Matharas in the Fifth century A.D., as marked the beginning of a glorious epoch in the history of Vaisnavism. But before its emergence in eastern India was developed in south India by the popular saint poets called *Alvars*, who represented the rise of Vaisnava philosophy through collective songs called *Prabandhas*. For the first time in the history of the religions, they put stress on purity of heart, soul and mind, humanism and complete devotion through *bhajans* and personal efforts. This noble concept was also popularized through the idealist school of thoughts in 19th century history of Modern India by Kant, Dayananda, Tagore and Gandhi. According to them “human personality is of supreme value and constitutes the noblest work of God.” It means exaltation of the self which leads self realization through Four Fold Path for reaching this goal in *Jnana* (knowledge), *Bhakti* (devotion), *Karma* (duty) and *Yoga* (meditation) etc. We find these above mentioned concepts in *Chaitanya Charitamrta* written by Murari Gupta in form of Bengali language in 16th century A.D.

Vaisnavism in Medieval Orissa has been broadly represented by a psycho-social habit of its people in relation to myth, rituals and functioning in a corporate way, borne out of culturally fashioned habit responses. By 15th or early 16th century one finds here the supremacy of Vaisnavism in crucible cultural forms. Because it was the first attempt of Sri Chaitanya where the common masses jumped to the religious stream irrespective of caste, creed, economy and colour. Historically though, this process is traceable in Orissa right from the time of Ramanuja’s influence as if

petered down from Jayadeva’s time till Sarala Dasa and Ramananda, this dormant state was dynamically activated by Chaitanya. The 16th Century Vaisnavism has been characterized by the critique, interpretation of literary sources including Sanskrit texts, manuscripts and biographies of both Oriya and Bengali. Thus “Orissa became such a strong hold of Chaitanya faith that today in the name of Gauranga is more commonly revered and worshipped among the masses in Odisha than in Bengal itself Kenedy, before illustrating it I should point out one thing that Orissa was the soft land of above the conservativeness and narrow bigotry of sectarianism as it directly recognized Sri Krsna Chaitanya’s wonderful influence and impact in comparison to that of South. This reveals the *bhakti* movement of Krsna cult in Orissa. Then the process of Vaisnavism in Orissa started with a good mission. This process of development welcomes the deteriorated condition of the supremacy of Brahminism and its stronghold on Oriyas fairs and festivities.

The literary sources reflect an intensification of the development, evolution and genesis of Vaisnavism in medieval Orissa. The sources like *Kalasa Chautisa* of Vatsa Dash, *Kesabakoili* of Markanda Das, *Oriya Mahabharata*, *Sarala Mahabharat*, *Jagamohan Ramayana*, *Oriya Ramayan* of Balaram Dasa, *Virat Gita*, *Brahmananda Bhugola*, *Vedanta Sara Gupta Gita*, *Amar Kosa Gita*, *Vaula Adhyaya*, *Sunyasamhita*, of Achyutananda, *Prema Bhakti Brahma Gita* of Jasobanta Dasa, *Sunyanama Bheda* and *Hetu Udaya Bhagavata* of Ananta Dasa, *Vedaparikrama*, *Kamala Lochan Chautisa*, *Tulabhina*, *Gajanistaran Gita*, *Kaliya Dalana*, *Artha Koili* of Jagannatha Dash, the Oriya biographies like *Jagannatha Charitamrta* of Divakar Dasa, *Mahaparva Prakash* of Kanhei Khuntia, *Charan*



Sudhanidhi of Raja Govinda, *Gaura Krsnodaya Kavya* of Govinda Deva throw light on the multi dimensional aspects of Vaisnava Philosophy and the characteristics of Vaisnavas.

Besides the Oriya literature on medieval Vaisnavism, we get a glimpse of historical dichotomy in the philosophical interpretation of Gaudiya Vaisnava philosophy and the manifold activities of Sri Krsna Chaitanya, who had an extraordinary religious personality. The two Bengali biographies *Chaitanya Bhagavata* and *Chaitanya Charitamrta* were mostly embellished and invented stories with critical approach to Vaisnava philosophy. Here one question arises, what is Vaisnava philosophy? By Vaisnava philosophy, we mean the science of visualizing and testing the truth by a Vaisnava. *Samkhya, Patanjala, Vaisesika, Nyaya and Purva Mimamsa*- these five systems of philosophy have given prominence to reasoning and diversified from any kinship with God and definite attempt to attain bliss by eschewing earthly miseries. This is categorically mentioned in the above two biographies. The first biography, *Chaitanya Bhagavata* throws light on Sri Krsna Chaitanya an apostle of socio-religious and philosophical reformation of Medieval Orissa; written by Vrndavana Das in 1550 A.D. As a social reformer, therefore he called himself as *Mlechhas*(Muslims) during his *kirtan* party. It is in Prabhat Mukherjee's words "Sri Krsna Chaitanya who accepted himself as an incarnation of Hari and other are unsocial being." But some times he has been criticized by the historians like S.K. De, B.B. Majumdar as the destination of human life namely *Dharma, Artha, Kama, and Moksha in Gaudiya Vaisnavism*. These are undermined. But the biography *Chaitanya Charitamrta preaches that love is more important than the four worldly values which is*

mentioned in early times. This love which means, love to yourself first and to the mankind second must transcend the four *purusartha* and is therefore termed as the *pancham* or fifth *purusartha*. In the words of Krsna Das, Sri Krsna Chaitanya, who reported "The Supreme value of life *Purusartha* is love that relates to Krsna and compared to this the four other values are significant." This has been supported by Rupa Gosvami. Thus, by upholding eternal love for God of the Fifth *Purusartha*, the *Gaudiya Vaisnavas* explored the earlier myth of attainment of salvation from the world miseries as the supreme goal and endeavour of human life.

Mostly *Chaitanya Charitamrta* propounds the knowledge that Sri Krsna Chaitanya urged upon his disciples to remain seriously committed to moral values. In his preaching, we find a great deal of moral precepts. That a devotee or disciple or a true Vaisnava must remain truthful, reserved, gentle, calm and quite, passion and balanced; he should have no possessive instincts, seek refuge in God, must have control over his senses, but respect and trust worthy to others irrespective of caste, sex and colour. Even today we find a large number of sacred Vaisnava Ashramas in nook and corner of Orissa are established for the spreading of Radha-Krsna cult through the *kirtan* procession. Where the Oriya Vaisnavas are staying for the celebration of Sri Krsna *Chaitanyas* mission and Vaisnava festivities. What Chaitanya directly advocated in order to the virtues of a Vaisnava. Krsna Dash Kaviraja in his *Chaitanya Charitamrta* has recorded. "A true devotee should shun evil company and agnostics. He should leave *Varnasrama Dharma* and humbly take refuge in Krsna the supreme Lord."

So far as the importance of medieval Vaishnavism in Orissa is concerned the



following chant which has been written by Syamasundar Dasa in *Sri Vaisnava Chandrika* in 1937 shows;

*Vaisnava Charitamrta Kari Asvana
Anyathasepaye Braje Yuga Lachharan
Tahari Asvate Dutta Kari Chhite
Seba Kari Prema Seva Namane Dharame*

The above chant signifies, if any body does service to mankind will be liberated from the cycle of rebirth and resides in the abode of Lord Krsna. Therefore the philosophy of Vaisnavism and the teachings led by Sri Krsna Chaitanya got widely spread to the nook and corner of Orissa and soon it became the state religion. Sri Krsna Chaitanya's missionary activities were mainly carried out in three centres in India namely Orissa, led by Himself, Bengal, led by Nityananda Prabhu, Vrindavana led by Sri Gosvami. This philosophy had a great impact on all the sects belonging to the lower strata to the higher one.

Conclusion:

The above study reveals medieval Vaisnavism in Orissa is an integral aspect of *Bhakti* movement, which determines the socio-cultural life of the people of Orissa. As a multicultural pluralistic form it brings the co-existence in equilibrium in realistic sense taking into consideration. Thus Sri *Chaitanya Charitamrta* and *Chaitanya Bhagavata* provide a critical approach to the Medieval Vaisnavism in Orissa. So Sri *Chaitanya Charitamrta* and *Chaitanya Bhagavata* constitute a perennial stream of medieval document of mature theological scholarship which are by no means easy or elegant to read and which perhaps present Chaitanya and his simple impassioned out look on a different perspective. Both were written in a same lucrative motive that the popularization of

Radha-Krsna cult known as the Neo-Vaisnavism.

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A Peep into Dhanu Yatra

Kunja Bihari Sahu

Odisha is the land of colourful fairs and festivals with magnificent monuments and enchanting beauties on the whole. Filled in such cultural heritage, it attracts people of all races. The festivals are so much appealing and people are very kind of spiritualism which proves the local saying- there are thirteen festivals in twelve months.

In Western part of Odisha, Bargarh district has captured a remarkable name- "Rice Bowl of the State."

Every local culture, heritage, festival has its own dignity and credits which is celebrated with pomp and pleasure, irrespective of caste, creed and colours.

Dhanu Yatra- a form of Lokanatak(folk play) in Bargarh arrests global attention of all kinds of people. It brings joy to the life of gloom and monotony. It is, on the other hand, more splendor and grandeur in comparison to Ratha Yatra of Puri, Bali Yatra of Cuttack, Sital Sasthi of Sambalpur and even Kumba Mela of Prayag. Ultimately it

provides a big venue for exchange of mutual devotion in a life as well as gives ample privilege to the local performing artists to exhibit their talent. It happens to be the extra ordinary entertaining, spectacular theatrical presentation with many splendoured varieties and forms. According to Eric Bentley-"All literature is made up of words but plays are made up of spoken words".



The central theme of this *yatra* is borrowed from Mathura Mangal and Krishana Leela. Local inhabitants as well as the visitors who happens to be there are also taken into consideration for selection of artists for lead characters through the selection committee for Gopapur and

Mathura Nagari in different dates. This kind of selection is an exceptional case to other programme. Everyone has role to play physically involved, emotionally overwhelmed. Thus, this festival otherwise could be said as – of the people, by the people and for the people. Accordingly, two Directors i.e. for Mathura Nagari and



Gopapur take active part to show their talent in direction to make the *yatra* lively.

Though written documentary evidence is absent, it is told by some old eminent people that this *yatra* was organized as a way to celebrate the freedom of newly formed Independent India after the British rules. The death of Kamsa symbolizes the end of colonial rules. Since then it has become more popular all over World with every passing of years. During the month of Pausa, the inhabitants of Bargarh, an agricultural district, get sufficient time to make afresh themselves. They rejoice from core heart . Besides, all peasants worship Krishna and Balaram. When Krishna was 11 years old, he had come to Mathurapur but not in Pausa. So, the *balyaleela* or childhood of Sri Krishna in Pausa is the indication for celebration of Dhanu Yatra.

It is heard that initially Dhanu Yatra was started during 1915 & 1916 with patronization of Gountia Lakshapati Dash who was illuminated with devotion of Lord Sri Krishna. He was a Baidya and treating the patients day and night dedicately and having good flavour on Sri Krishna Leela, he was acting character wise on the script written in palm leave. Some of the veteran are of opinion that during 1944, Dhanu Yatra was taken place at Bhatli, nearer place to Bargarh headquarters by Sri Bidyadhar Naik, a renowned Kabiraj(Baidya).When his 7 years old son named Dhanurjaya expired immaturely Bidyadhar being a Kabiraj was highly shocked and he arranged Dhanu Yatra taking the contents from Krushna Leela at Bhatli. It is also believed that after one year of India's Independence, i..e. during 1948 Dhanu Yatra has started its beginning on the day of Pausa Sukla Panchami and ended on Pausa Purnima. The organizers who first gave Dhanu Yatra a move are now no more on the earth. Among them Kangali Nayak, Bipin Saraf, Gopal

Saraf, Nilamani Pujari, Siba Sarangi, Basudev Podh, Kapileswar Dash, Raghumani Dash, Sankar Dash, Bandhu Mohapatra, Chandramani Dash, Dhanu Pradhan, Lalitmohan Sahoo, Dhanapati Birtia, Ram Bhoi, Ratan Darji, Aparti Panigrahi, Krushnachandra Nayak, Rushav Kar, Pranbandhu Kar, Til Pradhan, Brindaban Bisi, Duti Sahoo, Ram Krushna Hota, Bishnu Pradhan and many more are in our heart of remembrance. The concept of the MATHURA BIJAYA is the foundation of present Dhanu Yatra , is a believing factor.

It could be known where & how Dhanu Yatra is organised.

- Mathura Nagar : Bargarh Town
- Gopapur : Ambapalli village
- Raj Durbar : Hatpada in Bargarh town
- Rangamahala : Nishamani High school ground
- Brundavan Tota : Ambapalli village (Belts of Mango and Guava groves)
- Arrival of Akrura : Brundaban field of Gopapur (Ambapalli village)
- Biday Mandap : Ambapalli Chhak
- Kaliya Dalan : Fakira Bandh of Ambapalli village
- Bastra Haran : Ambapalli village
- Nabakeli : Manabandha of Bargarh town
- Jamalarjun Bhanjan : Shiva temple of Ambapalli
- Karagar(Jail) : Samaleswari temple, Taliapada, Bargarh
- Marriage Mandap: Ramaji temple, Talipada, Bargarh



- Muni Ashram : Govindapali, Bargarh
- Yamuna River : Jeera river, Bargarh (which flows between Bargarh and Ambapali)
- Meeting with Rajak :Khajurkanta (Khajurtikra) Bargarh
- Kubuja Uddhar : Mukteswar temple, Gourpada Chhak (Near Sales Tax Office), Bargarh.

First actor as Kamsa was Late Bundi Rath of Deogan village (1948-1949) and now Sri Hrushikesh Bhoi of Chicholi (Bhukta)village is playing his role as Kamsa. Late Yudhistir Satpathy (1957 – 1971 & 1974-1980) is in memoriam for his dynamic acting, spontaneous and spell bound dialogue and having multifarious genius as well. When he acted as Kamsa where Dhanu Yatra had attained its zenith.

A gorgeously decorated high rise stage (120' width and 70' height) in the heart of Bargarh is erected to serve as Durbar of Kamsa. More than 20 workers of Padampur area are associated with making such lavish and royal gallery. A live elephant is engaged for the royal transport. Rangamahala- the entertaining platform for Kamsa Maharaj is also built by more than 20 nos. of workers from Panimora village of Sohela Block. The height and width of this Rangamahala is 50' and 70' respectively.

The scenes are enacted in the afternoon and evening hours everyday for continuous 11 days followed by various amusing and mosaic cultural programmes. Artists from local area, even abroad take part showing their innovative talent. They play their parts with power and potency. Their performances seem so lively and catchy.

At Nandamandap, killing of Putana, Sakata, Baka demons of Kamsa dynasty is taken place.

The costumes are the main items of all artists and for the purpose Sri Ghasiram Sahoo of Govindapali (Bargarh town) and his son Sri Debananda Sahu have been providing well stitched costumes since long with keen dedication and enthusiasm.

In Mathura and Gopapur, different scenes are enacted simultaneously. Spectators from far and wide step into these play areas and give the festival a lively and natural look. One cannot count the heads of the visitors. Everyone spontaneously bow down before holy presence of Krishna and Balaram with much devotion.

Alike adult artists the magnificent and eye catching as well as heart touching act by the child artists specially in Gopapur is highly entertaining. The efforts of child artists are evident from flawless performance by them during this period of 11 days. The loud applause and cheers of audience encourage and motivate such artists. Not only Krishna and Balaram, but also Sudama, Sridama, Subala, Gobinda, Trinatha, Madhumangal (Sakhas) dance, sing and act mesmerizingly. Similarly girl artists acting with Krishna in 'Bastaharan' episode is also worth seeing. The curd selling on the street of Gopapur and Mathura Nagari can be looked at.

The enactment of Radha and Krishna in 'Nabakeli' play at Manabandha of Bargarh town gives an auspicious touch. Besides, moving around the pond Manabandha in a coloured –decorated boat attracts eyes of all spectators. Killing all the demons like Agha, Bagha, Truna, Bakata, Sakata, Dhenuka, Pralamba, Sandhasura, Putana is nothing but showing bravery of Krishna and Balaram incidentally.

The performance of Krishna and Balaram in 'Kubuja Uddhar' in the premises of Kalimandir and meeting with Rajak and Sudama Mali at Jagannath temple (Khujurtikra) attains spirituality.



All houses are decorated in such way that one can collect the memories and scenario of Gopapur. Every household is remained busy to make Ambapalli into Gopapur. Walls of every house is depicted with beautiful episode to have a glance of Gopapur to the visitors. They do not take any meat and fish during these days and worship Sri Krishna and Balaram as God. On eighth day of Dhanu Yatra, Akrura - a devotee of Lord Krishna arrives Gopapur. When he crosses the sand of Yamuna, he himself overwhelms to see footprint of Krishna. He is cordially welcomed by the citizen of Gopapur. Sitting on a beautiful decorated chariot, he returns back Mathura Nagari on the next day. Citizen of Gopapur weep seriously and recollect the poem- “ **Are babu Shyamaghan, tu gale madhu bhuban, kaha mukha anein banchibi re jibadhan; to bihune niti jhuruthibi re jibadhan.....**”. This touches soft heart of all and resounds as well in the wind. Sri Krishna gives them assurance to come back.

