

ODISHA REVIEW

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MAY - 2021

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CONTENTS

MAY - 2021

Land Records in Odisha : A Historical Perspective	<i>Sashadhara Nayak</i>	... 1
Role of Political Leaders in Economic Development : A Study on MLAs of Odisha and MLA-lad Utilization	<i>Bhabani Shankar Chayani</i>	... 7
The Philosophy of the Gitagovinda	<i>Dr. Prafulla Chandra Tripathy...</i>	19
Indoor Vis A Vis Outdoor Air Pollution : An Overview	<i>Dr. Manas Ranjan Senapati</i>	... 24
Chandan Yatra	<i>Er. Raghunath Patra</i>	... 26
Towards Unification of Mankind	<i>Dr. Ajit K. Mahapatra</i>	... 27
Labourer : A Tragic Story of our Nation	<i>Prabhudutt Dash</i>	... 28
Utkalamani	<i>Dr. Bhubaneswar Pradhan</i>	... 29
Death	<i>Dr. Sonali Mohapatra</i>	... 30
Development-Induced Displacement (DID) - A Historical Experiment at Kalinga Nagar in Odisha	<i>Dharanidhar Nanda</i>	... 31
Role of Rajendra Narayan Bhanja Deo, The Raja of Kanika in Creation of a Separate Odisha Province	<i>Dr. Sarbeswar Sena</i>	... 38
Ambedakar : The Saviour of Poor	<i>Uma Shankar Prasad</i>	... 44
Biswanath Das : An Ardent Political Leader And Maker Of Odisha	<i>Dr. Prafulla Ch. Mohanty Srutiswana Mahanty</i>	... 46
State Fish Farm Kausalyaganga Turns Over A New Leaf	<i>Sangram Keshari Kar</i>	... 50
Origin and Development of Cooperative Movements in Odisha	<i>Dr. S.N. Tripathy</i>	... 53
A Review on Tribal Heritage of Odisha with Reference to Santal Community	<i>Dr. Iteeshree Panda</i>	... 61
Racing Extinction – Importance of Wild Animals and their Conservation	<i>Priyanka Mohanty</i>	... 65
Gleanings on Mrudanga	<i>Snehasis Patnaik</i>	... 68

Our sincere obeisance



Legendary litterateur Padma Bhushan Manoj Das

Our sincere obeisance



***Eminent sculptor Padma Bibhushan
Raghunath Mohapatra***

NAVEEN PATNAIK
CHIEF MINISTER, ODISHA



LOKASEVA BHAVAN
BHUBANESWAR

Dear Prime Minister Ji,

Thank you for your letter dated 30th March, 2021. I fully appreciate and endorse that the states and the Centre have to work together as a team to face this unprecedented COVID crisis.

Odisha has till date administered about 47 lakh COVID vaccine doses to healthcare workers, frontline workers and persons above 45 years. We have one of the lowest rates of wastage in the country. We have a capacity to administer more than 3 lakh doses every day.

We are getting huge response from people to get vaccinated. However, intermittent supply is creating a challenge in meeting the demand.

It is in this backdrop that I had requested for 25 lakh vaccine doses to help us administer 3 lakh doses every day.

Even at full capacity it will take us 160 days to fully vaccinate the eligible population of our state [above 45 years].

I am sure that the Union Govt. would be planning to scale up the Vaccination drive and to widen its scope.

Taking the current situation into account, I would like to suggest the following for consideration :-

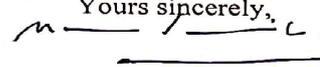
1. COVID-19 Vaccines may be made available outside the Govt. supply chain in the open market so that willing citizens who can afford the vaccine can avail them. This will help Governments to have a focused approach towards vulnerable sections of the society.

2. COVID Vaccines that have been already approved globally by credible agencies and Governments may be accorded approval to increase supply.
3. India has a huge vaccine manufacturing potential and the Centre and States should support units to ramp up vaccine production. As this is an extraordinary situation our Governments should run the extra mile in this regard.
4. The few metropolitan cities which contribute the highest COVID cases should be allowed priority vaccination and flexibility in age criteria as these are economic nerve centres of the country, and any lockdown in these areas will have an impact on the rest of the country in terms of labour movement.

At an appropriate time, adequate quantity of vaccines should be made available for the States to procure and scale up their vaccination process.

I am sure with our continued co-operation India will be able to fight this situation and save people's lives.

With regards,

Yours sincerely,


(NAVEEN PATNAIK)

SHRI NARENDRA MODI
Prime Minister of India
New Delhi.

Hon'ble Chief Minister's letter to Hon'ble Prime Minister

NAVEEN PATNAIK
CHIEF MINISTER, ODISHA



LOKASEVA BHAVAN
BHUBANESWAR

DO NO.UM-6/2021-40/CM
Date: 06.05.2021

Dear Shrimati Sitharaman,

Sub : Regarding exemption of GST on purchase of Vaccine for COVID-19 and financial assistance to States from Cess and Surcharges collected by Government of India.

India is going through a tough phase in fighting the Covid-19 pandemic. It's a war-like situation and all our resources should be focused on winning this war against corona. This is not going to be a one-time battle. We will have a sustained challenge in this fight against Covid till serious advances are made in treatment and vaccination.

In this background, I propose the following:

1. The states have been asked to purchase vaccines out of their own resources to cover the 18 to 45 years age group of the population. These purchases attract the Goods and Service Taxes (GST) making the vaccines costly for the states. Hence GST needs to be exempted completely. It will reduce the cost for the States and facilitate our drive towards universal vaccination.
2. In this long and sustained effort required to fight Covid, it is important that the states are supported so that the entire country fights as one. Lack of finances should not affect any state affecting the entire country in turn. Hence the additional resources raised through various cess and surcharges on petrol, diesel, liquor etc which are exclusively available to the Union Government may be suitably shared with State Governments at this critical juncture. This will strengthen our fight against the pandemic including provision of vaccinations, free treatment, undertaking preventive measures and so on.

I hope the above suggestions will be examined and urgent necessary action taken in view of the emergency health situation in the country and to strengthen our unified fight against Covid.

With best wishes.

Yours sincerely,

(Naveen Patnaik)

SMT. NIRMALA SITHARAMAN,
Minister of Finance and Corporate Affairs,
Government of India, New Delhi.

Hon'ble Chief Minister's Views at the Meeting taken up by Hon'ble Prime Minister with State Chief Ministers

"We have reactivated our system to tackle the new rise in the COVID cases especially in districts bordering some states with high incidence of the virus."

We would request the Union Government for the following support in our COVID Management:

1. We thank the Union Government for allowing the States, under SDRF guidelines, to spend up to 50% of the annual allocation for COVID-related activities during 2020-21. The same guidelines may be continued for the year 2021-22 as well.

The entire country has to put up a united front against this pandemic and we will continue to provide support in this fight.

2. During 2020-21, Odisha had requested for Rs.400 crore under Emergency COVID Response Plan (ECRP), but we received only Rs.146 crore. In view of the new wave of COVID, it is requested that at least Rs.300 crore be released to Odisha for 2021-22 for COVID Management.

3. Odisha has been doing well in vaccination programme with among the lowest wastage in the country and efficient system of administering the vaccine to eligible persons. We have not been able to ramp up the vaccination due to supply issues. We are currently able to vaccinate 2.5 lakh persons per day and have capability to increase further. We request that at least 10 days stock of the vaccines is ensured for Odisha.

The entire country has to put up a united front against this pandemic and we will continue to provide support in this fight.

"Working Journalists are doing a great service to the State"

- Naveen Patnaik
Chief Minister

Hon'ble Chief Minister Announces State Journalists as Frontline COVID Warriors. At present, 6944 Working Journalists would be Benefitted under this Programme.

Approving a proposal to this effect, Hon'ble Chief Minister has said working journalists are doing a great service to the State by providing seamless news feed, making people aware on issues relating to COVID at this very trying times and they are a great support for our war against COVID.

The decision will benefit 6944 working journalists of the State.

It may be mentioned here that as many as 6944 working journalists of the state have been covered under Gopabandhu Sambadika Swasthya Bima Yojana. They are getting health insurance cover of Rs.2 lakh each.