On the next day of *yatra*, citizen of Mathura welcomes Sri Krishna and Balaram, cheers with happiness with ardent hope to get rid of King Kamsa.

When virtue subsides, noisome winds of irreligion and lawlessness blow in every crick of the world. Then God in disguise of different incarnations comes to earth. Similarly Kamsa, the devil King takes hold of the royal sceptre after underestimating the status of Ugrasen, his father. Kamsa after hearing from Debarshi Narad about the baby Krishna, who is growing in the lap of Nanda-Yosoda at Gopapur has become annoyed and thought to kill Krishna, his enemy. He arranges Dhanu Yatra in order to put an end to Krishna's life and direct Akrura to bring Krishna and Balaram to Mathura for enjoying this festival. He has no knowledge about his life to be lost. At last he sees in his own eyes Sri Krishna and Balaram,

he falls down from Manch (the lofty gallery) and meets his death. The citizen of Mathura get rid of such bad administration of Kamsa. This is nothing but victory of good over evil, triumph of truth over tyranny. The organisation of Dhanu Yatra at Bargarh resembles the said episodes as well as displays the consequences of evil spirit.

The special attraction of this play is rounding through Bargarh town by Kamsa sitting on a well adorned elephant. He puts orders to any body whenever and wherever he finds dislocation in spheres of health, sanitation, transportation, administration etc. For which everybody remains alert. It has been told that high level officers, ministers, actors have also come across his penalty zone. Even in Durbar, who speaks against Kamsa and his ruling style, they also fall prey to devil Kamsa. So, guest invited to this festival becomes very much disciplined, soft spoken as if devotee of Kamsa. It is evident that when Judhistir Satpathy, the then Kamsa was distributing the fine being collected by this way to needy people. Here the expression of Sri Rabindra Chakraborty, a skilful artman of Bargarh lies – “When we see the current Kamsa, at least, we become alert of the tests and sufferings of people in Dwapara Yuga. The country should be free from such tragic letters”. (Souvenir Birat Dhanu Yatra-1999-2000). The administration does not venture to make any interference during living rule of King Kamsa during these festive days. Anybody is free to raise any question relating to public interest issues in Kamsa Durbar.

After closure of the *yatra*, the actor played as Kamsa goes to Srikshetra Puri, takes bath in Mahodadhi, pay *darshan* to Lord Jagannath for blessing. Then he goes to Gobarddhan Peetha and meets Sankaracharjya Swami Nischalananda Saraswati for obtaining blessing. Apart from, he bows down his head before Sri Gajapati Dibyasingh Dev for blessing.



He has thought that by this, vices he gained during ruling would be washed away.

As an open air theatre, Dhanu Yatra has been awarded “Guineese Book of World Records” and thus it is credibility of the organisers and artists as well.

For the current play the following artists have been selected for enacting some leading character role.

- i.) Sri Hrushikesh Bhoi - Kamsa
- ii.) Sri Pradip Kumar Panda -Mahamantri Sakrajit
- iii.) Sri Nandi Kishore Mohapatra- Mantri
- iv.) Sri Ram Narayan Panda -Akrur
- v.) Sri Satya Narayan Podha -Nanda Raja
- vi.) Sri Shreyansha Mohapatra-Sri Krishna
- vii.) Sri Ayush Kumar Das - Balaram
- viii.) Sri Panchanan Birtia - Madhumangal
- ix.) Sruti Birtia - Radha

The day-to-day programme has been chalked out by Dhanu Yatra Mahotsav Samiti, Bargarh on the occasion of 66th National Dhanu Yatra Mahotsav for 2014-15 commencing from 26th December, 2014 to 5th January, 2015. All the scheduled programmes followed by cultural avenue are taken place in a disciplined manner at Mathura Nagari and Gopapura simultaneously. Holding of Meenabazaar beautifies the surrounding of the Yatra. Similarly stalls of different Departments and NGOs are there showing their activities. People of different angle gather here and enjoy in selling and buying their needs.

On the eve of Dhanu Yatra, Dhanu Yatra Mahotsav Committee and Chairman of the committee has given slogan-"Polythene free- Pollution free, Green Bargarh - Clean Bargarh".

Writers and scholars have catered a good number of writing on Dhanu Yatra in various newspapers/ magazines. On this occasion, a souvenir is being published narrating details of Dhanu Yatra which is readable for all. For the 1st time a children writer and editor of Kalamani Sri Rabi Narayan Sahoo has done Ph.D on Dhanu Yatra. It is glorious achievement undoubtedly and will be footprints for other scholars.

Lastly we can pay homage to the artists started this open theatre Dhanu Yatra sharing their innovative and enthusiastic attitude. For them only spectators from Bargarh town not only refresh themselves from gloom and monotony but also spectators coming from far and wide enjoy this 11 day long spectacular open air theatre in Bargarh at present. It can be spelt in one sentence that it is a destination where from the commoner to the highest elite do get together and enjoy spectacular open air theatre.

Peeping into Dhanu Yatra, may I request all of you to pay your smile visit to Bargarh (Mathura Nagar and Gopapur), enjoy peacefully and encourage all the artists wholeheartedly. This will be a good response not only towards culture, heritage of Bargarh but also for Odisha State.

Kunja Bihari Sahu, Office of the Project Director, Watersheds, Bargarh -768028.



Tribal Development and Adivasi Resistance in Post-Colonial Orissa (1947-2010)

Dr. Naresh Rout

ABSTRACT

This paper highlights the matters on various issues relating to the Tribal's struggle and their forest rights in Orissa; Problems & Prospects, Forest Policies & Social Protest against it, Forest based Livelihoods, Forest Acts & Management Strategies, Area under forest, Wildlife & Bio-diversity Conservation, Diversion of Forests Land, Livelihood Development, Forest Resources, Rehabilitation and displacement, Tribal & Forest interface and Development of Alternate Livelihood in Orissa after independence. Industrialization through foreign investors inducing displacement of local people may be an issue with which people may not reconcile easily. The offer needs to be made attractive and make the people willing to accept it. Attachment to hearths and homes, community assets and local resources forms a natural bond among the people in a locality. It is a social reality which is woven with the threads of the psycho-social behavior of the individual and community in a locality for a number of generations. In all matters of development induced mass displacement State intervention may be desirable with utmost care.

Introduction

The Scheduled Tribes communities in India as well as in Orissa are characterized by economic and social marginalization, primitive existence, geographical isolation and educational backwardness. Tribal population is the aboriginal inhabitants of India who have been living a life based on the natural environment and have cultural patterns congenial to their physical and social environment. They have been neglected in different sectors of the society and to protect that they started resistance movement over the years. The major tribes of Orissa, in terms of their numerical strength, are the Kondh, Gond, Santhal, Saora, Bhuiyan, Paraja, Koya, Oraon, Gadaba, Juanga and Munda. There are also several smaller

tribal communities living in the State. They are the Chenchus, Mankiridia Kharia, Baiga, Birhor and Ghara. Tribal communities such as the Santhal, Gond, Munda, Ho, Birhor, Koya, Lodha, Kondha, Bhumija, Kharia and Oraons cut across state boundaries and are found in the neighbouring states of Jharkhand. Tribal resistance in the anti colonial movement is accentuated as offensive by the Britishers, it is perhaps shocking as that label still perpetuates in the post-colonial India. This is intended to examine the history of Tribal resistance in Britishers reign, and shifts to focusing on their resistance in the contemporary India in relation to globalization, also concerning questions of identity and nation, power politics in criminalizing them, narratives of forgotten history of past and present.¹



Tribals have resisted the Britisher's authority and local power confiscators like the Zamindars, Thakhedars, Christian missionaries, and other exploiters.² For many centuries, tribals were isolated, scattered in forests. Each tribe has established its own socio cultural diversity. They were distinguished from this nation. They launched movements against their oppressors in their respective regions. Their agitations against the outsiders could be called anti-colonial. They revolted against them because of their exploitation in the form of encroachment on their land, eviction from their land, annulment of the traditional legal and social rights and customs, against enhancement of rent, for transfer of land to the tiller, abolition of feudal and semi-feudal form of ownership. On the whole, these movements had social and religious overtone. But they were directed against the issues related to their existence.

Objectives of the Study

The objectives of the study are:

- i) To trace an overview of tribal population in Odisha.
- ii) To evaluate the tribal development programmes and the role played by the state government.
- iii) To analyse the socio-economic profile of tribal community in Odisha with special reference to their forest rights.
- iv) To assess the magnitude of displacement and role of the state government in the process of industrialisation.
- v) To examine the nature of tribal resistance and its outcomes.
- vi) To make comparison between the tribals and the mainstream population on the basis of human development indices.

- vii) To identify the role of non-governmental organizations in the tribal development.

Methodology

This research is based on descriptive and analytical methods. In order to measure the socio-economic development of tribals in Orissa, both primary and secondary data are used in the study. Available sources are obtained from Census of India Publications; Tribal Welfare Department, Odisha, Planning Board, Odisha and the Integrated Tribal Development Project (ITDP), National Archives and Library, New Delhi; Indian Council of Historical Research, New Delhi; Indian Council of Social Sciences Research, New Delhi; National Library, Calcutta; Orissa State Archives and Library, Bhubaneswar; State Museum, Bhubaneswar; SC/ST Training Institute of Bhubaneswar; Kanika Library of Ravenshaw University; Parija Library of Utkal University; Indira Gandhi Memorial Library of Hyderabad Central University(HCU). Publications of Non-Governmental Organisations (NGOs) are also used in the research. Since the available secondary data are found to be inadequate to carry out a comprehensive analysis of the objectives of the study, primary data are also collected from archival records, records of government gazetteers, State Museum, reports of Planning Commission, Newspapers and so on.

Research Problem

The tribal development measures adopted during the second half of this century are found to be insufficient in improving the economic conditions of the tribals. Even after the introduction of several welfare measures, the tribals are still facing several economic and social constraints. Therefore, it is necessary to evaluate the various issues related to the tribal development, welfare programmes and their resistance for many reasons i.e. livelihoods, displacement,



rehabilitation, Forest policies, tribal rights issues, dissatisfaction on Govt. policies and implementations and socio-economic instability in Orissa. Moreover, an analysis of the socio-economic development of tribals in Orissa and the extent of the human development they achieved are also imperative.

Review of Literature

A number of research oriented books, journals, Research Reports and number of project works have been reviewed on "Tribal Development and Adivasi Resistance in Post-Colonial Orissa 1947-2010"

In exploring the literature on these emerging issues we found several books and magazines. One of the books is *Tribals of Orissa: The Changing Socio Economic Profile* (Ed.) by B.C. Ray, Gyan Books, 2009 states that Orissa is the home of 62 scheduled tribes but comparatively very little research has been done on the socio-economic life of the tribals. His attempt is related to combine the studies and analyses by historians, anthropologists, psychologists, economists and literary critics on the changing Society of the tribals. From the historical perspective, the author moves from Mutual interactions of non-tribal and tribal and tribal culture, absorption of Gods and Goddesses from the tribal fold to Hindu pantheon to the abandoned ritual of human sacrifice. The modern processes put up before the tribals by western-urban-industrial-democratic-model, heralding unprecedented change in tribal lifestyle have come in for Academic scrutiny. As a combined effort of many academicians the book gives a wide coverage on the Study of Orissan tribals, to make it worthwhile addition to the available material on the subject.

Social Ecology of Forest Resources by Bibhuti Bhusan Malik, Kalpaz Publication, New

Delhi, 2004 tried to look at ecology and tribal life in its reciprocal symbiotic forms. The interrelationship of physical, biological and cultural features of a region is the subject matter of social ecology which is the essence of this book. Human beings, especially tribals, try to adapt themselves to particular geographical and cultural environment and in doing so they have to control the environment according to their requirements. Forest-trees and common property resources are basic to tribal communities, directly benefit them like a foster mother, and fulfill their biological, cultural and emotional needs. For food, tribals are mostly dependent on forestry by collecting nuts, wild fruits, vegetables, leaves, flower, roots, stems, honey, wild animal and insects and so on. He also attempted on the study to explore the inter-linkages and interdependency of tribals on forests and forest produce.

Contemporary Society, Tribal Studies, Georg Pfeffer, Deepak Kumar Behera, Concept Publishing Company, New Delhi, 1999, Vol-III, Chapter -7 attempts on proposed projects and emerging protests in Orissa such as the case of Alumina Refineries in Rayagada and Kalahandi Districts of Orissa. This book also portrays about one of the important components of the national planning involved installation of heavy industries, the Ecological Price, rise of protest movement, the role of NGO and rehabilitation and blasting of mining at NALCO Project of Damonjodi in Orissa.

Development- induced Displacement, Rehabilitation and Resettlement in India: Current Issues and Challenges by Sakarama Somayaji and Smrithi Talwar, Routledge Contemporary South Asia, USA 2011 elicits ideas about compulsory land acquisition and involuntary displacement of communities for a larger public purpose captures the tension of development in



the modern state, with the need to balance the interests of the majority while protecting the rights of the minority. In India, informal estimates of involuntary resettlement are estimated to be around 50 million people over the last five decades, and three-fourths of those displaced still face an uncertain future. Growing public concern over the long-term consequences of this has led to greater scrutiny of the rehabilitation and resettlement process, particularly for large development projects. This book examines a number of new policy formulations put in place at both the central and state levels, looking at land acquisition procedures and norms for rehabilitation and resettlement of communities. It brings together contributory analysis by some of the country's most engaged administrators, academics, and activists in the field, and is a useful contribution to Development Studies.

Local Forest Management: The Impacts of Devolution Policies, Edited By David Edmunds, Eva Wollenberg, Camden High Street, London, 2004 reflects some ideas on the criteria for evaluating the *impact of devolution policies* on *local* decision-making space reflect our understanding of what *local forest* users consider meaningful, based on past field experience and readings. It focuses on the careful and illuminating case studies of the effects of devolution policies on the management of forests in several Asian countries, the studies demonstrate that, contrary to the aim of such policies, they increased.

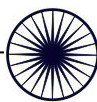
The book "*Changing Tribal Life in British Orissa* by K. Majumdar" traces the British Government's Policy towards the aboriginal people of Orissa, particularly the Kandhs, and the reaction it caused in the people. The British effort to "tame" the tribals by armed measures was followed by their effort to "civilise the savages" by education and widen the scope

and scale of their acculturation with "civilised" people in the neighboring tracts. This caused a great change in tribal life, society and polity. Tribal reaction to this externally-induced change is varied between stubborn resistance and grudging acquiescence, depending on the pace and extent of the change.

Forestry Debate and Draft Forest Act: Who Wins, Who Loses: Ramachandra Guha: Economic and Political Weekly, Vol. 29, No. 34 (Aug. 20, 1994) attempted on a careful study of the government's draft new forest act, to replace the Indian Forest Act of 1927, shows that its real aims (i) to restrict people's rights in reserved forests, which are owned and managed by the state; and (ii) to sharply limit the area or extent of village forests in which local communities could exercise more effective and independent control.

Social-Ecological Research in India: A 'Status' Report, Ramachandra Guha, Economic and Political Weekly, Vol. 32, No. 7 (Feb. 15-21, 1997), pp. 345-352 tells about focusing on the disciplines of sociology and social anthropology, but noting contributions by economists and historians and by socially sensitive scientists as well, this essay studies the contributions of social science to the environmental debate in India. The emergence and consolidation of social scientific work on the natural environment, its strengths and its silences, are explained with reference to broader political and intellectual processes in the history of independent India.

People and Forests: Communities, Institutions, and Governance, Clark C. Gibson, Margaret A. McKean, and Elinor Ostrom (ed), The MIT Press, 2000 describes about unplanned deforestation, which is occurring at unsustainable rates in many parts of the world, can cause significant hardships for rural communities by destroying critical stocks of fuel, fodder, food, and building materials. It



can also have profound regional and global consequences by contributing to bio-diversity loss, erosion, floods, lowered water tables, and climate change. Within the academic and policy-making environment, the subject of how to manage forests is addressed at a number of levels. Important issues that are examined in this book include growth parameters, optional harvest and are decisions based on species compositions, time horizons, timber and non-timber values, dominant or multiple use features, opportunity cost of land and so on. The book also tells how a remarkable component like friends and trees and living beings brought about a change in Orissa.

Nature and Character of tribal resistance *vis-a-vis* colonial state and indigenous exploiters

It deals with the history and genesis of issues and events of tribal development and their resistance in the state during the colonial period.

According to an estimate there were more than 70 tribal revolts over a period of 70 years (1878 to 1948). These revolts were anti-colonial in varying degrees.³ The main anti-colonial tribal movements and revolts were: The tribal revolts in Chotanagpur region – Tamar revolt (1789-1832), The Uprising of the Bhils (1818-1831), The Kol Uprising (1831-1832), The Mappila Uprisings (1836-1854), Jaintia and Garo Rebellion (1860-1870), Kherwar movement of Santhals (1833), Santhal revolt of 1855, Bokta risings, Sardari Larai or Mukti Larai movement of 1858-95, Birsa Munda's movement (1895-1901), Devi movement in Gujarat (1922-23), Tribal movement in Midnapur (1918-1924), Jitu Santhal's movement in Malda (1924-32), Tribals and National Movement in Orissa (1921-.36) and Tribal movements in Assam in the late nineteenth century.

Each tribal community maintained its own socio-religious and cultural life and its political and

economic organisations. During the arrival of the British in the tribal areas, the main means of production and subsistence of the tribals were land and forests. The forests were of great significance for the tribals all over India. They had customary rights to use the minor forest products. Firewood, flowers, fruits, leaves, honey, housing material, edible nuts, medical herbs etc. formed the essential items of the daily requirements of tribals. But the forest policy of 1884 of the British curtailed the tribal rights to use the forest produce. The British also introduced Zamindars, contractors (Thekedars) traders, money-lenders, and government officials in the tribal areas. The Zamindars and Thekedars introduced the land rent in the tribal areas. Following the introduction of market economy, a class of traders also developed in the tribal areas.

Tribal Resistance Movement was an integral part of Freedom movement of Odisha. In this historic struggle, the heroic role played by some distinguished tribal leaders like **Laxman Naik** of Koraput, **Ratan Naik** of Keonjhar, **Dora Bisoyee** and **Chakra Bisoyee** of Ghumsur and **Veer Surendra Sai** of Sambalpur. This is to highlight the role of tribal leaders of Odisha in the Freedom Movement against the British Imperialism. But nothing could be more inspiring and edifying than saga of heroic struggle and sacrifice of galaxy of tribal personalities mentioned above.⁴ The most dominant characteristic of the tribal resistance movement was that it was essentially an uprising against the foreign rulers and in that sense could be constructed to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.

Naxalism and Maoism are also another significant resistance movement since



independence in Orissa. They have increased their presence in the northern and southern regions of the State, where tribal people form the majority. Naxalite violence has also begun to be reported from parts of western Orissa and from the coastal belt. Their social, political and cultural condition made them naxalites and maoist. Rayagada, Koraput, Malkangiri, Kalahandi, Sundargarh, Keonjhar and Nabarangpur and other tribal districts are the Naxal stronghold in Orissa. Despite its fragmented nature a continuing thread with some variations can be seen in the ideological thrust, strategy and tactics of mobilization of different groups within its fold.

Tribals formed most neglected part of the social groups during the colonial period. Before the annexation and subsequent incorporation of tribal areas in the British territories, they had their social and economic systems. This isolation, however, was not absolute. Having occupied the tribal territories, the British introduced policies which aimed at surviving the colonial interests. As a result, those policies were detrimental to the interests of the tribals.

Constitutional Provisions for the Welfare of Tribals and Their Socio- Economic Conditions in Orissa

The Indian Constitution specifically provided certain Articles in the Constitution for the upliftment of tribals and also to protect them from the oppressions caused by the other people in the society. The protective rights granted by the Indian Constitution, 1950 to the tribal people can be classified under the following heads.

It discusses that Indian Constitution has accepted the ideas of equality and justice both in the Social and Political fields. Accordingly it abolishes any discrimination to any class of persons on the ground of religion, race or place

of birth. Our Constitution, therefore, provides certain temporary measures to help the backward sections to come up to the same level with the rest of the nation, as well as certain permanent safeguards for the protection of the cultural, linguistic and similar rights of any section of the community who might be said to constitute “minority” from the numerical, not communal point of view in order to prevent the democratic machine from being used as an engine of oppression by the numerical majority. Part-X (Art-244,244 A) of our Constitution deals with scheduled and tribal areas. The Indian Constitution specifically provided certain Articles in the Constitution for the upliftment of tribals and also to protect them from the oppressions caused by the other people in the society. The protective rights granted by the Indian Constitution, 1950 to the tribal people can be classified under the following heads :

1. Educational and Cultural Rights (Articles 15(4), 29, 46 and 350.)
2. Social Rights (Articles 23 and 24)
3. Economic Rights (Articles 244 and 275)
4. Political Rights (Articles 164(1), 243, 330, 334 and 371.)
5. Employment Rights (Articles 15(4), 16(4) and 16(4A))

In addition to these rights Fifth and Sixth Schedule of the Indian Constitution completely deals with the tribal people.

Article 15(4): It states that reservations should be provided to the socially and educationally backward classes (including Scheduled Tribes). It also empowers State to make special laws for relaxation of minimum qualifying marks for admission for scheduled castes and scheduled tribes.



Under the powers vested under the Fifth Schedule, the following regulations have been promulgated in the State of Orissa to protect the interest of the tribals in the State

- **The Orissa Scheduled Areas Transfer of Immovable Property (by Scheduled Tribes) Regulation, 1956, (as Amended in 1993).**
- **The Orissa Scheduled Areas Money Lender's Regulation 1967**
- **The Orissa Debt Relief Act, 1980** provides relief to ST debtors
- **The Bonded labour System Abolition Act, 1976** aims at liberating and rehabilitating bonded labourers among the ST by the Government of Orissa.
- **The Orissa Land Reforms Act, 1960** (section 22 and 23) apply to the ST population living outside the Scheduled Areas and protect them from land alienation
- **The Orissa Reservation of Vacancies in Posts and Services (for and ST) Act, 1975** makes provision of reservation of posts. The percentage of reservation for SCs and STs in initial appointment and promotions for all categories of posts subject to a few exceptions is 22.50 per cent and 16.25 per cent respectively.
- **Development Programmes in Five Year Plan Periods And Other Planned Development Interventions For The Tribals Of Orissa**

The Scheduled Tribes and Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

The Forest Rights Act 2006 is a historic legislation in relation to forests and the tribal people

of India. The Act aims at legitimizing the land occupied by the tribal people for generations, and by so doing, it provides security of tenure to them and ensures their livelihoods.

The Indian Forest Act, 1927

This act defines the procedure to be followed for declaring an area to be a Reserved Forest, a Protected Forest, or a Village Forest.

The Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996

This act confers the ownership and decision-making rights over non timber forest products (NTFPs) to local institutions. It emphasizes a more decentralised system of governance to Panchayats and Gram Sabhas in Scheduled Areas.

National Forest Policy, 1988 & JFM

India is one of the few countries with a National Forest Policy, which has been in place since 1894. It was revised in 1952 and again in 1988. The main plank of the forest policy is protection, conservation, and development of forests.

The Wild Life (Protection) Amendment Act, 2002 Amendment

This 2002 amendment of this Act, originally made into law in 1972, called for two new categories of Protected Areas: Conservation Reserves and Community Reserves.

Biological Diversity Act, 2002

This act emphasizes the participation of local communities in the conservation and use of bio-diversity.

Five Year Plans for Tribal Development

Since the beginning of the concept of the Community Development Programme in April



1951 and later the Community Development Blocks during the Second Five Year Plan period, planners have given special thought to the advancement of the tribal communities.

The Tribes Advisory Council (TAC) formed in Orissa on 24 June 1950 has been advising the GoO from time to time on matters of the welfare of tribal communities in the state.

Exploring the nature of State and Government with reference to Tribal Development, Livelihood, and Strategies in Orissa.

The tribals are the poorest of the entire Indian Population. Out of its total population, 52.6 per cent of tribals are below the poverty line as compared to 44.7 per cent of the Scheduled Castes and 33.4 per cent of the general population. Most of the tribals (92.60 per cent) live in rural areas. It is overwhelming to discern that only 23.63 per cent of them are literate which is about half of the national average (52.21 per cent) as per the last census. Hence, in order to combat such a situation, there is a need to evolve development approach where people are the subject and not the object of development.

The tribal people are unable to access their age-old livelihood sources. Since they are deprived of entitlements over land, they are not eligible for certain state programmes and welfare measures intended for them. Despite the various attempts made by the state government, the MOEF, Government of India and the Tribes Advisory Council of Orissa to expedite the process of land settlement as per the Orissa Forest Act, little progress has been made in 2000.

There has been controversy over the Scheduled Tribes (Recognition of Forest rights) Bill, 2005, which specifies 13 rights for the Adivasis, including access to and ownership of

minor forest products, grazing rights, habitat and habitations for primitive tribes, settlement for old habitations and unsurveyed villages, and community rights to intellectual and traditional knowledge relating to forests and cultural diversity. Entitlement over land will be given to those Adivasis who have been cultivating forest land since 1980, up to 2.5 hectares per nuclear family. The Bill aims to look at the rights of Adivasis along with their responsibilities for conserving the forests and protecting wildlife, while seeking to end the inefficient and monopolistic exploitative hold of the Forest Department over the Adivasis by nominating the Gram Sabha (village council) as the authority to recognise and verify their claims. But the fact remains that the rights of the Gram Sabha seem vague. The Bill has not properly reflected the principles of the Panchayat Establishment of Scheduled Areas (PESA) Act. It seems that the Bill has made tribal people dependent appendages of the state, instead of making them free citizens, on a secured livelihood basis. In addition, misconceptions with regard to land distribution, old rights vs new rights, rights of non-tribal forest dwellers, etc. have multiplied the confusions over the new Bill.

For Forest administration, a uniform legal governance system was only achieved in 1972 with the passage of Orissa Forest Act, 1972. The process included the incorporation of ex-princely state forests, Zamindari forests and forests under the Madras Forest Act, 1882. The whole process was done in fits and starts, and problems and shortcomings in forest administration consolidation have major consequences for both forests and tribals as discussed later in Section II (4) of the report. The administrative provisions under the Fifth and Sixth Schedules give special powers to the State for the protection and governance of tribal areas and the reservation provisions ensure due representation of the STs



and SCs in legislative bodies and government jobs. **S.T. & S.C. Department** is the nodal Department of GoO for the welfare of the ST and SC communities. Various programmes have been undertaken for the development of STs in the State with assistance from Centre, fund allocation under State plan and Grants-in-Aid received from various agencies.

Tribal People's Struggle in Orissa with special reference to the Issues of Displacement, Rehabilitation, Forest Laws and Resistance

The Industrialization including mining activities has received wide acceptance as a major strategy for development all over the world. In the post-independence period, India embarked on a course of industrialization under the aegis of the public sector, which assumed "commanding heights". The private sector also did not lag far behind under a system called 'mixed economy.' The past record of least satisfactory R&R policy and its implementation has developed a sense of betrayal among the displaced people of most of the projects in the country hence there is growing resistances. The incremental nature of R&R is not the solution to the growing problem of development induced displacement. There is the need of human touch. Let us consider them as 'Great Sacrifices' for nation building and be part of enjoying the fruit of development. The mechanical and economic aspects of development projects need transformation and should be looked from the angle of the sacrifices of development. Let the next generation be proud of parents' sacrifices and equally enjoy the fruit of development. The colonial politico-bureaucratic pattern of development should find an alternative mode of development i.e. to ameliorate the plight of teeming Indians through education, health. Displacement should be avoided

or to be as minimum as possible. The fertile land and populated areas should be out of the industrial establishment. The displaced people should be provided land based rehabilitation along with replacement cost of land rather than market determined price for the acquired land.

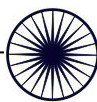
The State of Orissa, particularly the southern belt, i.e. undivided Koraput, Balangir and Kalahandi districts, is endowed with 1733 million tonnes (70 per cent) of the total Bauxite resources of the country. In the post-liberalisation period this mineral resource has attracted foreign investment, which brought the state into the international arena. During 1992–97, Bauxite resources in Orissa have pulled in foreign investment to the tune of Rs 973 billion (US\$20.5 billion) (Agreement signed by the State). Since 1986 several attempts have been made in western Orissa to explore Bauxite ores. The deposits of Bauxite in different regions of these districts include 2.13 million tonnes in Gandhamardan in Balangir and Bargarh region, 195.73 million tonnes in the Baphalimali hill range, 81 million tonnes in Sasubohumali in Kashipur block of Rayagada district, 86 million tonnes in the Sijumali region, 40 million tonnes in the Kutrumali region of Rayagada and Kalahandi districts, and 91.4 million tonnes in Kodingamali in Laxmipur block of Koraput district (Government of Orissa, 2000). Owing to these minerals resources a number of memoranda of understandings have been signed by different industrialist to establish industry. Although, initially Orissa was not an industrialized state, now with the infrastructural development, it attracted the steel industries, hydral power plants sponge iron factories etc. there by it is now undergoing in a rapid pace of industrialization. A South-Korean Steel Plant in Orissa with a heavy investment of about Rs.51,000 Cores, the largest foreign direct investment in India so far.



Land in the command area of irrigation projects must be acquired to resettle and rehabilitate the displaced people of that project concerned. Vedanta Resources and the fight for Orissa's Bauxite Malis, Tribal People's Protest at Kalinga Nagar, Bauxite Mining in Sambalpur Bharat Aluminium Company (BALCO) movement in Sambalpur (Undivided) paved the secular processes of resistance by the Forest Dwellers to protect Forest Resources, J. K. Paper Mill of Rayagada, POSCO-India Steel Plant at Paradip, Steel project of the TISCO and so on and so forth have quenched the eyes of tribals problems and issues in different parts of Orissa. In order to bring about economic development, the government of late has launched a massive programme of industrialization. Against this background, the resistance movements of the local people against certain industrial units need to be probed deeply for the future of industrialization of the state. Voicing protests against industrialization by the people affected by it is not new in the state but the ongoing movements are different in that they have worked out an unprecedented unity among the tribal and backward masses against the industrial establishments, making all the major political parties watchful of the situation to derive political mileage.

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Odia Literature and Sarala Das

Dr. Narayan Panda

In the galaxy of conspicuous poets of India, Sarala Das shines resplendently. He is well known as the antediluvian poet in Odia literature. During the infancy of Odia language and literature, he wrote the invaluable The 'Mahabharat' 'Bilanka Ramayana' and 'Chandi Purana' which laid down the solid foundation of Odia literature. His contributions to literature were reckoned as sources of inspiration for the succeeding writers in Odia. Hence Sarala Das has appropriately been called the gems of literature in Odia which substantiate the poets which has been fulfilling the people's quest for literary juice and devotional reverberations. Rightly has Sarala Das been christened the Byasa and Muni of Odisha.

It has been ascertained the Mahabharat (Odia) was written in the beginning part of the fifteenth Century during the reign of Kapilendra Dev, the conqueror. Only a semblance of his autobiography is scanned from the poet's confession not exhaustively in the Mahabharat. The poet was born in a farmer family in the modern Jhankada village in Cuttack District. He was named Siddheswar Parida. It was his devotion to the goddess Sarala that the Goddess blessed him so that he could compose the voluminous literary work.

No literature of exalted value could be written in Odia language before fifteenth century.

Very few people were analyzing Sanskrit and Odia language. General people had no facility of studying Sanskrit. In the prevailing situation, Sarala Das made the relentless bid to write the Mahabharata in eighteen *parvas* and proved beyond doubt that Odia language is expressive of miscellaneous emotions and moods in literature. The initiative taken by Sarala Das gave impetus and inspiration for creation of Odia literature to others. Hence it wouldn't be an exaggeration to call Sarala Das the father of Odia literature. It is willy-hilly indicative of the fact that had Sarala Das not lifted his pen, the flourishing Odia literature would have been impoverishingly delayed.

Although information about the poet's biography is very little available, his writings give vent to the poet's extraordinary poetic genius. The Mahabharat written by him is a great epic and great mythology. Despite stresses and strains down the ages, The Mahabharat is reckoned as very much adored and admired by the populace.

The Mahabharat is indicative of the poet's unprecedented flight of imagination, excellent art of creating characters, symmetry equanimity, ingenuity of character sketch. It is easily guessed to attain and materialize his aim, the poet was all his life devoted to achievement of his intention. The poet could usher in the spontaneous flow of Indian culture in Odia speaking region through



the Mahabharat. The concept of the Mahabharat expressed in a regional language in the age when Sanskrit was the medium of writing literature gives vent to poet's ingenuity in streamlining in the thoughts through a nascent language like Odia and it amounts to the poet's indomitable endeavor of the creation of literature.

Sugandhika, Chandrabatee, Neelandree, Sovabatee, assassination of giant Kundalee, giant Jayasingh, the fight between Arjuna and Nagarjuna, the sketch of Bellabalee, the anecdote of Kadamsur, Babanabhuta, Belalaseena is unique.

Sarala Das has given vent to his uncommon scholarly bend of mind and creativity by portraying his mythological characters in distinct and separate manifestations. His characters are more or less prone to humanistic faux pas and imperfections. Like common people, they are imbued with jealousy, greed, spite, subterfuge. The common reader is exceedingly bewildered with their achievements, imperfections, moral turpitude. Although the characters in Sanskrit Mahabharat are endowed with divine connotations, Sarala Das has portrayed them more and more adorned with humanistic characteristics. The illustrative example in this connection are Hunda, intolerant Bhima, conspiring Sakuni, arrogant Duryodhan. It won't be an exaggeration to say Sarala Das was quite efficient in creating unique and lively characters as seen in case of other great poets.