Besides, an ex gratia of Rs.15 lakh is also being provided to the next of kin of journalists who die of COVID while performing duty.

- Hon'ble Chief Minister Announces State Journalists as Frontline COVID Warriors.
- 6944 Working Journalists would be Benefitted.

Hon'ble Chief Minister Felicitates Ace Odisha Cyclist & National Record Holder Swasti Singh

Hon'ble Chief Minister Shri Naveen Patnaik felicitated National record holder and Odisha's Cycling sensation, Swasti Singh for her outstanding achievements in Cycling, at Naveen Niwas.

Swasti is a rising star for Odisha Sports. She clinched two gold and one silver medal in Cycling in Khelo India Youth Games 2020, Guwahati.

Recently, she won gold in the 3000 m Individual Pursuit category, setting a new national record of 4:05:547 seconds and another gold medal in the 60 km Road Mass Start at the 25th National Road Cycling Championship held in Navi Mumbai.

At the 72nd National Track Cycling Championship held at Osmania University, Hyderabad, Swasti bagged a silver medal each in the 10-kilometer Scratch Race and 20-kilometer Point Race.

Congratulating Swasti on her achievements, Hon'ble Chief Minister Shri Naveen Patnaik said, "Her achievement is an inspiration for many young and aspiring cyclists of our country, especially women, who will emulate her path of strive and success. We are immensely proud of her. She has the potential to rise to be one of the Cycling superstars."

Hon'ble Chief Minister also handed over a cheque of Rs.2.0 lakh as financial incentive for her achievements.

Swasti thanked Hon'ble Chief Minister for the appreciation and the support. She is currently training at the National Cycling Academy in New Delhi.



"Her achievement is an inspiration for many young and aspiring cyclists of our country, especially women, who will emulate her path of strive and success. We are immensely proud of her. She has the potential to rise to be one of the Cycling superstars."

"In addition to our strategic advantage of long coastline, the Sagarmala project can further enable Odisha to emerge as a major logistics destination"

**- Naveen Patnaik
Chief Minister**



Chairing the first meeting of the State Sagarmala Committee, Hon'ble Chief Minister Shri Naveen Patnaik has said that in addition to our strategic advantage of long coastline, the Sagarmala project can further enable Odisha to emerge as a major logistics destination.

Hon'ble Chief Minister Shri Naveen Patnaik said that the Port-led development through industrialisation and connectivity is a major focus of Sagarmala projects. We will also be prioritising the Coastal community development as an integrated part of this initiative, he added.

Hon'ble Chief Minister said that Odisha has the advantage of being strategically located with a long coastline. We have a rich cultural heritage of maritime trade. We can become India's gateway to South East Asian countries, he added. Apart from the Paradip Port, our government has been facilitating the development of various ports all along Odisha's coastline, he further added.

Hon'ble Chief Minister further said that the State Maritime Board is expected to be fully functional in the coming months. Hopefully, the Board will act as a catalyst for overall development of the maritime sector in the State.

He asked for close coordination with various departments and resolving the issues for timely completion of projects under Sagarmala. He urged all the departments concerned to prioritise these projects.

Commerce & Transport Minister Shri Padmanav Behera said that the Sagarmala programme aims at Port led development and improvement of waterways. For the success of the programme, we need cooperation of Centre, State and local authorities, he added.

Hon'ble Chief
Minister Chairs
First Meeting of
State Sagarmala
Committee

Chief Secretary Shri Suresh Chandra Mohapatra said that all Departments need to prepare projects under the Government of India guidelines and maximize project approval.

Welcoming the members, the Principal Secretary of Commerce & Transport Shri Madhusudan Padhi made a presentation on the State Sagarmala Projects.

As per the presentation, the State has three ports in operation – Paradeep, Dhamara and Gopalpur. As many as four ports including Subarnarekha, Astarang, Riverine port at Kendrapada and Jatadhar Muhan Port are in the pipeline. Besides, there are 8 potential locations for development of ports.

The Sagarmala Project has a vision for port led development across the coast of India. It aims at Port modernization, Port connectivity, Port led industrialization and Coastal community development. The projects under this programme will get 50 percent funding from the Government of India.

Under this programme, the State Government has submitted 14 nos. of projects of various departments including Fisheries & ARD, Chilka Development Authority, Commerce & Transport and Works Department. Out of these only 2 projects of Commerce & Transport Department, Ro-Pax Jetty and Allied Infrastructure in Bhadrak, Kendrapada, Balugaon and Puri districts have been sanctioned by Government of India.

IDCO CMD Shri Sanjay Singh said 3 logistic park projects at Dhamara, Gopalpur and Subarnarekha are under preparation. The proposals will be sent soon. Other Departments were asked to finalise projects under Sagarmala project.

Chief Secretary and 5T Secretary visit Kandhamal to review progress of the Rs.450 crore Medical College

On the direction of Hon'ble Chief Minister Shri Naveen Patnaik, Chief Secretary Shri Suresh Chandra Mohapatra, 5T Secretary Shri V. K. Pandian and Secretary, Works, Dr. Kumar visited Kandhamal to review the progress of construction of the Medical College and Hospital in Phulbani.

The State Cabinet chaired by Hon'ble Chief Minister Shri Naveen Patnaik had approved the proposal in December 2020 to set up a medical college in Phulbani. The medical college at Phulbani will have 100 seats and hospital with 500 beds. The project has been taken up at a cost of Rs.450 crore and is expected to be completed within 30 months.

Chief Secretary directed the district administration to provide all support especially the availability of construction material for timely completion of the project. He appreciated the beautiful location for the project and suggested that plantation to be taken up in the adjacent hills and the water resources department to plan for the drainage systems and water conservation structures.

5T Secretary suggested facilities for the attendants of the patients like Accomodation and food facilities. He further suggested that doctors and staff staying in the campus should have proper ecosystem for working and residential facilities for the families including recreational and sports activities. The traffic flows should be planned properly including the auto and taxi stands and alternative alignment for NH in front of the site to avoid accidents.

The campus will have facilities for 300 seated boys hostel, 150 seated girls hostel, 650 capacity auditorium, 100 seated Resident doctors hostel, quarter for doctors and staff.

The High level team, thereafter, visited the AJO Govt. high school and Govt girls high school, Phulbani. Both the schools have been selected under the High School Transformative initiative as part of Mo School campaign. Chief Secretary and 5T Secretary interacted with the teachers, alumni, school management committee and students. Based on their feedback, it was decided to take up various school development activities like smart classroom, library, infrastructure development, sports facilities etc.

- Project to be completed within 30 months.
- 5T Secretary suggested facilities for the attendants of the patients like Accomodation and food facilities
- Doctors and staff staying in the campus should have proper ecosystem.

"There is no place for complacency as valuable lives are at stake"

- Naveen Patnaik
Chief Minister

The entire world is encountering resurgence in COVID-19 virus. Many states of our country are also witnessing spikes in proliferation of the disease. We have been observing an increasing trend in the virus spread in recent weeks within Odisha as well.

We have been able to successfully control the first wave of COVID in spite of a challenging situation when the nature of the virus was unknown. We are now battle hardened and I am sure we will be able to successfully tackle this resurgence of the virus infection. We have to reactivate all our protocols and make the entire machinery work with enthusiasm and vigour.

Currently, the virus spread seem to be mainly concentrated in the districts adjoining the Chhattisgarh border. I would urge the Chief Secretary, ACS Health and Family Welfare and Senior officials concerned to visit the Western Odisha districts with high incidence of the COVID Positive cases and make an on the ground assessment and take suitable urgent action.

**Instructions of
Hon'ble Chief
Minister at review
of COVID -19
Management in the
State.**

The Health department to immediately redeploy doctors, paramedics, Lab technicians etc. to Western Odisha districts to strengthen the manpower required to fight the virus. There should be sufficient Hospital capacity to take care of the increasing cases. Adequate ambulances with oxygen supply to be deployed in the highly affected areas and proper monitoring systems to be put in place to ensure that any emergency call is addressed timely and with a sense of urgency and sensitivity. There should be no complaints about non-responsiveness of ambulances or lack of beds in the hospitals.

We have to enforce the COVID safety protocols strictly to slow down the spread of the virus. DGP to deploy the police personnel in large numbers across the State in a 10-day drive to strictly enforce the COVID Safety protocols as notified.

I&PR department should start a new awareness campaign to sensitise the citizens to follow norms of face mask, hand hygiene and social distancing. Collectors should involve all sections of the society including the PRI Members, Mission Shakti groups, etc. and ensure awareness and enforcement. This new wave of COVID virus spread seems to be more infectious and might create a devastating situation, if we do not take it seriously. We will go for strict enforcement of COVID norms at institutional and Individual level. I appeal to all the people of Odisha to be alert and follow the norms and please cooperate with the enforcement machinery. There is no place for complacency as valuable lives are at stake.

"This act will hopefully inspire many more to experience the joy of giving"

**-Naveen Patnaik
Chief Minister**

It's a historic day in the health care development of our State.

I would like to congratulate Smt Susmita Bagchi and Shri Subroto Bagchi for their generous contribution of Rs.340 crore towards the establishment of one of the largest oncology centres in the country.

I thank Sri Shankara Cancer Hospital and Research Institute for partnering the establishment of a 500-bed Cancer care and research centre and Bangalore Hospice Trust for the Palliative Care centre. Our government will extend all support to make these centres operational by January 2024.

We are grateful that Mrs & Mr Bagchi have been volunteering for the transformation of our State through Mo School and the Skill Mission.

Their compassion and commitment is further reflected in their generous contribution towards the establishment of these two health institutions.

Thousands of cancer patients and their families will be benefitted every year.

This act will hopefully inspire many more to experience the joy of giving.

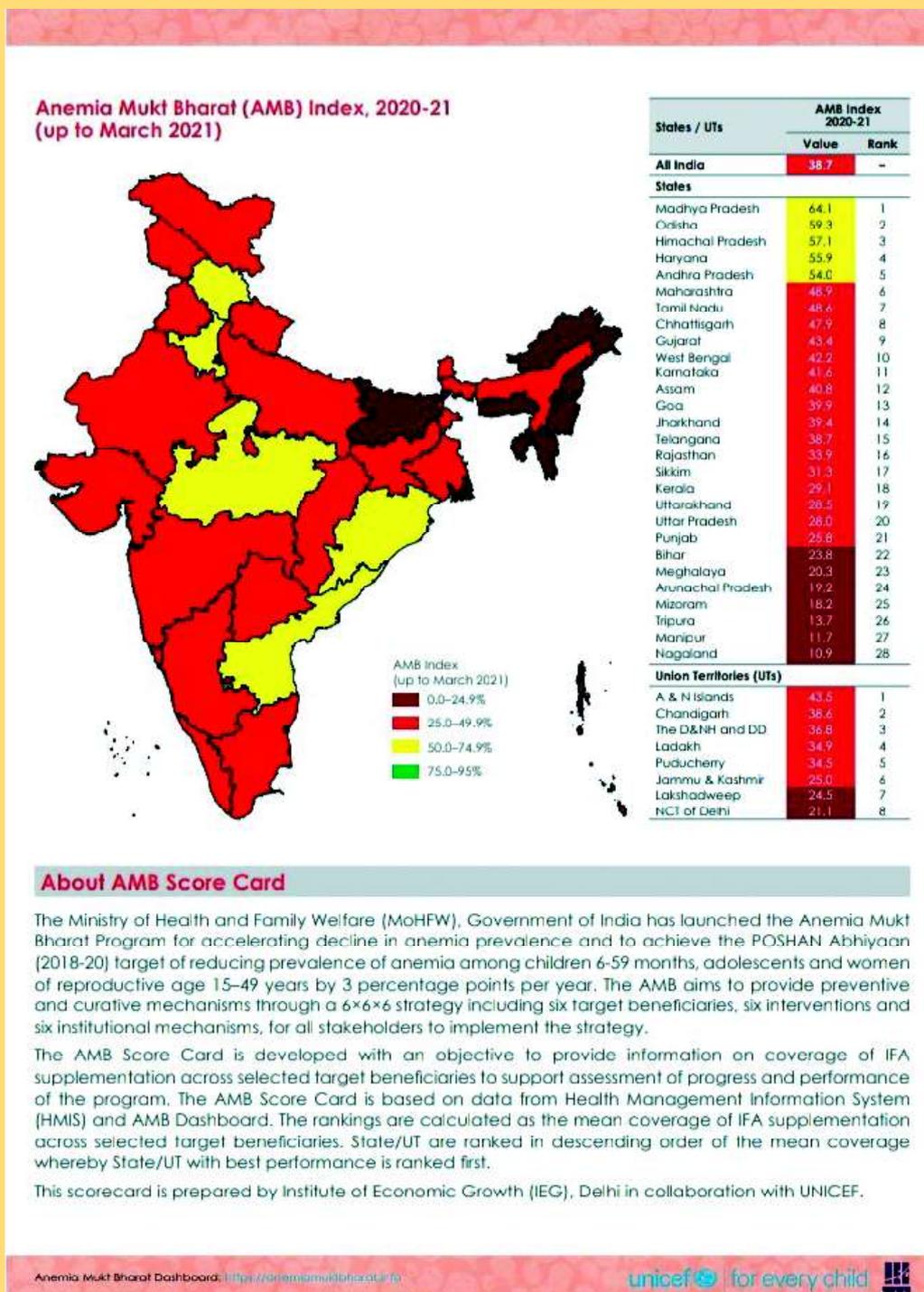
To quote Rabindranath Tagore, "I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy."

Thank You.



I would like to congratulate Smt Susmita Bagchi and Shri Subroto Bagchi for their generous contribution of Rs 340 crore towards the establishment of one of the largest oncology centres in the country.

Odisha achieves 2nd rank in the country in Anemia Mukht Bharat Index 2020-21



Land Records in Odisha : A Historical Perspective

Sashadhara Nayak

Collection of land revenue and institution of state in India have always been coterminous. Land revenue constituted the main source of income of Indian State till the end of the British rule. Bernier, V.A. Smith, etc., considered agricultural lands in India to be crown lands which conferred the rights upon the ruling power to levy crown rent. Cultivators were also recognised as owners of land parcels under their respective possession. Abu-l Fazl opined that the king realised land revenue from people for protecting and dispensing justice to his subjects. Collection of land revenue required maintenance of land records on the basis of which the revenue demand could be assessed and collected. India had had a long tradition of record of rights in land. For assessment of land revenue, the British started the survey and settlement operation and created the land records, recording rights in lands. These records were prepared for the primary purpose of collection of land revenue; if they also provided a certain security of land titles, this was purely accidental.¹ The title over land was presumptive. Systematic land records in Odisha were prepared primarily during the British rule. These records furnished information important for land revenue assessment such as area and classification of land, amount of rent and other payable dues, name of tenants, etc.

In ancient Odisha under Hindu kings, village was the unit of assessment of land revenue. The village head (Pradhan) distributed the demand for the whole village among the cultivators in proportion to quantity and quality of land cultivated by the each. Vrihotbhogi and the Pustalpak were the village revenue officer and village accountant during the Bhaumakara rule.² The inscriptions of Somavamsis reveal that state maintained a regular Department of Survey and Land Measurement; land records were maintained carefully.³ From medieval period till the Gajapatis, land was measured by eye estimation or bamboo rod, locally called Padika. The village Accountant (Bhoi) maintained the accounts of land. Pradhan collected land revenue from villagers and gave the tenants palm leaf receipts.

After the conquest of the province, the Mughals retained the old division of Odisha into crown lands (Mugalbandi) and Garhjats. In Mughalbandi area, they introduced settlement of lands by measuring the lands of every village and fixing the rates of rent village wise.⁴ After revenue assessment, the authorities issued written document called Patta, indicating the village rate or amount of revenue.⁵ Patta stated revenue demand assessed upon the whole village and name

of Patwari most probably came from Patta.⁶ Muqqadam/Patawari maintained the account of land records of the village. Muqqadam distributed Jama of the village among the individual cultivators.⁷ The Marahathas continued the same system, although they reorganised the fiscal divisions and made the village heads more powerful. In 1805, when order was passed to write all communications with the natives of this province in Oriya, the Odia Muharirs were at disadvantage because though they were good at their iron pen and bundle of palm leaves, they were helpless to write in paper with ordinary pen.⁸ The land records were evidently maintained in palm leaves.