The background of Sarala's creation contains benevolent patriotism. Through the epic Mahabharat, he has permeated the significance of Utkal quite ingeniously. The geography, history, traditions, folk lore, Matrimony, worship and rituals etc. of Odisha have been given a lively portrayal in the Mahabharat. Among books written in Odia, The Mahabharat was the first and

foremost in projecting Puri, Bhubaneswar, Jajpur, Konark, Chilka in a unique way.

Odisha is the place of assimilation of heterogeneous religions. Down the ages Odisha has earned the distinction of religious liberality and propagation of religions but no religious movement took place here. Here we find the curious combination of essentials of all religions. Jagannath cult signifies the great connotation of liberality and harmony of religions. Sarala Das wrote the Mahabharat and Chandipurana keeping a perfect balance between the Aryan cult, Post Aryan Cult, culture, trends of civilization. Although he has confessed time and again the benedictions and blessings of Maa Sarala for which he could write the Puranas, he hasn't forgotten to tender his obeisance to Jagannath, Bishnu, Rama, Krishna, Surya, Ganapati in his books.

In spite of Utkaliya idiosyncrasy, Sarala Das was the par excellent propagator of all inclusive Indian culture. His treatises propound the message of Aryan and post Aryan Cultural assimilation. It is presumed that he undertook writing Chandipurana in order to substantiate the exalted significance of the women. In the confessions of his characters, we find the trends of All-India culture. Abiding by the path pioneered by the religion, one can avoid weal and woe in life, the poet has amusingly made Managobinda or Duryodhan confess in Bana Parva -

“O! hearken, Managovinda
Treading the right path
Misfortune keeps it self
At arm's length”

In the pretext of tendering advice, Sarala Das has described kingly prerogative, ruling the kingdom, rudimentaries of economy. The prime aim of the poet was to enlighten the people with Indian customs and traditions, tenets of Smurtee



and Sastra. It is the duty of the king to rule over the subjects evenhandedly. It would be beneficial for all the concerned if the king rules over the people through the tenets of justice and providing them happiness and peace.

It is the prime lookout of the king to respect the Gods, Brahmins, the enlightened and virtuous and not to be niggardly towards the poets. Wielding power, the king must not be swayed by the doctrine of paramountcy and he mustn't take away others property nor should he exploit the farmers. Sarala Das has described in Santi Parva:

“Rule in this way
So rare is unhappy,
The happiness of the ruled
Makes the king to attain bliss.
If the king sticks to justice,
While administering his subjects.
Water God Indra unhesitatingly
Gives rain to the kingdom
The tending of the king in right earnest
Brings the creation ecstasy.
Make it a point to recognize the virtuous
O king !
Don't be parsimonious to the poets”

Sarala Das has left a cornucopia of counsels as regards making the general life restrained, transparent and humane. As excessive inclination for something is portent with sorrow, in much the same way, wrath, greed, passionate, attachment, wine, wealth are the harbingers of troubles and tribulations for man. It is advisable to suppress such evil tendencies and take resort to the ways of Dharma. So it must be kept uppermost in mind to respect the Gods, Brahmins, Superiors, to be hospitable, to have piety on others, to help others and to be truthful. Through Gandhari the poet has harangued to Dhritarastra :

“Shoo showering calumny and
Contumely on others
O ! Dhritarastra.
The world is so transitory
The body is illusory
Relinquish avarice, attachment
Anger, arrogance, aspersion
With this, achieve mental calm
And pave the way for attainment of tranquility”

Man has to reap the consequences of his doings. Noble work helps increase longevity and wealth. Evil work makes man short-lived and suffer the hazards of his work-

“All the people and creatures,
Must do good work.
Treading the path of Dharma
Increases wealth and longevity
Transgressing the ways of Dharma
One reaps the evil of losing
Longevity and material gains”

Unlike the Sanskrit Mahabharat, Sarala Das stresses on abstinence, not on enjoyment. Sarala Das has aptly depicted through heterogeneous characters that avarice, infatuation, abhorrence, jealousy, subterfuge, terrorizing, victimizing people are to end in sorrow and tears. The poet has excellently portrayed the hallucination lying latent illusion in the context of Duryodhan swimming across the river of blood on his dead son. In the transitory and fluctuating world, the consequence of a life of debasement, immorality is disastrously pathetic.

“At the age of fifty
Man gets gradually weak
At the age of sixty
Forgetfulness adorns the mind
At the age of seventy
Vexatious mental troubles come,
Glory to God he never utters.
At the age of eighty man



Is swamped by forgetfulness
He can't recognise his house.

At the age of ninety, he can't
Distinguish self and others
He grows childish;
So that none comes to his side
He can't recognize his son
When paying him respect
Ask him "Who are you?
And "what brings you here ?
O! Yudhistir,

Through the hard practice of
meditation one lives for a hundred and
twenty years
for the sins, he suffers
pain and anguish

The torture of Jama is nothing Compared to it"

Sarala Das has put up his extraordinary perspicacity through the writing of the Odia Mahabharat and the Chandipurana. He hitched the prospects of the evanescent Odia language to the skies through his exploits in the realm of literature. His language, application of appropriate facts and situations, style of description is exceptional and incomparable.

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Tribal Communication Technology: A Case Study of Kondhs of Kandhamal of Odisha

Ramakanta Mahananda

Abstract:

Tribal communication technology, brings with it new characteristics which often expand the horizons of information spread among the people of different tribe. As many parts of India adopt the new technologies of the information, the tribal people of Odisha do not too readily abandon their ancient and traditional communication methods, which are not necessarily anti-theatricals to the Internet. As exciting as the new technologies are, they do not always portend positive developments. The Odishan experience at adopting information and tribal communication technologies is very instructive. Over the years, we have tried several methods of technology transfer, adoption, copying and missteps from the ancient and traditional technologies. Today, it is difficult to pinpoint how far we have gone in our drive to become a technologically-developed state. Whatever stage and type of technology that is imaginable in the whole country, (the internet inclusive) is provided in Odisha. The question really is how extensive and what impact have these technologies on the tribal people and their economy? Surely our communication sector is not as coordinated and developed as it should be. But before vanishing the ancient and traditional communication technologies of it is now time to discuss and use it at the time of need to maintain a healthy society.

Don't embrace technology for technology's sake. Use commonsense to determine when to use new media and when to use more traditional methods. It's great to have electronic relationships, but we always need old fashioned human contact.

-Moshe Triwaks.

Introduction:

Communication is universal to all human beings and is central to our lives. In fact, it regulates and shapes all human behaviour. Dreaming, talking with someone, arguing in a discussion, speaking in a public meeting, participating in a traditional cultural function, escape from a beast, alert to the people at time of danger, reading of a newspaper, watching television, browsing internet etc are different kinds of communication that we are

engaged in every day. It means we are constantly exchanging our thoughts, ideas and motions with someone or other either to satisfy our physical, emotional or other needs or to get work done. It is obvious that communication is an integral part of one's life. In fact, society cannot survive in the absence of communication.

Communication is more than mere transferring or transmission of ideas or thoughts. It is dynamic process of action and interaction towards a desired goal. Communication is, therefore, a process of sharing or exchange of ideas, information, knowledge, attitude or feeling among two or more persons through certain signs and symbols. Communication is vital for human existence and for the progress of humanity. No



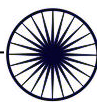
person, group or society can exist without interaction with others. Being at the heart of all social action and interaction, communication functions as a relating tool that creates understanding, facilitates work and strengthens collective living among people. Rapidly, we approach the final phase of the extensions of man—the technological simulations of consciousness, when the creative process of knowing will be collectively and corporately extended to the whole of human society. Human beings are engaged in a variety of communication process; intrapersonal, interpersonal, group and mass communication, the last one being unique in the sense that it differs somewhat from other forms of communication because of a mechanical device interposed between sender and receiver. One way to analyse communication is to present it in the form of a model. A model is nothing but the mechanistic perspective of human communication that effectively tells at a glance how it works. In a communication process there has to be a sender whose main intention is to communicate a message; what to convey is his/her thinking process; how to communicate a message is his/her choice of right means or channel; and whom to convey the message is his/her job to decide. The sender also needs to know the receiver's response to the message, whether or not it is being received as intended, Then only can the sender proceed further with the next act of communication and in this way it goes on and on. In this interaction process, there is an interdependence of relationship among the various variables of human communication. Communication programme should always be planned and based on the needs of the target audience.

PRIMITIVE TRIBES OF ODISHA :

The Kondhs :

Odisha is one of the most fascinating ethnographic states of India. The Kondhs form

numerically is the largest group among the 62 tribes of Odisha. Customarily they were once famous for their brutal acts of human sacrifice (Maria sacrifice) to achieve the end products of bumper crops and killing of infants for better yield of turmeric. There are various sections among the *Kondhs* or *Kandhas*. Each section is endogamous though originally they hail from the same *Kandha* community. The Dongria Kondh of Koraput district and *Kutia Kondh* of Belghar area of Kandhamal district represent the primitive section. The primitive sections are shifting cultivators. The *Dongria Kondhs* are expert horticulturists. Tatoo faced and Desia Kondhs are settled agriculturists. Racially the Kondhs relate more closely to the proto-Austroloid stock with considerable Mongoloid admixture. They are divided into two logistic groups i.e. *Kui* and *Kuvi*. However the primitive section of the *Kondhs* communities are found largely in the district of Kandhamal and Koraput. The dress worn by the *Kondhas* is not keeping with their environment. They use some covering on the body, of course, to withstand the cold, yet their way of life has made them conditioned to the local climate which indirectly help them maintain their traditional grab. The *Kondhs* women wear two cloths, one around the waist up to the knees and another for the upper portion of the body. The *Kutia Kondhs* men wear only loin cloth. The *Dongria* men puts on a cloth called "KODI", 16ft in length and one ft in width. The *Kondhs* women are very fond of ornaments. Among the *Dongria* Kondhs, the women beautify themselves with hair pins, ear rings, nose rings, and head necklaces. Wrist-lets and ear rings are used by the males of the primitive section of the *Kondh* communities. The males too, like to grow long hair and tie this into a knot at their nape in a traditional fashion. The *Kutia Kondhs* tatoo their faces and hands, whereas the *Dongrias* do not.



They have well developed dormitories for boys and girls among the primitive sections.

They are very fond of drinking salap palm juice and dead palm juice (Tadi). Local herbs and roots are added to the juice to increase its alcoholic contents. Sometimes *Mahua* flowers are collected and liquor is prepared to meet the requirement on special occasion. Liquor is considered as food and at the same time a ritualistic food to satisfy deities and spirits. It is considered as a social necessity by the Kondhs and therefore consumed by them irrespective of sex and age. The *Kondhs* are agriculturists. They generally produce cash crops like turmeric, ginger, mustard, Niger, black gram, arrowroot etc. The *Dongria* section of the *Kondh* communities are expert horticulturists and produce fruits like bananas, pine apple, orange, jack fruits etc. The primitive section keep buffaloes for sacrifice, but the *Desia* Kondhs mainly use the buffaloes for ploughing their field. Barter system is still the method of exchange among the *Kondhs*. The *Kondhs* believe in “*Dharani*” the earth goddess—the supreme being. She is all powerful and the highest of all deities. She is represented by a block of stone erected in a hut. She is responsible for the growth of vegetation and other produce of land. She used to be satisfied with human blood which was called “*Maria*” by the *Dongria* section and “*toki*” puja by the *Kutia* section of the *Kondh* community. This custom has been suppressed since long by the Britishers and in lieu of it buffalo is sacrificed at present. The *Kondh* worshippers of ancestors are called “*DUMBAS*”. These ancestor spirits appear in dreams when they desire to receive periodic worship. There are various deities and spirits who are different in different localities inhabited by the various sections of the *Kondhs*. Apart from these spirits they believe in the existence of ghosts. They are controlled by *shamans*. They also believe in white and black magics. They are fatalists and believe

in chance and luck. They celebrate various festivals round the year for better yield of crops. Two festivals such as Chaitra Parab are observed before sowing paddy and other millets and “*Meriah*” or “*Kedu*” festival in the month of February / March are the most important. The *Dongria* Kondhs exhibit their talents in their art and crafts.

The *Kondhs* are Dravidian people but no mythology as legend yet discovered which furnish their origin or place of descent. They believe themselves to have existed in Odisha from the beginning. Their forbears were probably driven from their homes or the richer lineal plains of eastern India during the Aryan advance, preferring hardship to loss of independence, it is through that they were forced up into the wild hill tracts of the Eastern Ghats many centuries ago. Now the *Kondh* people are spread out through eastern region. Broadly, the *Kondhs* are divided into mainly three groups depending upon their habitat. The groups are *Kutia Kondhs*, *Dongria Kondh* and *Desia Kondh*. The *Kondh* people are simple in nature and very innocent. However, they are living very simple way of life. Although few *Kondhs* claim that they belong to *Dongria* section but most of the people identify themselves as ‘*Kondhs*’ irrespective of their section i.e. *Kutia* or *Desia*. Importance has been given in this paper on *Kutia* and *Desia* Kondhs of Kandhamals of Odisha. *The Kondh* (pronounced locally as *Kandha* and spelt earlier as *Khond*, *Kond*, etc) are a population of primitive tribe of Odisha. They occupy mountainous areas of Central-Southern part of the state. The *Desia* name is assumed by those who live in the plateau, in the neighbourhood of non-tribal people who improved their economy and living condition. The *Kutia* occupies the highland; practiced shifting or hill slope cultivation in primitive method and live in poor condition. The habitat of *Kondh* people is locally known as *Kandhamal*, meaning hills of the *Kondh*.



Area of Study:

The ancient history of Kandhamal district of may be traced back to the 3rd Century B.C. It finds mention as an unconquered *Atavika* fields in the *Kalinga* Rock Edicts of the legendary Mauryan Emperor, Ashok. This mountainous *Atavika rajya* unquestionably encompassed the Kandhamal region. Some historians are of the view that Mahakantar subdued by the Gupta Emperor, Samudragupta, in the 4th century A.D., during his Dakshinapatha Campaign, included Kandhamal area and he led his victorious army to the south from *Kosala* and *Kural* through this district. He defeated some kings in Ganjam.

The present Kandhamal district is made up with some segments of three erstwhile principalities of Boudh, Ghumsar and Khemundi, reigned by the Bhanjas and the Gangas from ancient times. Their reign came to an end when the British came to this region in the nineteenth century.

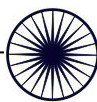
G. Udayagiri constituted the northern fringe of Ghumusara kingdom of the Bhanjas. They occupied this state in the 9th Century and continued to rule over it till 1835. The Bhanjas could not put up with their interference and aggressive attitude from the very beginning and they raised the banner of revolt frequently against the British. The *Kondhas* and the *Paikas* forming the Ghumasar army waged relentless wars under the able leadership of Dohara Bissoyi from 1815 to 1835. Deposing Dhananjay Bhanja for his habitual recalcitrance the British occupied Ghumusar on November 3, 1835. Dhananjaya Bhanja died at G.Udayagiri in December in the same year as a fugitive.

Balliguda region was under the Gangas of Kandhamal, most probably from the 10th Century and the dynasty ruled over these hilly tracts till the 19th century. British captured this area in phases from 1830 to 1880 by subjugating

some hill chiefs, who were the protégés of the Gangas. Ghumusar and Balliguda regions were under the uninterrupted reign of the Bhanjas and Gangas, respectively, for about a millennium. But the Kandhamal area, which was part of Boudh, witnessed a chequered history during the same period.

The present Kandhamal sub-division was an integral part of Boudh from time immemorial till 1855. The earliest history of this area is gleaned from a number of copper-plate inscriptions issued by the kings of the early Bhanja dynasty, that reigned over Boudh and Kandhamal in the 8th and 9th Century. Their kingdom was known as Khinjali Mandala. From the 10th Century to the advent of British in this region, Boudh, including Kandhamal, has been governed in succession by the following royal dynasties: the Somavamsis, the Chindak Nagas/Telugu Chodas, the Kalachuris and the Bhanjas. The history of Boudh-Kandhamal for 500 years prior to the coming of the British is however, still nebulous.

The Britishers launched a vigorous campaign in these hilly tracts with the objectives of annexing the areas to their empire and suppressing the abominable practice of **human sacrifice**, then prevalent among the *Kondhas*. The Britishers encountered stiff resistance from the tribals for a prolonged period of 20 years from 1835 to 1855. As the Boudh Raja utterly failed to curb the horrendous ritual of the tribals, the British truncated a large area, where the *Kondhas* were predominant, from Boudh on February 15, 1855 and named this newly annexed territory as Kandhamal. After British conquest of Uttar Ghumasar (G.Udayagiri area) and Uttar Khemundi (Balliguda area) these territories were placed under the administration of the Collector of Ganjam district. These areas remained under the control and administration of the British until India attained her independence.



Kandhamal remained a Tahasil from 1855 to 1891 and it was administered by a Tahasildar under the direct control and supervision of the superintendent of the Tributary mahals of Cuttack. In 1891, it was upgraded to sub-division and tagged with Anugul district. When the new province of Odisha was formed in 1936, and Ganjam was merged with Odisha, from the Madras Presidency, Kandhamal became a sub-division of Ganjam. In the wake of the amalgamation of the princely states with Odisha in January 1948, Boudh and Kandhamal constituted the new district of Boudh-Kandhamal, with its headquarters at Phulbani. Balliguda sub-division was added to Boudh-Kandhamal district on 1.1.1949. With the secession of Boudh from Phulbani district as a separate district only Balliguda and Kandhamal sub-divisions remained with Phulbani district, which was later rechristened as Kandhamal in June, 1994. The district of Kandhamal ranks as one of the most backward districts of the 69 identified most backward districts of independent India. The proposed study is conducted in the Nuagaon village of Kotagarh block of Kandhamal district. Kandhamal district is stretched between 19°34' & 20°36' degree latitude in the north and 83°34' & 84°34' longitude in the east, with an area of 7649 sq. k.m. It constitutes 2 sub-divisions, 12 Community Development Blocks, 2 NACs, 153 Gram Panchayat and 2515 villages. The total population of the district is 6,48,200 out of which ST population comprises of 51.96 %. The physiography of the entire district lies with a high altitude zone with inter-spreading inaccessible terrain of hilly ranges and narrow valley tracts, which guide in general the socio-economic conditions of the people and the development of the district.

The district of Kandhamal is bestowed with the beauty of nature. It has wild life, scenic beauty, healthy climate, and serpentine ghat roads

for the tourists who need to relax and unwind. It has attractions, like panoramic coffee gardens, pine jungles, Ghat roads, hills and water falls, virgin forest and typical tribal village life. Almost 66% of the land area of the district is covered with dense forest and towering mountains which provide shelter to the inhabitants like *Kondhas*, classified under the ancient Gondid race of proto Austroloid group, rich in green meadows at the attitude of 2000 ft to 3000 ft, the terraced valleys thronged with these colorful tribals in their natural heritage, dancing and sporting has its own appeal. Kandhamal is also famous for handicrafts such as Dokra, Terra-Cotta, Cane and Bamboo works. The region is proud of its rich cultural heritage. Mauryan Emperor Ashoka mentioned in Jaugada (Ganjam) edict about the people of this hill tract as Atavikas who practised their own religion. The ghat tract of Kandhamal "Kalinga" was known to the travellers of Medieval history. The tract was used for the transportation of salt to the Central India. Again the route running through Daringibadi was known in history as Great Military road discovered by Britishers who happened to come over Daringibadi for pleasure trips to enjoy the natural beauty and cool climate during summer.

Communication techniques of Kondhs of Kandhamal can be divided into four main categories. i.e.

- (i) Ancient Communication Techniques
- (ii) Traditional Communication Techniques
- (iii) Oral Communication Techniques

(i) Ancient Communication Techniques :

Better than Shouting :

Communication begins with language, the distinctive ability which has made possible the evolution of human society. With language any message, no matter how complex, can be conveyed between people over a limited distance



- within a room or place of assembly, or across a short open space. In modern times 'town criers' hold an annual contest to discover which of them can shout a comprehensible message over the greatest distance. The world record is less than 100 metres. Already, at that short range, a more practical alternative is to run with the message. The invention of writing and in particular of alphabetic writing marked a milestone in cultural development. It provided humanity with a new means of communication that literally inscribed in stone the spoken word. Communication could now span both space and time. Space, because writing could be sent from one place to another. Time, because writing could preserve the words for generations to come. Since the art of writing was discovered, nearly every form of writing material has been used. Some were intended to ensure permanence while others were simple and inexpensive but temporary. From the wax notepad of the school boy to the grand inscriptions on monuments, almost everything we know about antiquity is derived from writings such as those written on animals, vegetables and minerals.

Stone :

Stone was mainly used for writing on permanent monuments and public buildings. The writing on stone usually requires the use of hammer and chisel. The most comfortable, accurate and hence productive manner of carving stone inscriptions is to hold the chisel in one hand and hit it with the hammer held in the other hand. Although this sounds like too simple an explanation, one must consider that as most people are right handed then there would be a tendency to cut the letters from right to left.

Metal :

Sheets of metal were rarely used for writing or are rarely found. For one, they were

expensive to manufacture and secondly, the metal was often re-smelted for use as weapons in times of war, so few sheets remain. More commonly, bronze tablets and copper sheets were used to provide semi-permanence and could be stored more easily than cumbersome rock.

Wood:

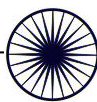
The use of wood as a writing medium was strictly confined to temporary purposes and not many such tablets have survived through antiquity, as the climate in state is not conducive to their preservation. In antiquity, wooden boards were used for displaying public announcements. They were whitened boards that could be sign written and when the message became out of date the board could easily be whitewashed and rewritten.

(ii) Traditional Communication Techniques of Subsistence strategies and Settlement pattern:

Subsistence and settlement of the Kondhs belongs to traditional communication techniques. They used different techniques to settle down in a place and searching for mode of subsistence. The subsistence economy is employed principally in connection with rural societies in technologically poorly developed countries and is often synonymous with the term subsistence farming and subsistence agriculture. In the field of Anthropology of application of the term to primitive hunting and gathering society would however also be meaningful as an economy providing bare subsistence (M.J.Herskovits, 1940). Economy as the way in which resources technology and work are combined to satisfy the material requirements of human beings and of social groups.

Settlement Pattern Techniques:

Every place there is a history of first settlers like that of nomenclature. One area became a place of habitations when a group of



people migrated from one place to some other places and settle down permanently. According to the *Kondhs* of Kandhamal district, once open a time they were living on the top of the hill. They migrated from the top of the nearby hill due to searching a new place where they lead a healthy life. The descent of the located *Kondh* villager of the area were *Kutia Kondhs*, who were living in the dense forest; but now they are identifying themselves as *Adivasi* or *Kondh*. Another reason of migration is due to poverty and their home land declared as reserve forest by the Forest Department.

House Pattern :

The houses of *Kondhs* are of linear pattern and the two rows of house flanked by a wide street. The people like to live in a thatched houses. The settlement of an individual is permanent in his plot. However all the houses of the village are situated line by line facing each other. The houses are rectangular in shape. One or more double rows of attached house face each other in a rectangular space.

The Roof :

The roof is made of straw. The thatched roof is constructed with a long bamboo beam at the apex of the roof. To this beam bamboo clubs are attached. These sticks are attached in vertical manner to the beam while other bamboo sticks are tied to these clubs in a horizontal manner. On such a frame of bamboo beam with a network of bamboo sticks bundles of paddy straw are spread for making the roof. The roof is made of paddy straw. The roof is culminated by two slopes or four slopes of every house.

Wall :

In Nuagoan village most of the walls are mud, mud bricks and lateritic stone. It is plastered by mud, cow dung and clay. People decorate it

by different colours; especially lightly red and white. The stones are available nearer forest and they collect it by themselves. The bricks are made by them.

Floor :

The floor is made of stone chips and clay like that wall. It is plain and smooth. The people of Nuagoan plaster the floor by cow dung everyday.

Doors and Windows :

The door is essential to enter in a house. All most all the houses have only one in front side of the house. Some houses have doors in the inner side. The inner side door usually leads to the storage house. The doors are made of wooden planks which are prepared from teak wood and Sal wood. Some doors are made of bamboo sticks also. The windows are absent in most of the houses. But there are sky light found in each and every house. Most of the houses are divided into general room, storage room and varandah in the front side and found neat and clean.

Vegetational area :

Vegetation area is located on the back side of the house. They raise boundary around the house by some bamboo sticks or sal sticks or beam and other materials. They cultivate chilly, maize, pumpkin, papaya, cucumber etc in their vegetational area.

Garbage :

The people of Nuagoan use garbage. The garbage area is kept away from the house. Some are in the vegetation corner and some are nearer the field. They throw the waste materials to the garbage. They collect any types of tree leaves and throw it into the garbage. The cow dung, goat dung and pig dung are also put in the village garbage.



Cow Shed :

The villagers of Nuagoan keep their cow, goat and pig in a common area. The cowshed at a little distance from each house of their habitation. The cowsheds are also situated in a linear pattern. The floor is not polished. There is not found a wall like their own house. The walls of the cowshed are made of bamboo sticks or sal sticks and the upper part of the houses are thatched by paddy straw. The floors are made of either by store or by slice wood along with mud. There are four pillars in each cowshed. As a whole the cowshed is open wall in linear pattern. But the goats and chickens are kept in the varandha. They collect the cow dung every day and clean the cowshed. There is a gate to enter into the cowshed. The common cowshed of the village is open for all. The cow shed is separated from their habitation. The cow shed is also made of in a linear pattern and a common place where the cows are living in the village.

Gathering of Fire Wood & other Forest Products Techniques:

Elements of food gathering economy are still prevailing in several parts of the tribal belts of Odisha. An example of this economy is found among the *Kondhs*. Collection of firewood and forest products is an old practice and continuing till now by the people of Kandhamal. They learnt the technique of collection of firewood and forest products by their ancestors. Both male and female go to the forest for gathering purpose. In the hamlet we can see more number of female go to the forest for collection of firewood. The *Kondh* people of this district are extremely poor. When they have no work, they go for gathering of firewood and collect the jungle fruit from the nearby forest. They also depend on forest because originally they are food gatherers and hunters. For the collection of fire wood, they go

to nearby forest. They rise early in the morning and take their breakfast before 7.30 AM and set out for forest. They reach in the forest about 9.30 AM. From that time they engage themselves cutting and collecting wood up to 5 PM. They take their lunch at their during leisure hours. Cutting of fire wood is done in the forest. After cutting firewood are bound in bundles. One bundle contains nearly 15-20 pieces of wood which are brought to village on their head and shoulder. They prepare some rope from the bark of few trees for their own purpose and to sell in the local market. Generally young male and female are engaged in this work.

There are some rare roots and tubers which are not found anywhere except in forest. These are very much liked by the *Kondh* people. They collect some roots and tubers for medicinal purpose. The *Kondhs* avoid to go to the hospital. They mostly depend on medicinal herbs known to them. According to them if they will go to the hospital it will be expensive and an attendant will always be required in the hospital.

Hunting Techniques :

From the ancient days till the present era hunting as an occupation is prevalent in almost all societies. The people or the group who depend solely on hunting and actively seek grain with specialized technology are called hunters. Anthropologists normally apply the term hunter only to the group who depend primarily upon hunting game for their food. Hunting was practiced as a means of livelihood since long past. Before entering into the forest the hunters divide themselves into two groups, one group possess their hunting implements and other group with some trap (*phasa*) and enter into the forest. They make different kinds of sounds. Due to the noise the big animals are compelled to run at the desired direction of the hunters and they easily kill them with the help of bow and arrow. In the second method they go to the jungle and prepare a



platform of wood on the branches of the tall trees. They call this platform as '*Mancha*'. From this *Mancha* they shoot down the animal from the height. The third method of hunting is by the help of traps. They use various types of traps for hunting different animals. Before the initiation of hunting the hunter set those trap ready. Then they go to the other part of the forest and scare the animals by showing fire, beating drums and making sounds by other methods when the animals run away from one part to another part they fall into the trap. Then they kill the animals and collect it from the trap. The fourth method of hunting is that they go to the forest at the evening. In the jungle they conceal themselves behind big rocks where water pools are there to which animals come to drink. When animals come they shoot down. All the male members of the village move for hunting expedition to the forest under the leadership of a senior person among them. According to his direction the group start intensive search of the game. After hunting is completed, the leader orders to cut the flesh of the animals and equal distribution of meat among all the participants but actual hunter of the animal gets a little more with his share. For safe hunting purpose they observe a special ritual in the name of forest deity.

Fishing Techniques :

Fishing is practiced all over the tribal communities. Some people practice it for their livelihood and some have practiced it as hobby. *Kondhs* of Kandhamal practice it as their hobby. They take it as a secondary occupation. The people like to go for fishing in their leisure time. There is no particular season for their fishing purpose but they prefer specially rainy season and winter seasons. In rainy season ponds, canals and cultivated land become filled with water. It is the most suitable season for fishing. While they are ploughing their land, the water become muddy

and the fish come out from the bottom of the water. They catch these fish from the muddy water of the cultivated land which is used for their own consumption. In winter season, they go for harvesting from the cultivated land and catch the fish after harvesting the paddy. Besides fish they catch big or small tortoise and srabs for eating purpose. Fish is termed as '*Minu*' in the *Kondh* dialect.

Agricultural Technology:

Technology refers to socially standardized techniques associated artifact or tools. Technology is usually restricted to the technique of manufacture, maintenance and manipulation. Some of the traditional agricultural implements still persist. They are axe, hatchet, sickle, yoke, plough, crowbar, wooden hammer, flat basket etc. They get these implements either from the nearby local market and some of the implements are also made by them. Rice being the staple food of the villagers, they take utmost care to the production of paddy. The possession of paddy land is a status symbol for the villagers. The farmers at present, are encouraged to use scientific methods of agricultural operations and trying to produce more crops from the same piece of land. Agricultural production depends upon timely rain, an adequate water management soil conservation, modern technology etc. The life style of the people of Nuagaon is agriculture based. During the harvesting season the whole village is active as even the school going children give helping hand in the harvest of crops to their family members. The cycle of agriculture among the *Kondh* is not different from that of other neighbouring communities. It starts with the processing of the field during the month of May-June just before the arrival of south-west monsoon. Sowing is usually done during June while transplantation of paddy becomes necessary at least once, during August and then they keep



vigilant watch on the field till the harvest in the month of November-December. They cultivate oil seeds and vegetable after the harvesting paddy. Few people take up summer crops and summer paddy.

There are two types of crops cultivated by them, that are Kharif and Rabi crops, mostly paddy belongs to Kharif crops & other Rabi crops consist of oil seeds, pulses, green vegetables. Rice being the staple food of the villagers, they take good care of the production of paddy.

Thus in this study, an attempt has been made for an ethnographic study of the *Kondhs* with special reference to their settlement and subsistence strategies. The agricultural activities of the *Kondhs* of Kandhamal have important implication for subsistence of Neolithic cultures. What is necessary now is to make an in-depth study of subsistence strategies of other ethnic group in various parts of Odisha for understanding the subsistence strategies of Pre-historic cultures of Odisha.

(iii) Oral Communication Techniques:

This techniques of *Kondhs* belong to their cultural activity. The *Kondh* people express their cultural identity and distinction in their social organisation, language, rituals and festivals and also in their dress, ornament, art and craft. They have retained their own way of managing internal affairs of the village mainly through two institutions namely, the village council and the youth dormitory. They believe that their life and work are controlled by supernatural beings whose abode is around them in hills, forests, rivers and houses. It is very difficult to standardize the Gods and spirits as their composition continually changes when old ones are forgotten with the introduction of new ones. The ceremonies and festivals of the tribes can be classified into two groups, that is, those that relate to the individual

families and those that relate to the village as a whole. The ceremonies and rites relating to birth of a child, marriage, death are observed family-wise whereas those relating to various agricultural cycle, eating of new fruits, hunting, etc. are observed by the village community. The tribal art and craft display the aesthetic sensibility of the tribals. *Kondh* dance is mostly confined to unmarried boys and girls and free mixing of the youths is allowed during dancing. The dances are performed especially when the boys or girls of one village visit another village. The dance forms an item in the daily routine of the *Kondh*, when the boys and girls in their dormitories meet after the days toil. The girls dance in lines and the boys dance behind and in front of them. The girls wear sarees in two pieces and bangles on their ankles. They dance in rows, facing rows of boys who sing songs and play on hand drums. Songs play a very important part in the dance. Special dances are performed during buffalo sacrifice, called the Kedu festival. The artistic skill of the tribal people is not only manifested in their dance and music but also in their dress and ornaments, wall-paintings, wood carvings and decorations, etc. Tribal weekly market or Hat plays an important role of *Kondhs* of Kandhamal for their interaction. They go to nearby village weekly market to sell their forest produces, vegetables, rice, goat, buffalo, bullock, cow etc and buy for them necessary household materials. In the local market they meet other villagers and discuss with them about different cultural, social activities and agricultural cycle. Apart from this, now few of the villagers are engaged in modern communication techniques like uses of mobile phone, internet.

The forests, being mixed deciduous, primarily have a rich growth of Sal trees. The place takes pride in its natural panoramic view – lush green woods, cluster of hills, tranquil surroundings with a rich endowment of flora and fauna and



above all, the tribal societies dwelling in this area. The uniqueness of the state is truly retained by its tribal population. They continue to lead a rustic lifestyle in the lap of nature. These tribal societies embrace the section of people who understand the meaning of living together and join hands to work together to achieve any shared interest to cater to the benefits of their society. The tribal groups although have undertaken various forms of odd jobs at present, yet their basic livelihood depend on hunting and cultivation. In the past, the tribal land areas were never surveyed and they did not lead a settled life. Now the Kondhs have adopted a settled life with agricultural practice.