In 1821, Stirling remarked that Thani(resident) raiyats did not generally take Pattas as they held land under their jot or plough hereditarily and amount of their proper payment on account of rents depended on measurement and adjustment of rates made long before by act of sovereign.⁹ Cultivated field was measured (Jarib) with Padika and unit of measurement of land was Biswa, Guntha and Maan. W.W. Hunter stated that cultivators had no defined rights in land, but their rights were protected by the fact that there was more land in Odisha than there were cultivators to till it.¹⁰

Under the British Rule, Odisha remained territorially dismembered within three British administrative units, i.e., Bengal, Madras and Central Provinces. These provinces were governed by different tenancy laws and accordingly, maintenance of land records of the district was governed by tenancy laws prevalent in its respective parent province. The local tenancy laws governed the preparation of land records in existing princely states.

In Puri, Cuttack and Balasore, temporary settlements of land were made with Kanungos, Chaudhuris, Muqqudams, etc., who were the erstwhile fiscal officials of previous regime without any proprietary title to land. They were now recognized as owners of land (Zamindars). They were required to pay fixed amount of revenue to Government and in turn, they collected the land revenue from people. The Zamindars were required to grant Pattas to the raiyats or under-renters.¹¹ It was expected that the process would result in creation of record of rights for proprietor and raiyats; these provisions became a dead letter.¹²

Between 1834 to 1843, lands were surveyed. All plots were measured in continuous succession in local Padika by Amins. They recorded these measurements, estimated area, name of tenants, etc., in a field book (Bhauria). From Bhauria was prepared the statement showing at glance all lands held by a single tenant.¹³ Bheean of each village and estate was prepared thereafter. Pattas were handed over to thani raiyats. In some places, Pahi raiyats were also given Pattas but Bengal Government ordered not to issue any Patta to them. The Zamindars maintained the land records of his estate and could give Pattas to Pahi tenants.

The settlement of 1837 provided accurate record of the Thani lands and of the rent that could be lawfully demanded. The Pattas provided security of tenancy to Thani raiyats, giving immunity from illegal demands or dispossession.¹⁴ Field to field enquiries were made by officers, recording all rights and claims, as they existed in the field.¹⁵ Patta to a resident tenant was a document of his ownership over the land parcel possessed by him.

In revision settlement made between 1890-1900, known as provincial settlement, Pattas prepared under Bengal Tenancy Act, 1891 were distributed to thani and Pahi raiyats. Patta contained all the land parcels held by one tenant on same condition. Bengal Tenancy Act which conferred the right of continued occupancy on the basis of twelve years' possession removed the old distinction of Khud Kasht and Pahi Kasht tenants. In 1821, Sterling observed that raiyats did not possess the right to sell or mortgage land. By 1890, it was reported by Assistant Settlement Officers from Cuttack, Puri and Balasore that transfer of Thani rights was a matter of everyday occurrence.¹⁶ Even the judges auctioned the land in execution of decree. Title of raiyats had already been recognized in lands under their possession. The Zamindars consented to the transfer by allowing Dakhil Kharij in his Sherista by taking Dakhil Khariz Salami.¹⁷ Land records became, thus, a document of title and ownership.

Statutory provisions were made regarding preparation of record of rights under Section-112 of the Odisha Tenancy Act, 1913 and particulars to be recorded therein such as the name and class of each tenant, situation and quantity of the land held by him, the name of each tenant's landlord, the rent payable, etc.¹⁸ In the resurvey of 1922-32 records-of-rights were prepared under Odisha Tenancy Act and all parts of Odisha division had up-to-date land records which were legally authoritative record for the first time.¹⁹

In Sambalpur, survey operation was started in 1862 by Russell, the then Settlement Officer. Sambalpur was settling to normalcy in post-revolt period. Settlement operation was suspended apprehending political tension due to abhorrence of people to field survey.²⁰ Survey

was resumed in 1872 and completed in 1873. Only Khasaras or registers of fields, showing each plot with name and particulars of cultivator, extent of land, etc, were prepared in respect of khalsa area of the district.²¹ Traverse survey was done in 1884 and then, cadastral survey on the basis of traverse plots were done and completed in 1888-89 through the agency of Patwari. Mr. Dewar prepared the maps and records for the entire district including Zamindari area for complete records in respect of Khalsa and Zamindari villages. He was succeeded by Hamid who completed settlement operation in 1926.²² Section 79 and 80 of the Central Provinces Land Revenue Act, 1881 read with the notification of 1923 of Revenue Department²³ prescribed the format of land records which comprised of Khewat, Khatian containing the number of holding, name of the tenant, his caste and residence, plot numbers, rent, cess, etc.

Ganjam and Koraput were under Madras province since 1766; there was no attempt on the part of British to change the existing system of revenue administration during first fifty years. In every village, the village accountant (Karanam) maintained a register of quantity of land held by each cultivator, the part of it cultivated by him, the actual produce, share of revenue payable by him, etc.²⁴ In 1802, the British introduced permanent settlement with existing Zamindars and chiefs who were asked to provide Pattas to their tenants. The Government did not consider survey or preparation of RoRs in Zamindari areas its responsibility. Isolated efforts were made by some Zamindars for survey and preparation of record-of-rights. But RoR was not a complete document. Unlike Khatian of Odisha Division, it did not contain detailed information.²⁵ Regular survey was made in Zamindari tracts when Odisha

became a separate province and RoRs were published in 1962. RoRs were prepared following the format under Odisha Tenancy Act.

In Ryotwari areas of Ganjam, Patta recorded the extent of land in occupation of cultivator; it was not a document of title.²⁶ Lands were surveyed and RoRs were prepared in the last quarter of nineteenth century between 1877 to 1884; subsequent updation of land records was not satisfactory. No report is also available on any ryotwari settlement or any of the revision settlement that took place. The raiyats were provided with updated record of rights under the statutory provisions of Odisha Survey and Settlement Act.

In ex-states, no regular survey, preparation of RoR and settlement was done until the end of nineteenth century. In all these princely states, the old tribal system of villages, managed by village headman survived wherein the king made certain demands upon him and the village head distributed the burden of the demands upon the individual cultivators. In all states, the work was started by end of 19th century and in early decades of twentieth century; the quality was below standard. Maps and land records were prepared from viewpoint of revenue collection; the land records were hardly informative.²⁷ For villages under Juang and Bhuyan Pirha in Keonjhar State, there was no separate survey and individual land records. In Bhuiyan Pirha, the tax was imposed on plough and houses. In the native states, there were no trained field staffs for maintaining the records up-to-date. The updated land records of all states were prepared after the merger of these states in Odisha.²⁸

The OS&S Act, 1958 was enacted, integrating different revenue systems. It evolved

a uniform procedure for survey, preparation and maintenance of land records for the whole State. The Act statutorily defined the constitution of RoR. RoR consisted of Khewat and Khatian; the map formed the part of RoR. Particulars like the name of each tenant, situation and extent of land held by each tenant, Sattwa (status), Kissam (classification) of each plot, boundary tenants of a plot, etc, were recorded in Khatian. Khatian constituted textual part of RoR; the map constituted spatial part of it. A copy of his Khatian is distributed to the raiyat. Records-of-rights of the village, maintained holding-wise and status wise, is called Jamabandi Register which is maintained in the Tahasil office. A copy of the Register is maintained at Revenue Inspector level.

Change of ownership of land due to sale purchase, gift, partition, inheritance, lease, alienation, land acquisition, civil court order, etc. propel of RoRs under order of Tahsildar. The detailed procedure of updation through mutation proceedings is provided under OS&S Rules, 1962. This was previously done manually. Causing delay Spatial correction was scarcely done; mutation case records often got misplaced or lost.

Successive Five-Year Plans laid emphasis on the proper maintenance of land records for providing good governance and better implementation of various rural development programmes. Seventh Five year plan reiterated the importance of regular updating of land records. Central Schemes of Computerisation of Land Records (CLR) and Strengthening Revenue Administration and Updating Land Records (SRA&ULR) were launched in the country for computerisation of land records in all Tahasils. Accordingly, the land records textual data were computerised and up-loaded in Bhulekh website

in respect of all Tahasils of State. National Land Records Modernisation Programme (NLRMP) which merged CLR and SRA&ULR aimed at developing an updated and error-free land records and easy access to information thereof. The basic components of the programme were computerization of RoRs, computerization of registration, survey/re-survey where required, digitization of cadastral maps and integration of textual and spatial records, etc. From 2016, it has been revamped as Digital India Land Records Modernization Programme (DILRMP). All districts of the State have been taken up under this programme. The RoRs of 51,705 villages of the State have been computerised and web hoisted on the website <http://bhulekh.ori.nic.in>. Cadastral Maps of all villages have been digitised and web hoisted for public view. Both textual and spatial data have been integrated. Attributes of land records including the mutation data and other land attributes of all villages are continuously updated on real time basis, through e-Mutation as updating of land records though automated and automatic mutation is in place. The registration process in the state has been computerised. Registration of sale of land triggers change in the land record systems in Tahasil for automatic updation. New Patta can be generated in one day.

Land records in the state are not updated cent percent. There is gap between land records with Government and actual state of land ownership. This creates problem in award of compensation at the time of land acquisition. RoRs prepared in sixties and eighties have not been updated. In such cases, the original recorded tenants are dead and are succeeded either by second or third generation of legal heirs. The legal heirs possess lands separately by oral partition without legal status. This often leads to litigation

pertaining to rightful land ownership. While textual data of RoRs are updated, there is concern about accuracy of spatial portion. RoRs in those cases do not reflect the field position on ground. Though 99% land records data have been computerised, few villages are yet to be entered in Bhulekh.³⁰ The land records of some villages belong to 1926-1930 settlement. These records are completely outdated. RoRs in the State do not reflect the land acquisition proceedings, revenue court cases, land use restrictions, forest rights claim, mortgages, civil disputes, etc.

Numerous land disputes are locked in litigations in civil courts pertaining to the validity of land title and rightful ownership. In revisional courts of the State, as many as 1,28,793 cases are pending under OS&S Act, 1958 and OCH&PFL Act, 1972 as on May, 2020 which relate to land titles and ownership.³⁰ Besides, 15866 cases relating to consolidation matters are pending in lower revenue courts. As on 1.8.2020, RoRs of 117372 holdings, involving Ac 104688.65 are recorded as Bebandabost. The title and possession over such holdings is yet to be decided.³¹ RoRs of 81109 holdings involving Ac. 12636.59 dec. are in Sikim status and title of such lands is also not conclusive.³² In absence of error free land records, many small and marginal farmers are deprived of getting bank credit for agriculture and input subsidy from Government. In the changed land-use pattern, lands are now increasingly being used for setting up industries, expansion of railways, roads, power plants, manufacturing units, real estate, etc. Non-availability of encumbrance free land, non-updation of land records, unclear land titles, accompanying costs due to title disputes and litigation, etc., escalate the cost of project. Sometimes, projects do not come up because of

above bottlenecks. So, updated case records with conclusive ownership which can be checked online holds key to future investment in land in Odisha.

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Role of Political Leaders in Economic Development : A Study on MLAs of Odisha and MLA-lad Utilization

Bhabani Shankar Chayani

Abstract

Political leadership has been studied by scholars of different disciplines from different angles. However, assessment of the role of political leaders in the context of Indian democracy reveals two of its major characteristics i.e. transactional and transforming. As transactional leaders, they achieve success in elections by adopting primarily pragmatic methods of appeasement of electorate which Burns (2003) call as 'give and take' leadership. However, when they occupy different positions following their electoral success, they are required to fulfil the mandate of Indian Constitution by playing their role as 'transforming leaders' committed to bringing transformation in the lives of people for better. The transforming political leaders have as their core agenda securing life, liberty and pursuit of happiness to all people. Visible changes of transformation take place primarily in the economic field. Hence, a study of role of political leaders in economic development clearly reveals the extent to which they have played the role as transforming leaders. Analysis of role of political leaders in economic development with the help of the concepts drawn from the theory of Collective Goods, Game Theory and Anthony Downs' 'An Economic theory of Democracy' explain why many political leaders show great propensity for transactional goals even after achieving their electoral success. We have applied the concepts drawn from these theories on the leadership role of MLAs of Odisha and on their MLA lad utilization. Our study reveals that during the period of their incumbency, different MLAs show preference for their conventional transactional leadership roles by planning and organising resources for their future electoral success. Such type of preference is usually higher than their interest for transforming leadership barring some versatile leaders who are capable of striking a delicate balance between both the types of roles. This paper further analyses leadership roles of MLAs of Odisha with the help of fivefold role model of Esther Cameron and Mike Green (2009). Following this, it is suggested that with the help of 'a role mix' the political leaders can bridge the gap between transactional and transforming roles which in turn would enhance their effectiveness. Hence, our political leaders can prove to be more effective by shunning their conventional role and adopt the role-mix. It would enable their sustained political success as they can not only just win elections but also hearts of people.

Political leadership has been studied by scholars of different disciplines from different angles. However, assessment of the role of political leaders in the context of Indian democracy reveals two of its major characteristics i.e. transactional and transforming. As

transactional leaders, they achieve success in elections by adopting primarily pragmatic methods of appeasement of electorate which Burns call as 'give and take' leadership¹. However, when they occupy different positions following their electoral success, they are required to fulfil the mandate of

Indian Constitution by playing their role as ‘transforming leaders’ committed to bringing transformation in the lives of people for better. The transforming political leaders have as their core agenda securing life, liberty and pursuit of happiness to all people². Visible changes of transformation take place primarily in the economic field. Hence, a study of role of political leaders in economic development clearly reveals the extent to which they have played the role as transforming leaders. The biggest challenge for political leaders of India now therefore is to devise the methods by which they can bridge the gap between their transactional and transforming roles thereby enhancing their effectiveness. Only a few versatile leaders are able to do it. This study is intended to find a solution to this problem.

1. Sources and Research Methodology:

The conceptual paradigm for our study of role of political leaders in economic development are drawn from the theory of Collective Goods³, Game Theory⁴ and Anthony Downs’ ‘An Economic theory of Democracy’⁵. We have applied the concepts drawn from these theories on the leadership role of MLAs of Odisha and on their MLA lad utilization. MLAs play a pivotal role in the economic development of people through decision making and supervision. MLA Lad funds are kept at the disposal of the MLAs in order to enable them to create community assets and thereby contribute to the economic development of their respective constituencies at the local level. Our study is based on the data revealed from the observation and interview of the political leaders who were MLAs of Odisha for the period from 2014 to 2019 and from the analysis of their MLA lad utilization for the said period.

In this paper we have analysed leadership roles of MLAs of Odisha with the help of fivefold role model of Esther Cameron and Mike Green⁶ to find out methods by which the political leaders can bridge the gap between transactional and transforming roles to enhance their effectiveness and achieve sustained political success.

2. Role of Political Leaders: Transactional vs Transforming features

James MacGregor Burns in his work *Transforming Leadership: A New Pursuit of Happiness*, has tried to distinguish between transactional and transforming leadership. In the context of the democratic set up of India, political leaders whose actions revolve round primarily on the consideration of continued electoral success can be considered as transactional leaders.

Transformation as defined by Burns is a radical change in outward form or inner character⁷. The change should be both quantitative and qualitative. It does not mean total change. However, it means alterations so comprehensive and pervasive, and perhaps accelerated, that new cultures and value system take the places of the old⁸.

The transforming leaders work as partners for development of people especially those belonging to the downtrodden sections. They take the initiative of mobilizing people for participation in the process of change, encouraging a sense of collective identity and collective efficacy, which in turn brings stronger feeling of self-worth and self-efficacy for such leaders⁹. Instead of exercising power over people, transforming leaders champion and inspire followers. They empower people and encourage them to rise above narrow interests, conflicts and work together for transcending goals. Thus

transforming leadership is participatory and democratic¹⁰.

As an example Burns compares Hitler with Gandhiji to clarify his concept of transforming leaders as both of them strove to transform their respective countries: Germany and India. However, as the former did not measure high on the scale of virtues, ethics and public values he could not be considered as a transforming leader. Thus, transforming leaders define public values that embrace the supreme and enduring principles of people.¹¹ A transaction leader thus wins an election where as a transforming leader wins the hearts of people.