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Religious Conversion in Kandhamal District

Anuja Mohan Pradhan

Kandhamal district came into being on 1st January 1994 on separation of Boudh Sub-division as a separate district from Boudh-Kandhamals, popularly known as Phulbani district. The word Kandhamal fuses two words i.e. *Kandha* and *Mal*. The word *Kandh* depicts a tribe of Odisha which is variously written as *Kond*, *Khond*, *Kandha* etc. in various sources and *mal* means a garland or a series, of course, of hills in the Eastern Ghats. *Kandhas*- a tribe that has so many sub-tribes or groups and use different languages or variations of a language centred around their locality. The *Kandhas* of Kandhamal are broadly grouped under *Maliah Kandhas*, *Kutia Kandhas* and *Desia Kandhas* and prominently speak Kui language. Hence, they identify themselves as “*Kui loku*”. Based on the religions professed by people, the Hindus are majority followed by Christians and other religions. Before touching the issue of religious conversion i.e. transmigration of people from one religion to another, a bird’s eye view may be given to the practices followed by people of this locality previously.

Walking down the culture of people, they worshipped their own array of Gods and Goddesses with a distinct procedure and rituals. *Kandhas* worshipped *Burapenu*, *Tana Penu*, *Turkipenu*, *Lohapenu* and many others along

with sacred groves, hills, sources of water and their ancestors. Sacrifice of fowl and animals was the main feature of their practice. Gods were worshipped to keep them free from wild animals and diseases, to bring rains and good harvest. Under the practice of *meriah* they sacrificed human beings to *Tanapenu* for giving good crop. The priest in Kui culture was a simple man in the village who pays equal subscription and conducts rituals on specific occasions, on invitation of a person or a village. In the rituals of birth, marriage and death the elders of the family perform the rites. Even the person in charge of *Dharni Penu* i.e. guarding deity of the village was changed in rotation. The priest plays a role when there is a major occasion viz. *kedu*, *rahalaka*, someone’s illness or an unnatural death.

The Kui people had never named their religion even in Kui language. They worshipped Gods as spirits and never had any idol or image. The worship was not affected even when the place or person in charge of worship ever changed. The Kui culture was in due course plagued with images, idols and epics of Hinduism. Under the pressure of Sanskritisation the Gods, the rituals, hymns etc. were pushed into oblivion giving way to Hindu Gods and Goddesses, construction of numerous temples and performance of *yajnas* in many villages. Eminent writer like Shri



Sarangadhar Pradhan drew a parallel of *Bura Penu* with Lord Vishnu and *Dharni Penu*, the earth goddess with Durga in the Hindu pantheon. Shri Sudaya Pradhan has composed many devotional songs in Kui in praise of Hindu Gods Rama and Krishna. He has also translated the Bhagwat Gita into Kui language. Now a days many a villages have *sankirtan mandalis*, a Vaishnavite mode of name recitation in light of Lord Chaitanya. The *dandanata*, performed in the month of Chaitra is a festival centered in worship of Lord Shiva. Besides the mainstream of Hindu religion there are some neo-Hinduism sects in the district. These sects propagate their founders as Gods and are in no confrontation with Hinduism. The sects of Saibaba, Thakur Anukulchandra, Swami Nigamanand and Alekha Dharma have a noticeable presence in the district. During the land survey and settlement people were asked to state their religion for record. Non-availability of any sect name and ever expanding scope of Hinduism to take into its fold had the people of *Kui dina* converted into Hinduism, even before their knowledge of the religion recorded in their land records.

II

The Christian missionaries made their entry to this forbidden land following the footprints of British Army chasing the Bhanja King in thirties of nineteenth century. In the pretext of suppressing human sacrifice and female infanticide British undertook annexation of these areas during 1836 to 1886. The missionary activities started intensively, playing role of civilising the *khonds*, was a sort of annexing the minds of people. The rescued *meriah* children were sent to missionary orphanages where they were trained into future activists. Baptist Mission Society and Roman Catholic Church were two main lines of action.

The first Church by BMS was formed at Mallikapori and foundation of first Church building

was laid in 1920 at Kumbharikupa. In 1931 all the local Churches were united under the Khond Hills District Church Union. In 1938, the Moorehead Memorial Christian Hospital opened the centre of O.J. Millman that fostered modern treatment to the people of this area. By 1940, mission activity spread into Balliguda area and up to hill tracts near the river Tel.

Millman soon realised that one or two government schools opened in hill tracts imparted education in Odia medium were making no effect. Odia was an alien language to people of this locality. So, he started the first school in Kui language in Mallikapori. The same experiment bore fruit in preaching too. The missionaries adopted titles of the functionaries of Church in Kui language. The Church elders were called "*Deridada*" and "*Deribai*". The Gospels, Chapters of the Bible were translated into Kui by Millman and other missionaries. The most significant work by another missionary W.W. Winfield was the composition of "*Grammar of Kui Language*" and "*Vocabulary of Kui Language*". Both the works were published by Asiatic Society of Bengal and till date are the most referred books on the language. Later, a number of church songs were written in Kui Language. Sunampatra Nayak, Rupabati Pradhan were forerunners in this regard. As on today, the whole Bible has been translated in Kui by the Bible Society of India and the same is undoubtedly the largest book in Kui so far. The Roman Catholic Church has published a Kui book "*Kristo Dharma Kata*", which describes the ritual procedures in Church.

The missionary preaching consisted of the Doctrine of Original Sin and man as its inheritor. For salvation, the person has to realise his sin and repent for that. He will alone be saved if he accepts Jesus Christ as his only saviour God. He should follow the words of God (the Bible) as well as



rules and restrictions of Church. Church was not only a place of worship, it also acted as a watchman of the convert's personal conduct and social activities. It questioned the existing faiths (animism and Hinduism) asking what their God can do for them. They identified Gods of Kui people with mere stones and Satan. The method of worship by sacrificing fowls and animals was ridiculed. On the other hand, the Christians openly gave evidence (*Sakshya*) from personal experiences about their realisation and grace of their God.

The social condition of the converts also changed for better. Church was a place of "No Caste". This social equalisation attracted the lower castes i.e. the scheduled caste people into the Church fold. They could sit in the same row with higher caste, i.e. Khonds and outsiders. Missions also provided facility for education and often helped the converts economically by providing medical aid, warm clothing, etc. The converts could hope for getting a job/engagement for their children in mission and its various organisations. The government treats the scheduled caste Christians as "General Category" with no facility of reservation in contrast to converted scheduled tribes. The policy of Church was a slow and steady process what Sashi Bhusan Thiady calls "Homeopathic doses". Perhaps, it is the feeling of social equality and equal gender participation in activities of religion has kept many scheduled caste Christians bonded with Church.

By conversion into Christianity the people slowly drifted away from their original society. Instructions for regular attendance of church, change in birth, marriage and death rituals, method of treatment such as miraculous healing distinguishingly set them apart. Church wanted to create another society within the society. The converts, virtually became outcastes from their own brethren. In case of breach of rule, church

too threatened or effectively outcasted a convert from church rituals viz. holy feast (*Prabhu bhoji*) or/and attending church. Thus it dangled an element of insecurity for the converts when they think of taking a U-turn.

III

The district of Kandhamal for last twenty years or so has entered third phase of religious conversion. This phase began with revival of ardent Hinduism. The people who were converted to Christianity are lured back to the fold of Hinduism. Rashtriya Swayamsevak Sangh, VHP and its brigade spearhead this activity. The Sangh Pariwar has a good network operating at village and district level. The Sanskruti Bhawan activists hold regular *sakha* where games, use of lathi etc. is taught and practised. They don uniform of black cap, white shirt, khaki half-pant and leather belt along with a lathi, which becomes an integral part of whole activities. These *sakhas* are used to teach values like *Go-raksha* and other policies of Sangh. They too hold district and state level *shivirs*. The basic theory followed is the theory of insecurity. It portrays that imminent danger is looming on Hinduism. The number of Muslims is increasing. Muslims being numerically insignificant in the district the target and policy is applied to Christians *mutatis mutandis*. The Christians are defiling Hindu places of worship, churches being constructed near/on traditional places of Hindu (i.e. animistic) worship, a Hindu student is beaten by Christian teacher etc. hammered into peoples' mind. Swami Lakshmananand has been a pivot, advocating Sangh policies in this area. Adding to this, the rath yatras, Ramsila procession, organisation of numerous yajnas and *astaprahari-naam sankirtan* has strengthened the network. The policy of *trishul dharan* added armament to the policy of insecurity and hatred. This has resulted in outburst of violence in the form of church burning



and attack on Christians throughout the district recently. Out of three similar incidents, two places-Burbinaju and Raikia were in news being the places of visit of Mrs. Indira Gandhi and Rajeev Gandhi as Prime Ministers of India.

Swami Lakshmananand has a Sanskrit gurukul at Chakapad and started a Girls High School at Jalespata. The medical unit, Dhanwantari Swasthya Kendra, one of such started at Kotingia (19Km from G.Udayagiri) could not run for long time. It welcomes the converted Christians to its fold through rituals during a yajna or at Ashram of Swamiji. Thus, Swamiji has been the sole pass-issuing authority to Hinduism in Kandhamal. The new walkover is reported in local dailies as “returned to their original religion”.

IV

To sum up, religious conversion in Kandhamal has passed through three stages i.e. Animism to Hinduism, Hinduism to Christianity and Christianity to Hinduism. Why the people are religion-nomads ? Is their quest for salvation not adequately answered in any of the religions ? Have they changed for better? Reply to these questions can be searched in the socio-economic condition of people.

As discussed earlier, Hinduism has taken sway over their religious practices. Hinduism has been called as *Mahasindhu*, an ocean which can accommodate more people to its fold. In the past, the descendants of the invaders from the west viz. Sakas and Huns were taken to the main fold of Hindu society as *AgneeKul Kshetriyas* *. The new phase of Hinduism has witnessed organisation of numerous yajnas. The people who never milched their cows saying, “ the milk is for the calf” are burning ghee in barrels. In their animistic days they used stale eggs, a handful of rice, piece of raw turmeric, home brewed Mohua liquor,

home-bred fowl, goat or pigs for sacrifice. The sacrificial meriah or buffalo was bought by collecting money from the community. The current Hindu practices are performed via market. The incense sticks, clothes, ghee and exhaustive list of materials used for are to be procured from market by selling their agricultural produce or wages earned. The practices of *Trinath Mela*, *Naam sankirtan*, *sankranti mela*, *Dussehra*, *Diwali* etc. are directly linked to market not controlled by these people. The festivals give people a face-lift and unity to some extent, but it has sanctified place of a middleman, a Brahmin priest in their affairs with God. Sometimes there arises need of a high caste cook. The Hindu revival is also following the policy of outcasting and it can not throw away the caste hierarchy for good. The Brahmin only knows the *devabhasa* i.e. the language of Gods. Does not God understand everyone’s language? Organising of such high cost events has resulted in collecting a good amount of money from the villagers, shopkeepers and rest from the vehicles plying nearby. The situation sometimes is not very pleasant one.

It is also being seen that marriage and *sradha* of parents in Vedic format is on increase. The performers think that this will give them a face-lift as well as *punya*. Earlier marriage ceremony was simple and less expensive in the format of *sitekalu-gatimuda-Ranja* vis-à-vis an elaborate system of *deri sedi* or *sendanisedi* for the rich. Dowry system, which was not traditionally in the Kui culture, is entering the society in one form or other among the elites. Sooner or later this will trickle down to the common people and there will be no shame in demanding the ransom openly. The periodicity of rituals will also ask for recurring expenditure. Those who are converted back to Hinduism will be stacked to their respective caste hierarchy and there is no escape from potent discrimination.



Many of those who converted to Christianity had enjoyed economic benefit, though sporadically, directly or indirectly. Christianity in Kandhamal has manifested in various sects than traditional Roman Catholic and Baptists. This has sometimes led to inter-church discrimination. However, the church festivals/rituals being limited, less expensive and less wasteful do not tax as much as their Hindu neighbours. Education acquired through any source has kindled hope for getting a safe government job. To avail the benefit of reservation many Christians are lured to/or think it wise to be converted back into Hinduism, at least in government records. In this economics lies the philosophy of re-conversion.

In animism, Hinduism and Christianity people have enough Gods and religion. And, all three forces are in operation in Kandhamal till date. The district has a very limited tract of cultivable land and irrigation for namesake. A crop failure multiplies their plight geometrically. A large number of youth travel to states like Kerala and Gujrat in search of work. They need no religion so urgently than the religion of bread. Swami Vivekananda had said "if you teach philosophy to a hungry man he will throw stones at you". When that day will dawn in Kandhamal ?

Notes and References:

- * The theory of Agnikula origin of the Rajputs is given in *Prithviraj Raso* of Chand Bardai. According to this theory, Parsuram, an incarnation of Vishnu, destroyed all the Kshatriyas. However, the Brahmins felt the need of warrior class to

defend them. They offered prayers to God at top of Mount Abu. A great Havan was performed for about 40 days. Their prayers brought forth fruit, and from that *Agnikund* or fire pit, there sprang up four heroes and each one of them created a separate Rajput class. Thus came into existence the Chauhans, the Solankis or Chalukyas, the Parmaars and the Pratiharas. This theory still finds credence among the Rajputs. Dr. D. R. Bhandarkar and others have found in this myth a confirmation of their theory of the foreign origin of the Rajputs. According to Edwards, the Agnikul myth represents a rite of purgation by fire, the scene of which was in Southern Rajputana whereby the impurity of foreigners was removed and they became fit to enter caste system. The fictitious character of the story is obvious. It represents a Brahmanical effort to find a lofty origin for the Kshatriya who stood very high in the social order and who gave them a lot of money in charity.

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2. *Khonds: Human Sacrifice and Religious Change* – Mrs. Barbara Boal, Inter India Publication, New Delhi, 1997.
3. *The Dawn in the Kond Hills*-Pearce Carey, Carey Press, London, 1936.
4. *Phulbani: The Khondland*- Shashi Bhusan Thiady, Chapter-3, page-27.
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Key Points for The Farmers of Odisha for Increasing the Productivity of Sugarcane

Dr. Pramod Kumar Nayak¹

Dr. Nirakar Ranasingh²

Introduction :

Sugarcane is cultivated in an area of 5.15 M. Ha with production and productivity of 355.52 M. T and 69 T/Ha respectively in India where as in Odisha it is cultivated in an area of 40.84 Th.Ha with production of 355.52 M.T and productivity of 71.192 T /Ha and respectively.

A. SCENARIO OF SUGARCANE AGRICULTURE IN ODISHA AND IN INDIA

ITEM	INDIA	ODISHA
Area	5.15 M. Ha	40.84 Th. Ha
Production	355.52 M. T	2907.48 Th. T
Productivity	69 T/Ha	71.192 T/Ha

B. SUGAR REQUIREMENTS IN THE COUNTRY

1. The present domestic requirement: 19.0 M. Tonnes.
2. The average annual production is around 20.0 M. tonnes.
3. The sugar requirement of the country is estimated to be 32.0 M. Tonnes by 2025.

4. For which the cane production should be about 452 M. Tonnes, presuming 65% drawal of cane for sugar manufacture at 11.0% recovery.
5. The area under cane cultivation is not likely to be increased and the increased production has to be achieved from the same area through improved productivity.
6. To achieve this target the cane yield has to be improved to 100 tonnes/ha from the present 69 t/ha. and 10% improvement in sugar recovery @11%.

Following few points are to be followed for increasing the productivity of Sugarcane :

Land Preparation

- Ensure fine soil tilth by harrowing followed by deep ploughing and leveling.
- Prepare trenches of 30 cm width and 15 cm depth placed at 80 cm apart.

Planting Time

- Second fortnight of June to end of July for Monsoon planting (for seed cane purpose)
- Second fortnight of December to end of February for spring planting.



Seed Rate

Fifty thousand three budded setts weighing approximately 10 t/ha from a 8 months disease free crop must be taken as seed material.

Sett Treatment

Soak the setts for 30 minutes in 500 litres of (water) solution containing 500 gms of Bavistin 50 WP and 1500 ml of Chlorpyrifos (Do not add Chloropyrifos if soil drenching is adopted) 5 Kg Urea and 5Kg Lime. If possible pass the setts through Aerated Steam Treatment (AST) at 50°C for a period of one hour for effective control of sett borne diseases like smut, grassy shoot disease (GSD) and Ratoon stunting disease (RSD).

Planting

Plant 12 buds per meter row length keeping the eyes side wards in trenches. Cover the setts with 5 cm soil. Plant the setts after giving pre-planting irrigation or give light irrigation after planting.

Nutrition

- Apply well decomposed powdered Farm Yard Manure (FYM) or press mud 10 t/ha before final ploughing.
- Apply N: P₂O₅ : K₂O @ 250:100:60 kg/ha.
- Apply full P₂O₅ and 50% K₂O as basal in trenches and incorporate with 5 cm deep loose soil. At 30-45 days after planting (DAP) fertilize the crop with 1/3 N to hasten tillering. Apply another 1/3 N at 60-75 DAP and rest 1/3 N and 50 % K₂O at 105-120 DAP. Complete the fertilizer application process by 120 DAP.

- Apply 10 Kg of Azospirillum culture and 10Kg PSB culture mixed with 1000kg of powdered FYM, in two split dosed at 30 and 60 days after planting along the base of the clumps after irrigation. (Reduce the Nitrogen application by 25% if Azospirillum is applied).

Weed Management

Apply atrazine 2.0kg a.i./ha. with a concentration of 0.2% (2gm in 1 litre of water), or Metribuzin 1.0 kg a.i./ha. (1gm/lit.) as pre-emergence spray within 3 days of planting in moist soil. Follow hand weeding at 45 and 90 DAP.

Interculture

Follow light earthing up after each hoeing at 45 and 90 DAP and heavy earthing up at 120 days after planting after final topdressing.

Wrapping & Propping

Detrashing should be done at 5^h and 7^h month followed by single row trash twisting and T-propping.

Water Management

Irrigate the crop as and when required depending on the soil moistures status. The sugarcane crop should not suffer any moisture stress during its tillering stage (75-90 DAP). Stop irrigation before 20 days before harvest (crushing cane only). Drain out excess water if any, during the growth period.

Plant Protection

- Soil drenching (in trenches) with chlorpyrifos @ 6 lit/ha (5ml per litre conc.) at the time of planting for control of termites.
- Apply Phorate@ 2 kg ai/ha at 45 DAP for controlling early shoot borer.



SUGARCANE VARIETIES

Variety	Av. Cane Yield (t/ha.)	Reaction to red rot
EARLY (10 months)		
Co 6907	103.0	MR
Co 7508	98.0	MR
Co 87002	92.0	-
Co 87037	105.0	MR
Co 87263 (SARYU)	110.0	MR
Co 90017	90.0	-
CoA 92081	98.0	MR
CoA 89081	104.0	MR
CoC 85036	110.0	S
CoC 92061	97.0	MR
CoT 8201	108.0	-
CoOr 03151 (SABITA)	110.0	R
CoOr 03152 (NEELA MADHAB)	108.0	MR
CoOr 05346 (NILA CHAKRA)	106.0	MR
MIDLATE (12Months)		
Co 7219	99.0	MR
Co 6304	98.0	MR
Co 87043	107.0	-
Co 87044 (UTTARA)	104.0	MR
Co 86249 (BHAVANI)	107.0	MR
Co 8021	100.0	-
Co 86032 (NAYANA)	110.0	MR
CoOr 04152 (RAGHUNATH)	110.0	MR
CoV 92102	105.0	MR

- Spray Endosulphan @ 3 ml/lit of water after detrashing during August, September and October for effective control of internode borers, mealy bugs, pyrilla & white fly.
- Sett treatment by AST effectively controls smut, GSD and RSD.
- Uproot and destroy diseased plants (smut and red rot) as and when detected and spray the soil with Bavistin 50 WP.

Harvesting

- Harvest the crop at ten months after planting for early maturing and twelve months after planting for mid late groups respectively. Harvest the seed crop at the age of 6- 8 months.
- Give a sharp cut to the stalk one inch below the soil surface to facilitate more tiller emergence in ratoon crop as well as yield addition to the plant crop.

Cost of Cultivation of Sugarcane Crop

Sl. No.	Item	Rate	Cost (Rs.)
1.	Land Preparation (4 times)12 BL. With 12 HL	250/-	3,000/-
2.	a) Seed Cane 4 MT / Acb) Planting 8HL /Ac	2200/-	8,800/-
3.	Hoeing & Earthing 24 HL/AC	150/-	3,600/-
4.	Fertilizer (NPK 100:40:24) Urea Q 2.00	1000/-	



	SSP Q 2.50	800/-	1,985/-
	MOP Q 0.40	185/-	
5.	Cost of Pesticides		
	Atrazin (Weedicide) 2kg		
	Bavistin (Sett treatment)150 gm		
	Monocrotophos (shoot borer) 1200ml		1,000/-
6.	Irrigation (4000/- for 8 irrigation from LI Points)		4,000/-
7.	Detrashing, Wrapping & Propping (Detrashing -4, wrapping-12, Propping 12)	28 HL	4,200/-
8.	Harvesting (Cutting, Cleaning, Binding, Transportation up to truckable point) 25 HL/AC		10,000/-
9.	Loading	500/- per truck load of 10MT	2,000/-
10.	Transportation	Av 100/- per MT	4,000/-
11.	Land Rent	12000/- per Acre	12,000/-
		Total	54,585/-
	Total Produce of Cane 40MT / AC	@ 2200/- per MT	88,000/-
		Profit	33,415/-

Gur making

1.	40 days to crush 40 MT @ 2BL & 4 HL per day. Including harvesting, cleaning, Transportations etc. (160 HL & 80BL)		24,000/-
2.	cost of 240 nos. pots @ Rs. 10/- per pot		2,400/-
		Total	26,400/-
	Cost of cultivation including land rent		54,585/-
			80,985/-
	Cost of 48 Qtls of jiggery (12 % recovery @ 2500/- per qtls.		1,20,000/-
		Profit	39,015/-

Pramod Kumar Nayak, Senior Breeder, Sugarcane Research Station (OUAT), Nayagarh.

Dr. Nirakar Ranasingh, Junior Pathologist, AICRP on Sesame, OUAT, Bhubaneswar.



Indian Republic

Er. Raghunath Patra

We celebrate January twenty six,
'Republic Day' of our beloved nation.
Tyranny of despot has passed away,
We are free to build our portion.

We are masters of our fate now,
People's Government governs over.
Monarchy cloud has whiled away,
We enjoy liberty in talk, work ever.

Narrow notions and selfishness,
Should be discarded to ahead march.
Paying homage to super souls,
Who made us free from foreign clutch.

Natural wealth is ample here,
We are not poor in eyes of others.
In arts, science, culture advanced all,
Seek ever peace and non-violence.

We owe to our mother India,
Who takes care amidst disasters.
Gives us courage to fight out foes,
With full protection to our shares.

After freedom, due to sincere efforts,
Pecuniary status changed a lot.
From hamlets to urban zones,
Proverty melts, all seek comfort.

During pre-independence what were we ?
We are not now established well.
Amidst divergence, we are Indians
and sing the song of oneness all.

With loving eyes and equal vision,
We should enchant one and all.
And stretch arms to embrace all,
None is big here, none is small.

We are amicable towards neighbours,
Without animosity, discrimination.
We want our prosperity, no doubt,
But no desperation of other nation.

Salute to our Indian Republic,
Accommodates us like Earth mother.
With amity, towards one and all,
Thus unfurls high our Republic banner.

Er. Raghunath Patra, Brindaban Dham, Lokanath Road,
Patnahat Sahi Chhak, Puri-752001.



Ansupa Lake : The Pride of Odisha

Dr. Prafulla Kumar Mohanty

ANSUPA : A WETLAND

Odisha is proud of three lakes namely Chilika, Ansupa and Sara. In fact of these three, Chilika is geographically a lagoon whereas Ansupa and Sara are two lakes. Chilika is the largest brackish water lagoon of Asia whereas Ansupa is the largest freshwater lake of Odisha. Literature and geography discuss Chilika as lake. Let us see the difference between lagoon and lake.

Lagoon (Latin-Lacuna and Italian – laguna) is defined as a shallow lake, especially one near or communicating with sea or river. Lake (Latin-lacus, French-lac, old English-lacu) is defined as a large or considerable body of water within land. Certain terms are associated with lake (Table 1) considering the features of lake.

Lake is such a natural creation on earth, it attracts the attention of thinkers, poets, writers and all categories of nature lovers as well as naturalists. The ever remembered poem “Chilika” written by the poet Kabibara Radhanath is an amazing poem. The still water, flora, sunrise and sunset, hills of the lake and congregation of migratory and resident birds of the lakes are certainly unforgettable.

Table 1

Terms associated with lake	
Terms associated with lake	Meaning
Lakelet	A little lake
Laker	i) A fish found in lakes ii) A boat for lakes iii) One who sails on lakes
Lake poet	A visitor to the lake District
Lake-basin	i) A hollow now or once containing a lake ii) The area drained by a lake
Lake District	A picture sque and mountainous region is cumber land, Waste land and Lancashire with many lakes
Lake- lawger	i) The bow fin ii) The borboat
Lake poets, lake School	Wordsworth, Coleridge, and Southey dwellers in the Lake District.

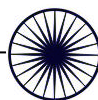


Table 2
Characteristics of Ansupa lake

Description	Fact and figure
Total water spread area	152.00 ha
Catchment area	5231.00 ha
Number of micro watersheds	07
Number of villages in catchment area	28
Number of primary fisherman cooperative society	01

Source: Chilika Development Authority, Forest and Environment Department, Government of Odisha.

Ansupa and its Geography

Ansupa lake is so named as it is a part of the river, the Mahanadi. This lake is situated in Banki Block of Cuttack district under Athagarh Forest Division. Geographically, it is within 20.26'28.43" to 28.28'34.44" latitude and 85.35'56.74" to 85.36'30.01" longitude. It is exactly situated on the left bank of the river, the Mahanadi. The length of the lake is approximately three kilometres and breadth varies from 250m to 500m embracing an area of about 328 acres. The total water spread area of this lake is 152.00ha and catchment area 5231.00 ha. with seven micro watersheds. Interestingly enough, the number of villages in catchment area is 28 (table 2). It comes within the territorial jurisdiction of Athagarh Forest Division. Apart from this original existence as lake, it is declared as "Wetland of national importance.

The lake Ansupa is surrounded by two hills. One is Saranda hill on its western side and Bishnupur hill on its north-eastern side. Within these two hills, village namely Bishnupur, Subarnapur, Malbiharpur, Ghadabasa and Kabalibadi are situated. Ansupa is connected with

the Mahanadi on its southern side with a channel called Kabula Nala (Kabula Channel) through which flood water of the river Mahanadi passes the lake. There is another Channel called Haluhula Nala (Haluhula Channel) to the south west of Ansupa which transverses through the borders of some villages KanthaPanhara and Ghadabasa. The geometry of this lake is as like as a horse shoe, for which it is popularly known as horse shoe lake of Odisha.

Ansupa is well connected and the approach from Bhubaneswar and Cuttack is very simple. The nearest airport Bhubaneswar is 70 km, nearest railway station in Cuttack which is 50 km and the nearest bus stop is Athagarh which is just 10 km to Ansupa. One can visit this lake throughout the year which is approachable in all seasons. The connecting route by bus or any two wheeler vehicles is excellent and scenic.

Ansupa lake and its mysterious history

Saranda hill or the area called Sarandagada is famous in the history because of the ruling of the king having a fort at Saranda hill top. It is believed that during Ganga dynasty, the king Subarnakeshari was overwhelmed with the natural beauty and panoramic view of Ansupa. Subsequently, the king established the village Subarnapur on the bank of the Ansupa and Saranda hill. According to the legend, one of the brothers of Dhala Dynasty of Banki had established his kingdom on the top of the Saranda hill which was popularly known as Sarandagada. As per the history, the king of Saranda had married one of the daughters of nearby king of Tigiriagada, which is 15km away from Saranda.

The king of Saranda preferred and had chosen this place to develop his fort for his safety and protection. There was an entrance gate constructed by stones connected with footsteps built on stones starting from Ansupa lake. The



king had also built a house made up of stones for storing arms and ammunition which is known as magazine house (Baruda Ghara). This structure is still existing without any damage. The king had fixed a heavy metal door made up of bronze metal (copper + tin) at the entrance of the fort which was producing an intense sound. This sound was indicating the king's arrival and departure to his fort.

At present, the entrance gate of the fort, magazine house, a twin well at the top of the hill locally called Brother-Daughter-in Law well or Bhai-Bhou Kua) and another big well like hole made up of stone are still existing showing the King's creation. After independence in 1970, the Government of Odisha declared 160.93 ha of Saranda hill area as proposed "Reserved Forest". After being declared as a reserved forest, the forest growth and development in this area is dense which is evidenced from the view taken from the watch tower of the hill. The entire horse shoe shaped area of the lake appears to be surrounded by greenery or large trees.

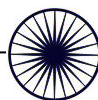
Floral and Faunal Diversity of Ansupa Lake

The lake Ansupa is famous as it is the largest freshwater lake of Odisha State. Further, it has drawn the attention of visitors and tourists of different corner owing to rich floral diversity and some resident and migratory avian species (birds). During winter season, the migratory birds of various species enhance the beauty of lake. Apart from winter period, one can observe a good number of resident birds sitting on the vegetation of the lakes and banks or swimming in water of the lake. Different species of insects like butterflies, dragonflies, damselflies, honeybees, wasps and beetles multiply the magnitude of the beauty. The lake as such enjoys varieties of fish species in its water.

In addition to animal diversity, the lake is unique for its floral diversity (table 3). Submerged species and floating species of plants of this lake is spectacular. The sides of the lakes are flooded with magnificent lilies of pink, red and white colours whose leaves cover the surface of the water. The total water spread area measures about 152 ha and catchment area 5231 ha embracing seven micro watersheds (Table2). Floral diversity inside the lake, bank of the lake, surface of the lake and around the lake is varied and diversified. This enhances the beauty of the green environment.

Table 3
Importance Vegetation of Ansupa lake

Category of plant	Scientific name of the Plant
Plants of the fringes	Polygonum glogrum Polygonum barbatum Limnophila heterophylla Cyperus platystylis Aeschynomene aspera Ludurgia octovalvisare
Submerged species	Hydrilla Verticellah Ceratophyllum demersion Myriophyllum tetrandrom
Floating	Nymphades hydrophylla Trapa natans varbispinosa Eichhornia crassipis
Emergent species	Saccidrpis interrupta Echinochloa stagnina
Shoreline Species (Dryseason plants)	Eleocharis dulcis Scirpus grossus Fuirena ciliaris
Rooted floating Species	Euryale ferox Nymphaea nouchali Nelumbo nueifera
Free floating species	Nynphoides indica Trapa natans Varbispinosa
Weeds	Pistia stratiotes Eichhornia Crassipis Monochoria Vastate Salvinia Cucullatae



Submerged Species	Potamogeton Lecrnatub Najas foveolata Utricularia inflexa Ottelia allismoides
Amphibious Life forms	Typha angustata Saceharum spontareun Scirpus grosses Setaria Pumila Enhydra flactuans
Swamp Plants	Eleocharis duleis Sphaeranthus indicus Eclipta prostrata Coldenia Procumbens Phyla nodiflora Oryza rufipogon Lymnophyton obtusifolicum Sagittaria Ludwigia adsendens.

facility is also available near ecogarden which is managed by the local boatmen.

So in several ways, the attraction of Ansupa is enhanced and the tourism complex which is developed is named as “Ansupa Saranda Ecotourism complex” Saranda, Athagarh.

Ansupa is unforgettable owing to multifarious aspects like picnic, boating, landscapes, ecopark, bamboo cottage, historical prints, bird watching and nature viewing.

Tourists, naturalists, visitors, scientists, botanists, zoologists, ecologists and historians interested in visiting and gathering information may contact Divisional Forests Officer (DFO), Athagarh Forest Division, Athagarh, Cuttack having phone and Fax-06723-220225 and can email to atgforest@yahoo.co.in. The detailed information may be downloaded from the internet or website.

Eco-Tourism of Ansupa

Ansupa had lost its glory and importance due to siltation and non entry of water from the Mahanadi. Recently, the Government of Odisha has taken serious measures and steps to renovate this area. The Forest Department has taken initiative in developing eco-tourism. An attractive ecogarden has developed on the bank of Ansupa lake in the western side below the foot hill of Saranda hills over an area of 200ha by the Chilika Development Authority (CDA), Bhubaneswar. The Forest Department has built up a watch tower from where one can observe and enjoy the beauty of entire Ansupa with its surrounding.

ii) Very close to this tower, an area is being developed with gran within few months, this lawn will give a different lush green look.

iii) Moreover, three independent modern bamboo cottages are constructed for the tourists for temporary or short stay. A big dining hall and a platform with roof for the visitors have been constructed by the forest department.

iv) The ecopark is maintained by the women self help group (SHG) of the locality. Pedal boat

Tourists interested to gather information in the form of hard copy may also collect from the Department of Tourism, Government of India, BJB Nagar, Bhubaneswar or Department of Tourism, Government of Odisha or even from all tourist information centres located in district headquarters including important tourist information centres located in district headquarters including important railway stations. This is the significant contribution of the government to provide information, facts and figures to the common people as to various tourist spots of the state as well as the country.