The Transactional Leadership however is complementary to the Transforming Leadership. The former makes a political leader achieve electoral success which creates more opportunities and resources for him to contribute to the development of the life of people and thereby develop transforming leadership. Hence there is a necessity to devise the methods by which a political leader can bridge the gap between the transactional and transforming leadership roles and can thereby enhance his effectiveness.

3. Role in economic development: Conceptual Paradigm

Our study on role of political leaders in economic development is based on the concepts drawn from the theory of Collective Goods, Game Theory and Anthony Downs 'An Economic theory of Democracy'. It helps us in understanding why many of them even after becoming MLAs yet during the period of their incumbency, get stuck to their conventional transactional leadership roles by planning for and organising resources primarily for their future electoral success instead of trying to bring transformation in the life of

people. These theories explain the complexities of electoral politics in the democratic set up of India which create compelling circumstances for political leaders to be more transactional than transforming in their role.

3.1 Collective goods Theory:

3.1.1 Definition:

Political leaders function as decision makers in respect of different projects which contribute to the economic development of people. These projects create facilities which are indivisible and shared by people in common and hence termed as 'collective goods' by economists. A collective good is defined as any good that cannot be withheld from any member of a specified group once it is supplied to one member of that group.¹²

3.1.2 Characteristics:

Collective goods have two important characteristics. First, collective goods are generally costly to supply. Second, collective goods cannot be supplied through market mechanisms in a social structure.¹³ Collective goods are supplied through procedures or arrangements other than market mechanisms. Most of the public works undertaken by the political leaders in our country will fall within the ambit of definition of collective goods. Hence, the analysis of collective goods impinges on the study of politics. The procedures suggested over the years for the provision of such goods, have often accorded a leading role to governmental mechanisms and the political leaders as public representatives who ensure their availability.

3.1.3 Economic Analysis:

The economic analysis of the collective-goods problem took a new turn when Paul

Samuelson published “The Pure Theory of Public Expenditure,” *Review of Economics and Statistics*, 36 (Nov. 1954), 387-89. Mancur Olson, Jr. in *The Logic of Collective Action* (Cambridge 1965), and James Buchanan in *The Demand and Supply of Public Goods*, (Chicago 1968) highlighted several aspects of the problem¹⁴.

3.1.4 Interest groups vs. Free riders:

Economists such as Baumol, Olson and Samuelson have applied the tools of economics to analyze the problems of supply of collective goods in social structures. According to Olson even if all the individuals in a large group of people stand to gain if as a group they act to achieve their common interest or objective, they will still not voluntarily act to achieve that common or group interest. Because while there is an ‘**interest group**’ which finds it beneficial to have a collective good, there is a group of ‘**free riders**’ who attempt to enjoy the benefits of a collective good without contributing to its supply¹⁵. It thus requires the intervention of a political leader to resolve the conflicts among different sections of a group which crop up while undertaking economic development through the projects which create collective goods.

3.2 Political Entrepreneurship:

3.2.1 Definition:

Norman Frohlich and Joe A. Oppenheimer in their work *Political Leadership and Collective Goods* defines political leader as an individual who acts to supply a collective good without providing all of the resources himself¹⁶. According to them a political leader can also be termed as a **political entrepreneur** who finds this role valuable as the total resources he can collect as a leader exceeds his costs there by

producing a ‘leader’s surplus’¹⁷. Political leaders are required to bear two types of costs: the cost of supplying ‘the collective good’, and the cost of providing a ‘collection organization’¹⁸. However, rational leaders will opt role of economic development as the surplus they can achieve after offset of the above costs compares favourably with the utility they can obtain from other roles in the social structure. It is the political leader’s motivation for profit that accounts for the development of a collection organization and the supply of collective goods.¹⁹

The concept of political entrepreneurship has been the subject of a growing body of literature. Works on the subject include: Richard Wagner, “Pressure Groups and Political Entrepreneurs,” *Papers on Non-Market Decision Making* 1 (1966), 161-170 (a review of Olson, *op.cit.*); Robert H. Salisbury, “An Exchange Theory of Interest Groups,” *Midwest Journal of Political Science* 13 (1969), 1-32; and Albert Breton and Raymond Breton, “An Economic Theory of Social Movements,” *The American Economic Review* 59 (1969), 198-205²⁰.

3.2.2 Political Competition:

Competition among political leaders and political parties is quite rampant in these days. It is suggested that the competitor may attempt to achieve a leader’s surplus on the same basis as the original leader by supplying a different set of collective goods to the group. Further a competitor may also try to replace an incumbent leader, thereby becoming a direct opponent for the incumbent’s role²¹. Under such circumstances an incumbent leader will try to maximize his surplus over some specific period of time by providing more of collective goods to the people. Hence, existence of competition gets reflected in the

manner in which projects providing collective goods are implemented by the political leaders.

3.2.3 Strategic Interaction:

According to Norman Frohlich and Joe A. Oppenheimer supply of collective goods involves **strategic interaction**. Strategic interaction refers to the behaviour of two or more individuals whenever the choices of each are contingent upon his estimation of the choices of the other(s)²². With the introduction of political competition strategic interaction actions will occur at four levels - among the ordinary members of the social group belonging to the area where the collective good is created, between the political leader and his supporters in the area, between the incumbent leader and his opponent(s) and between the opponent(s) and the ordinary members²³.

In some cases though set up is non-competitive, yet the supply of collective goods is found to be sub-optimal. It has given rise to the scholars to suggest that wherever **political leaders** play role of **political entrepreneurs**, there they can ensure optimal supply of collective goods and people can get meaningful amount of such goods²⁴.

3.2.4 Political Entrepreneurship and Resource Mobilization:

A crucial function of political leader as political entrepreneur involves pooling of resources. He acts as a coordination mechanism by controlling or manipulating the expectations and behaviours of the individual members of the group. A political leader, supplies positively valued collective goods to people who act as their consumers while he expects to earn profits for this exercise in the form that the people receiving

such benefits would cast their votes in his favour and ensure his electoral success²⁵.

3.3 Game Theory:

Role of political leaders in economic development can be understood with the help of the mathematical models of game theory. Norman Frohlich and Joe A. Oppenheimer in their book *Political Leadership and Collective Goods* have applied the principles of Game Theory to explain the decisions taken by the political leaders while creating collective goods.

Game theory is a branch of mathematics that was formulated by John Von Neumann and Oskar Morgenstern in their book *Theory of Games & Economic Behaviour* in 1944. On the basis of Game Theory different mathematical models to explain conflicts and cooperation among rational decision makers have been developed.

The Game Theory has revolutionized the field of economics. However, it is also applied in psychology, sociology, politics, warfare too. The word 'game' in Game theory is not used in a conventional sense. It is concerned with the decision making process in a situation in which there exists conflict of interests among different individuals and groups, who are termed as 'players'. The outcomes of the decision depend upon choices made by one or more players. The positive or negative outcomes or 'pay offs' are determined by the players' choices and in some cases 'chance'. The players follow certain 'moves' which are defined as rules of the game. Game involves players trying to gather information on the move of each other for the sake of formulating an effective strategy based on best possible choice.

Game theory is the mathematical analysis of a conflict of interest to find out optimal choice that will lead to desired outcomes under given conditions. It is a study of ways to win in a situation given the conditions of such situations. Game theory can be used to predict outcomes arising out of the activities of the political leaders. Thus, the preferences of other players, and choices consistent with these preferences, must be explicitly taken into account when one chooses an optimal course of action. Where a conflict exists, it is assumed to arise from the genuinely different interests of players.

With rampant political rivalries jeopardizing the process of economic development involving creation of collective goods, there is a necessity for political leaders to strive for cooperation rather than confrontation on different occasions to create a win – win situation. Present political leaders need to develop a new way thinking that makes room for collaboration as well as competition, for mutual benefits and tradeoffs, there by being guided with the rules of game theory.²⁶

3.4 Economic Theory of Democracy:

Anthony Downs in his monumental work *An Economic Theory of Democracy* puts forward a ‘narrow concept of rationality’ based on which it is suggested that every man’s behaviour is always rational because it is aimed at some end and its returns must have outweighed its costs in his eyes or he would not have undertaken it²⁷. Downs suggests that the action of the rational individual is guided by a strong desire to fulfil his self-interest²⁸.

According to Downs in democracy, the member of the electorate is a political man who approaches every situation with an eye on his gains

and costs, a delicate ability to balance them, and a strong desire to follow wherever his rationality leads him. As per this premise, a political leader as decision maker evaluates the alternatives facing him by their relation to his ends, even if these ends are temporary or are themselves means toward some ultimate end²⁹. In the democratic set up of Indian politics it is thus quite obvious that influencing voters in one’s own favour and electoral success will be the ends being pursued by an MLA. Winning the next election is the goal pursued by a political leader who wins an election. The same goal is also cherished by the parties who could not succeed in the previous election and thus remained out of power. Such circumstances would thus strongly influence the decision of the MLA to chose a project under MLA lad which is substantiated by our empirical studies.

The decisions of a political leader who is part of electoral politics largely depend upon how he thinks voters will cast their votes in the coming election. The following statements delineate a relationship of mutual interdependence, which can be transposed into a set of equations as follows³⁰. (Adapted from Anthony Downs, p.72-73)

- t stands for the whole election period.
- V stands for actual votes cast for the incumbents.
- V' stands for expected votes the political leader feels will be cast for it.
- A stands for actions of the political leader
- U stands for voters’ ‘utility incomes’ from actions of the political leader
- e stands for the date of the election at the end of period t .

P stands for the strategies of the opposition parties.

f_1 Stands for a functional relationship.

1. The actions of the political leader are a function of the way it expects voters to vote and the strategies of its opposition:

$$A_t = f_1(V_e, P_t)$$

2. The political leader expects voters to vote according to changes in their 'utility incomes' and the strategies of opposition parties:

$$V_e = f_2(U_t, P_t)$$

3. Voters actually vote according to changes in their 'utility incomes' and alternatives offered by the opposition:

$$V_e = f_3(U_t, P_t)$$

4. Voters' 'utility incomes' from political leader's activity depend upon the actions taken by the political leader during the election period:

$$U_t = f_4(A_t)$$

5. The strategies of opposition parties depend upon their views of the voters' utility incomes and the actions taken by the political leader (MLA in the present case) in power:

$$P_t = f_5(U_t, A_t)$$

This set of five equations has five unknowns: expected votes, actual votes, opposition strategies, actions of political leaders, and individual utility incomes. Utility income in this case means the benefit accruing to a person. It is evident from these equations that the decisions taken by the MLAs in different professional matters and especially with regard to the projects undertaken under MLA lad can be explained by the circularity of the analytical structure i.e. votes depend upon actions, and actions depend upon

votes. The media through which the dependence operates are, in each case, the utility incomes of individuals and the strategies adopted by opposition parties³¹.

3.5 Bridging gap between Transactional and Transforming roles:

Fivefold role models.

In the present paper the term 'role' has been used having two types of connotations. Role means the 'significance' of the political leaders in creation of different types of collective goods and the manner in which they manage these goods and derive utility from that. The other connotation of the term 'role' in the context of this paper is the manner in which the political leaders act within a socio-political environment.

Esther Cameron and Mike Green in their work "*Making Sense of Leadership: Exploring the five key roles used by effective leaders*"³² have defined the roles as natural clusters of behaviours of a person which appear in his/her conversation and action³³. They have explored five core roles which successful leaders step into in order to lead well and make things happen. These five types of roles have been termed by them as follows- i) the Edgy Catalyser, ii) the Visionary Motivator, iii) the Measured Connector, iv) the Tenacious Implementer and v) the Thoughtful Architect. In this work each role has been analysed in terms of its attributes or features, the core values, the inner experiences, the outer presentations, the organizational aspects, the situations in which the role is most useful and how this role might need to be adapted to particular organizational cultures³⁴.

According to Cameron and Green the fivefold role of political leaders is as follows:

Edgy Catalysers focus on what causes ‘discomfort’ for people and dysfunction in the system. They identify what needs to be changed and is willing to deal with the resistance to such change³⁵.

Visionary Motivators initiate a change process through ‘buy-in’ as they are able to articulate a compelling picture of the future, motivate and inspire people for achieving certain goals³⁶.

Measured Connectors function as leaders striving for change by focussing on connectivity among different stakeholders who are part of a complex network so that they share and develop a common purpose. They play the role of ‘network leaders’ and face the challenges which occur at the interfaces among different people, teams, groups and functions by establishing some simple rules³⁷.

Tenacious Implementers believe that leadership of delivery is just as important as developing the vision at the first place. They focus on projects and tenaciously pursue the plans, hold people accountable, monitor the projects for their timely completion³⁸.

Thoughtful architects observe the environment and focus on designing well-thought-through workable strategies in an innovative manner. They craft seemingly disparate ideas into a way forward. However, they generally design long-term strategies³⁹.

It is found that some leaders prefer to use just one of the roles while others use a mixture of different roles. Many leaders can identify at least one role that seems difficult for them to adopt⁴⁰. For a political leader to bridge the gap between transactional and transforming leadership thereby bringing significant change in the lives of people through economic development it is desirable that

he should adopt a ‘role-mix’ rather than playing one type of role⁴¹.

A mix of roles enables the political leaders to acquire the necessary political skills which in turn would help them establish their effectiveness in professional life irrespective of the constraints of personality factors and uncertainties of the working environment. The process of dynamic interaction of political leadership with the complex political environment can be properly handled through a ‘role-mix’ which is exhibited by some versatile political leaders and that accounts substantially for their sustained success in political career. Our analysis based on empirical data substantiate such findings.

4. Role of MLAs and MLA Lad utilization

Our empirical study relating to the role of political leaders in economic development is based on data regarding the MLAs of Odisha between 2014-19 and the manner of their utilization of MLA lad funds. MLAs use MLA Lad funds and create community assets thus contribute to the economic development of their respective constituencies at the local level. The decisions taken by a leader with regard to the selection of projects under MLA Lad and the manner of their execution provide important evidence to substantiate the extent to which they have succeeded to bridge the gap between transactional and transforming roles.

4.1 Objectives:

With a view to increasing the participation of local people and their representatives in the planning process, which is one of the main objectives of decentralised planning, the concept of Members of Legislative Assembly Local Area Development Fund “MLALAD Fund” has been introduced in the State of Odisha since 1997-98

similar to that of MPLAD Fund introduced by Govt. of India in 1993⁴². For the period from 2014 to 2019 MLA Lad used to be Rs.1.00 Crore per annum which is enhanced to Rs. 3.00 crore per constituency since 2020-21⁴³

The “MLALAD Fund” is intended to be utilised for small but essential projects/works based on the felt needs of the local public. It is also meant to be used for providing missing links to operationalise non-operational plan assets for which funds cannot be provided under any other on-going programmes. This fund is not tied to any development sector but nonetheless it shall be governed by certain guidelines, as given below and all established administrative and financial procedures of the State Government for implementation of Development Programmes will apply to the utilisation funds under MLALAD Scheme.

4.2 Types of Projects:

A project/work shall be considered admissible for sanction of funds under MLALAD Scheme if it :

- I. is a programme of developmental nature
- II. comes under district sector schemes/ subjects including 10% Urban Local Body Share in the schemes
- III. is non-recurring
- IV. creates some assets for future
- V. benefits the public directly
- VI. is a community programme
- VII. is a preventive, curative, protective and/ or productive programme

The projects taken up under MLA Lad include infrastructure such as rural electrification,

rural roads, improvement of school infrastructure, Ayurvedic dispensaries, drinking water supply system, small and minor irrigation infrastructure, cattle dispensary, community prayer halls, public library buildings, Bhagabatghar repair/ construction of religious institution by way of renovation, restoration and /or repairs of religious institutions or places, Public lavatories, Public Urinals, Building of Govt./Non-Govt. High Schools and Colleges etc. It is seen that the MLA lad can be used in different fields such as health, education, religious institutions, community centres, hostels etc.

An analysis of the MLA Lad projects in the light of the concepts of collective goods would reveal that they contribute more to the strengthening of the infrastructure necessary for greater community participation in the social, cultural, educational fields thereby increasing public convenience and satisfaction. However, their contribution to the growth of the economy is indirect. They hardly contribute directly to the income generation of people.