Ansupa of Odisha and its future

As a single largest freshwater lake of Odisha, it has tremendous potential for study, observation, analysis and interpretation. The location, the architecture, design and development of this lake is so unique it may be called as the “Horse shoe lake of Odisha” or “Horse shoe lake



of India". Proper management care, attention and interest of the common people, tourists as well as the Government would certainly amplify the glory and importance of spectacular wetland. The State government of Odisha has no doubt taken serious initiative in rejuvenating the lake to a great extent. This has been proved by the attendance of a good number of various cross section of people like visitors, scientists, ecologists, biologists and environmentalists. If the magnitude of the interest towards the lake is maintained, this lake would certainly occupy a key position not only in India tourist map but also in the map of the world.

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Subhas Bose

Geeta Devi

Oh, the commandant
Of a gallant corps !
On a spur
How you slipped
To the far frontier,
Miles and miles
Crossing the woodland core
Amidst thousands tigers' roar. (1)

Oh, the valiant Marshall⁹
Of a daring force !
Son of the soil
Thou hazardous Bose none sans thee
Could thought of
That horrible course
To dive in guise
Under the ocean
Beneath the seas
Dashing a rock
On the vigilant eyes, (2)

Oh, the lava
of a blazing fire !
thou covered the land
thou covered the air
the sea and the space
from layer to layer,
perhaps that burning ache
Provoked the sky
to be rude and shrewd
to blow up a volcano
from land to the cloud
the loving idol
of millions of crowd. (3)

1. January 17th, 1941
2. February 8th, 1943
3. August 18th, 1945

Geeta Devi, Ex-Principal, Old Town, Nayagarh-2.



Amalgamation of Muslim Mystics and the Hindu - Religion Bukhari Pir Saheb, Kaipadar

Sasmita Pattnaik

If you are interested in Hindu-Muslim relations in Odisha, you must go to Kaipadar to the shrine of a Pir. It is the most famous Pir shrine in Odisha. There the Prasad maker is a Hindu and must be a Hindu, he can't be a Muslim. Both Hindus and Muslims go to this Pir.

Kaipadar, not far from the city of Khordha, is a village of about 5000 inhabitants, about 1/5th of whom are Muslims. The Pir's shrine is in a rather elaborate structure surrounded by a large court-yard with adjoining rooms. Next to that compound is a Mosque. As we entered the gate to the courtyard a garland seller (Mali) was selling flowers on the right and a sweet seller *gudia* was on the left. The Mali's name is Mahapatra and the *gudia's* name is Sahu, both Hindu names. I brought a garland, some sweets incense and rosewater and we went to the shrine. The Khadim sat by a huge termik mound covered with cloth and garlands. The Khadim prayed in Urdu and sprinkled the rose water on the mound. He then blessed us both by brushing us with a bunch of peacock feathers.

Bokhari Baba, the Pir was addressed in a pamphlet entitled Bukhari Baba of Kaipadar written by **Trinath Srichandan**.



Satya Narayan became Satya Pir for the Muslim. Bukhari Baba was a Sanyasi and came from Samarkand in the 17th Century. He was born in a Muslim family in Bokhara. His name has spread throughout Odisha and throughout India. He was believed to be Ishwar Premi and Ishwar devotee. He was not tied to the world, and he took to *sanyas* and wandered to different Tirthas. He had been to Mecca and Medina and then he came to India, Delhi, Ajmer, Meerut, Gujrat and then Odisha. From Sterling's history we know that in 1953 the fort of Kaipadar was established earlier surrounded by Jungle. Baba entered there in the afternoon. At noon he did Namaz. For purification he needed water, so Baba met a long bearded, knotted hair Sadhu and asked him for water. The Sadhu knew that Baba was a Siddha



Purusha. To test he told him that he had no water and advised him to get it himself. Baba had an iron rod in his hand and struck the earth with it. Water gushed out. The water is seen in the well in the courtyard of the shrine. The two stayed in the same place in the discussion of spiritual texts and philosophy. The Sadhu then left for a tirth Baba stayed there in this beautiful forest with fruits and flowers. He was old and practising meditation.

Gajapati Ramachandra Deva (the then King) was staying in the historic Barunei Hill. Once the King was hunting near Kaipadar fort and met the Baba. The King felt blessed seeing the Baba. Taking the permission from Baba the king built an ashram there and arranged for his food and drink in the flowered forest. The fame of Bukhari Baba spread everywhere. Baba was equally affectionate to the Hindus and Muslims. People got satisfaction from having Darshan. Baba gave Hukum (Order) fulfilled the desires of the devotees Baba shared with others the food and drink the king had given him. A cowherd boy, learning of the great deeds of Baba, offered milk regularly. Many people began staying there so a settlement grew in that area. The cowherd boy saw that while meditating an ant-hill was forming around Baba. He ran to the village and told the news. The villagers came and saw the Baba in deep meditation a brilliant glow on his face. They had their last Darshan and people offered flowers. Then the covered him completely and a hill grew. So he is a Zinda Pira (living Pir). He is the great devotee of Khuda (Allah).

The news spread to Khordha and the Gajapati came with his courtiers and realised that Baba is Satya Pir. The Gajapati Ramachandra Deva introduced the Puja for the Union of the Hindu and Musilim religion and culture. Since that

time the Hindu Satya Narayan's peacock tail is kept at the Shrine. A Sahu Mahajan was appointed for offering dried sweet. A mali was appointed for supply of flowers and sandal paste. Every day this is offered to the Pir. The Fakirs who came are to be fed on Thursdays with Khiri and Khechuri. The King donated 2 *batis* (about 8 acres) and 10 *manas* (2 acres) of land in the month of Jyestha (1734). This is known from one of the Sanand, (Decrees) from the kings Court.

In Benitangi a nearby village, there is a well out of which Babas Bibhuti (sacred ash) comes. The soil has a good smell and looks like sandal paste. When the Puja started Baba appeared in a dream to the Khadim and told him about the Bibhuti from the well of a *gudia*. At the time of the offering the clay from the particular well is put in the sirini, it will become Prasad. The Khadim and the villagers went there and found the clay.

At dawn, the main door is opened. After ablutions, the Khadim plays the Nagara (drum). The door to the shrine is opened and the shrine is cleaned. The mali and the Gudia arrange their flowers and sweets. The Khadim offers sandal paste and flowers and lights a ghee lamp. Then *sirki* is offered. In the evening the drum is also played and the incense of offered. The shrine is open till 9 p.m. Thursday is a holy day. Khiri is given to the poor and the Fakirs are fed. Several annual festivals are observed such as Iurs, Ramzan etc.

There is no feeling of touchable or untouchable caste. Everyone can come and eat together. The Quran is recited on holy days. Muslims and Hindus forget their differences and live like brothers.



Satya Narayan Pala is performed here. The flag on the shrine is a symbol of the equality of Hindu and Muslim culture.

The present marble shrine was constructed in 1893 in Muslim style. The money was donated by a seafaring trader who received a boon from Baba. The architect Dohasasana Mangaraja was a Hindu. The villagers offered their labour and a new temple was built in 1925. Ramachandra brought a Khadim from Kurupala. (Near Khordha).

The information in the pamphlet confirmed what the Mali, the Gudia had told me. They confirmed that land was given to them by Ramachandra Dev to perform the *seva* of the Baba.

The author of the pamphlet, Trinath Srichandan, being a Hindu uses throughout his Hindu terms such as Sanyasi, Pujak, tirth, samsar, iswar premi, Bhagavad Bhakti and siddh person to talk of Bukhari Baba. The first phase informs the readers that the Muslim Satya Pir is a form of Satya Narayan. Ramachandra endowed land to both Hindus and Muslim servitors for the worship at the shrine. This simply institutionalized the popular practice. He simultaneously gave state legitimacy to harmonious relations between the two communities. The popular practice had not changed since the co-operation of the two communities. The popular practice remained unchanged till date.

Pala is performed by particular Hindu sect for the fulfilment of people's desires. The singer who lives in a 15kms. radius from the shrine come to get the Baba's blessings and take permission before they start to perform. They carry a bunch of peacock feathers and these are

said to represent simultaneously Satya Narayan and Satya Pir who in fact are one and the same as it is the same peacock feather that Khadim uses to bless the visitors coming to the shrine. The Muslims do not sing nor do they sponsor Pala.

When a controversy is raising across the country over Hindutva, the historical amity between different communities in Khordha district of Odisha still persists centering round the Kaipadar shrine.

Khordha, therefore remained the hub of political, social, cultural and religious life of Odisha for long time. Muslim *padas* or Bustee, grew at different places around Khordha. There are certain predominantly Muslim inhabited areas that bear testimony to the spirit of communal harmony between Hindus and Muslims each participating and practising the rituals of the other community.

Kaipadar, about 14kms, from Khordha has a population of over 4,000 of which 1/5th are Muslims. It is famous for the holy Bukhari Baba's shrine, which is a unique place of worship for the Hindus and Muslims. Devotees from all over the country and abroad visit this shrine to offer their obeisance to Satyapir.

While offering the Bhoga, a big drum like instrument is beaten which is prohibited in other Muslim rituals. Every year the 24th day of Ramzan is observed. On this day the Khadim sprinkles rose water on Baba's Samadhi and covers it with a new canopy accompanied by the slogan of Haribol by the Hindus and Alha-Akbar by Muslims. Hindus perform Nam Sankritan and Muslims recite the Quran and organize *quwalis*.

Although this is mainly a Muslim festival the devotees comprise a large section of the



Hindus. Hindus observe Satyanarayan Pala, whose concept has been derived from Hindu God, Satyanarayan and the Islamic Pir. It is believed that if a devotee writes his wishes on a piece of paper and hangs it in the shrine, his wishes are fulfilled.

As history reveals, Odisha permanent relationship with Muslims began only in 1568 when Kalapahar, the general of the Afghan ruler of Bengal defeated Mukunda Deva, the last independent Hindu king of Odisha. The Mughals replaced the Afghans in 1578 and continued to rule for about two centuries.

The Muslim conquest of Odisha was not only late chronologically compared to other regions of India, but it also failed to attain the strength and permanence as it did in neighbouring Bengal. Islam failed to penetrate among the Muslim population. In Odisha conversion did not take place on a large scale.

Although he embraced Islam, the Raja of Khordha Ram Chandra Deva II tried to

protect Jagannath from falling into the hands of the invading army of the Subedar of Bengal, Bihar and Odisha. As the Madalapanji records, he was allowed to perform ritual services to Jagannath despite being a convert.

Moreover, Sufism gained popularity in Odisha and led to the emergence of Satyapir tradition. Even today Hindus worship Satyanarayan and Pir together, which is an example of the synthesis of Sufism and Hinduism.

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Zoology: An Extension of the Indian Way of Life

Pallavi Patnaik

For any lay person, Zoology may merely be a branch of biology which relates to the animal kingdom. However, in the context of Indian culture and Hindu religion, it transgresses this narrow definition.

Let alone to an avid student of Zoology, animals fascinate all human beings in general. Each individual feels connected with at least one animal, be it in the form of religious reverence or deep-seated fear. Although animal worship is not exclusive to Hinduism, the symbolism and significance attached to it is essentially unique. Admittedly, in the context of our country, animals are impetuses for growth, conduits of unity and love, and undeniable symbols of our culture. Even the diversity of animals in a way reflects the immense diversity of India itself.

Hinduism is replete with examples of animals as vehicles of our myriad gods and goddesses, and at times as deities themselves. The one-tusked elephant headed Ganesh is not a mere veneration of the elephant, but an undeniable symbol of the nation itself. The Matsya or fish, the Kurma or turtle, the Varaha or boar, the Narasimha or half-lion and half-human are bright examples of our religious tryst with animals.

It is beyond the realm of debate that animals occupy a very significant position in India, be it as incarnations of deities, myths and legends or otherwise. Animals also embellish religious art and architecture.

The cow is treated as a mother to Hindus, possibly because it gives milk and hence akin to a mother. It gives a lot selflessly as a mother, which naturally makes us feel very close to it. Besides, the cow's milk is used for religious rituals and rites.

Especially in the context of Hinduism, animals are believed to be manifestations of divinity itself which is closely intertwined with the cycle of Karma, wherein it is stressed that human beings have progressed from animals due to good Karma in the past life and will be reborn as animals for their bad Karma in the present life.

The Hindu belief of the sacredness of animals is a dominant and beautiful aspect of Indian culture. Hinduism has many animal deities, modelled after the animals which one sees in one's everyday life. We worship the monkey as Hanuman and we respect even the tiny mouse as



the vehicle of Ganesh. Shiva's bull or snake, Saraswati's swan, Laxmi's owl, Kartik's peacock, Durga's lion, Yama's buffalo are only a few of an array of examples which can be given. Dattatreya, who personifies Brahma, Visnu and Maheshwar, has four dogs accompanying him.

Even in our social milieu, animals are considered to bring good luck in different ways. For instance parrots are considered as a sign of fertility. Therefore, when people get married, walls are painted with depictions of parrots, with the hope that the bride and groom will have children. Alternately, when a cat crosses our path or we sight a single mynah, we consider it to be inauspicious.

Besides Hinduism, even Jainism, Buddhism, Sikhism and Islam all intrinsically connect with animals in one way or the other. It is a fact that only by comprehending the role that animals play in all aspects of Indian life one can truly understand the universal essence of the Indian spirit. Our culture is extremely spiritual and hence respects and cherishes life in all its forms, animals, birds, reptiles and insects included.

Pallavi Patnaik, Research Scholar, P.G Department of Zoology, Ravenshaw University, Cuttack.



ODISHA UPDATE

Guidelines to Ensure Safety and Security for ST & SC Students

The ST & SC Development Department, Govt of Odisha has issued strict guidelines for the safety and security of students in schools and hostels. There are 1,670 residential schools with over 4,700 hostels functioning under this Department. There are about 4,50,000 students studying in these schools, out of which about 60% are girls.

The aim of these guidelines is to create an enabling environment for students in schools and hostels and to protect them from any act of sexual harassment and abuse; to suggest measures for prevention, to sensitize the employees and educate students especially the girls through life skills.

In the guidelines, measures are prescribed for prevention and protection from sexual abuse, code of conduct and duties of staff, code of conduct for students, interaction between staff and students, environmental safeguards, recording the movement of boarders/visitors. Further the procedure for reporting and action taken by the different government functionaries are also outlined in the guidelines.

Further School and Hostel Monitoring Guidelines are also being issued by the Department. School Monitoring Report of D.W.Os, A.D.W.Os and D.I. along with their tour report will be submitted to ST & SC Development Department through e-mail.

Dr. Jyotirmati Samantray, Information Officer

Rajkishore Nayak Memorial Lectures

“Gandhism is relevant even today”: Shri Ramchandra Rahee

Gandhism is relevant in contemporary world scenario even today and Gandhi has become a worldwide school of thought, said Sri Ramachandra Rahee, Secretary of Gandhi Smarak Nidhi here. Shri Rahee was speaking on the subject “100 years of Gandhi’s return to India”, organised by Rajkishore Nayak National Foundation.

Delivering RKNMF Memorial Lecture on the subject Shri Rahee said that Gandhi had been to South Africa as a Barrister but returned India as Mahatma. His simplicity, way of life, experiment with



truth and doctrines of non-violence and non-cooperation have contributed greatly for the benefits of world order. He was not against so called science and technology but pleaded for the common man's efficiency and quality of work. He was a man of action and his principles based on tolerance and truth have become instruments of social engineering as well as nation building, said Sri Rahee.

Inaugurating the programme Padma Bibhusana Dr. Sitakant Mohapatra described Gandhi as one of the finest personalities who has influenced generations of this country. Shri Bhabani Charan Pattnaik, Ex. M.P and President of the Foundation presided over the programme while Shri Bhagaban Prakash, formerly adviser of Planning Commission and Adhyapak Biswaranjan also spoke on the occasion.

A book "Narad Bhakti Darshan" written by Smt Nirmal Prava Nayak was released by Shri Rahee. Shri Akshaya Mishra presented a brief review. Shri Parsuram Dwibedi, Secretary of the Foundation gave the welcome address and Shri Nilayakanta Mohapatra proposed vote of thanks.

Surya Mishra, Information Officer

State Government's initiatives to curb Jaundice in Sambalpur

Chief Minister Shri Naveen Patnaik announced a package of Rs 100 crore for replacement and renovation of water supply distribution network, and several other measures, to contain jaundice in Sambalpur.

"Apart from announcing Rs.100 crore for water supply distribution network, Shri Patnaik has announced Rs.416 crore for a modern underground sewerage system. This apart, Rs.60 crore will be spent for renovation of three nullahs including Dhobjor, Haradjor and Tangna which drain the sewerage of the city to the Mahanadi river," said a senior official.

The state government will provide 500 PVC tank to provide safe drinking water and establish 50 community toilets in the view of jaundice situation in Sambalpur. A pumping station for the city has also been announced. During his brief visit to Sambalpur, Shri Patnaik informed that Veer Surendra Sai Medical College and Hospital, Burla would be upgraded as Veer Surendra Sai Institute of Medical Sciences and Research from 1 January 2015. The Notification in the regard has also been issued.