4.3 Method of Selection:

The selection of a project under MLA lad is generally done by an MLA on the basis of the requests received from people and their organizations of their respective constituencies from time to time. Application of the principles of Game Theory and Anthony Downs model would make us realize that a major criterion for selection of a project under MLA Lad is the extent to which it would generate support of the voters in favour the political leader. Exhibition of transactional leadership style predominates the process of allocation of funds for an MLA Lad project as larger the size of the beneficiaries supporting the political leader higher is the amount sanctioned for the project.

4.4 Execution of Project

Before sanction of funds under MLA Lad preparation of plan and estimate, issue of technical sanction, administrative approval and all other formalities are observed. The Collector is expected to select appropriate executing agency for implementation of projects and release the funds for the purpose in accordance with sanction. However, generally the MLA concerned who takes the decision with regard to the amount of funds allocated for MLA Lad projects also decide the executing agencies of the projects and devises his own mechanism for effecting coordination and linkage for monitoring the execution of the projects.

As MLA lad is used by an MLA primarily to satisfy his electorate he chooses the executing agencies recommended by the village committees and on whom he can exercise his effective control.

4.5 Monitoring of Projects

The Collector ensures effective monitoring and supervision of works taken up through MLALAD Funds. For this purpose, the District Planning Officer as well as Project Director,

DRDA provide the required assistance to the Collector. Following the sanction of funds the MLA relies on the village committees for monitoring the progress of the work.

4.6 Budgetary Allocation:

Keeping in view the objectives of this scheme and the small budgetary provision, the maximum cost of a project work to be taken up under MLALAD fund has been fixed at Rs.10.00 lakh if it is a community project and Rs.10 thousand if it is an individual beneficiary project. Government in extraordinary cases with proper justification cited by the MLAs may enhance the limit of a particular project to Rs. 20.00 lakh by an exclusive order. In the present context, the amount for each individual project under MLA lad is thus meant for a small intervention rather than for a big transformation.

4.7 Analysis of Projects under MLA Lad at Block Level:

The above data with regard to the allocations for projects taken up under MLA lad of block X (Name kept confidential) would indicate that the projects have been selected

Analysis of projects undertaken through MLALADS for Block X for the period from 2014-2019															
Type of Projects	2014-15		2015-16		2016-17		2017-18		2018-19		Total		Total in %		Average Cost (in Rs. Lakh)
	Amount Sanctioned (in Rs. Lakh)	No. of Projects	Amount Sanctioned (in Rs. Lakh)	No. of Projects	Amount Sanctioned (in Rs. Lakh)	No. of Projects	Amount Sanctioned (in Rs. Lakh)	No. of Projects	Amount Sanctioned (in Rs. Lakh)	No. of Projects	Amount Sanctioned (in Rs. Lakh)	No. of Projects	Amount Sanctioned (in %)	No. of Projects (in %)	
Construction of Community Centres	21.20	44	23.65	33	7.50	12	32.70	30	21.85	23	106.9	142	40.94	39.44	0.75
Religious Places Related	13.75	27	26.75	38	17.40	26	26.75	27	18.25	12	102.9	130	39.41	36.11	0.79
Educational Institutions Related	2.75	4	0.30	1	0.00	0	1.00	1	2.10	3	6.15	9	2.36	2.50	0.68
Miscellaneous (includes Street Lights, Drinking Water Facilities etc.)	6.85	18	18.25	34	5.10	10	6.05	11	8.90	6	45.15	79	17.29	21.94	0.57
Total	44.55	93	68.95	106	30.00	48	66.50	69	51.10	44	261.1	360			

primarily on four areas. These projects help creating collective goods meant for community satisfaction rather than income generation. The maximum average cost of a project being 0.79 lakh can hardly bring a transformation in the economic condition of people. A political leader through the execution of a project under MLA lad can therefore play the role of an Edgy Catalyser or Measured Connector. He has some scope of playing the role of Tenacious Implementer if he ensures the sanctioned projects are implemented within the stipulated time maintaining the quality with regular monitoring of the executing agencies. However, there is little scope for a political leader to play the role of a Visionary Motivator or Thoughtful Architect while creating collective goods through MLA Lad. Hence creating collective goods in the conventional manner of MLA lad utilization makes a political leader to be only a 'player' of the uncertain 'game' of electoral politics counting on 'moves' of self and that of the opponents as envisaged under the formulations of the Game Theory. This enables him to play primarily a transactional role. However, he has little scope to exhibit his worth as a transforming leader by adopting such type of methods of MLA Lad utilization.

CONCLUSION :

Odisha right now is marching towards a great transformation with all round development in all the sectors. In this context, it is desirable that every political leader of the state should try to fulfil the Constitutional mandate of being a transforming leader contributing to the wellbeing of people. Efforts to achieve success in the game of electoral politics through transactional methods may be necessary to get a stable platform to play leadership roles on a larger scale. However, following that, the political leader should be flexible

enough to adopt methods for bridging the gap between his transactional and transforming roles instead of showing an unusual propensity for the former. Achievement of transactional goals should not be an all energy consuming passion of a political leader overriding the moral responsibility of being a public representative playing a significant role for the economic development of the state.

With the enhancement of the amount of MLA Lad from Rs. 1 cr. to Rs. 3 cr. the resources at the disposal of an MLA to project himself as a transforming leader by trying for a 'Role -Mix' has become more. However, instead of exhausting such resources through a large number of small projects in a scattered manner, the MLA concerned may choose such type of projects where the existing budgetary provisions of Departments provide a big transformation. If the MLA Lad contribution can address to some specific critical components of these big projects which the political leader discovers playing the role of a Thoughtful Architect and then he gets involved in a time bound completion of these projects playing the other four types of roles, then he stands to gain more by investing less. Because due to his 'role-mix', the electorate would perceive the political leader as a transforming leader deserving their continued support. Hence, this strategy would certainly benefit a political leader enhancing his chances of future electoral success.

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The Philosophy of the Gitagovinda

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Srikrishna is the Parama Purusa and Srimati Radhika, His loving consort is the Prakrti. She is termed as Para Prakrti. In Sanskrit as well as in Odia 'Para' means 'another' or 'other'. According to our scriptures the word 'Para' also refer to Srestha or Supreme Chief which is Purusa. So Prakrti is always at work to please Purusa. She has completely surrendered her heart and soul for the satisfaction of Purusa. But Purusa, though feigning indifference, is pleased at heart and charmed at the selfless love and restlessness of Prakrti to please Him. The whole creation is immersed in everlasting joy at this sweet selfless and blissful intercourse between the Purusa and Prakrti. Prakrti is always eager to execute the longing of Her beloved in the phenomenal world for which She is very swift, agile and always on at Her heels. Though enjoying the full bliss of being merged with Nirguna Purusa, She does not have the slightest trace of desire. She merges completely with Purusa. The whole creation is transformed to Vrindavana, the place of sportive union of Radha and Krsna. Prakrti goes into samadhi while in communion with purusa. The playful and loving activities of Prakrti move Her beloved counterpart Purusa Who is overwhelmed with intensity of divine love and forgetting His consciousness entreats Radha, the prakrti, with the expression "dehi pada pallavamudaram".

At the advent of spring prakrti in form of nature throbs with new life and inspires the whole creation. She has assumed this inspiring form for the pleasure and happiness of purusa. In the words of the poet prakrti is "rtunam kusumakarah". Having adorned the bosom of the blue-coloured Lord with all that is best and pleasing, the every playful prakrti merges herself with purusa and it is this blissful conjoined union of purusa and prakrti which has been transformed into the heavenly inter-communion of Radha and Madhava. The Vasanta lila(Rasa) as described in the Gitagovinda is only a spark of the eternal lila of Radha and Madhava going on infinitely. On the infinite powers of God the main three are : 1. maya, 2. svarupa, 3. tatastha. By His mayasakti God has created the world, Svarupa Sakti is that with which He rests in the eternal lila and by his 'tatastha' power the universe is regulated and governed.

The svarupa sakti again can be divided into three composites i.e. sat, chit and ananda. The term 'sat' means real and existing for ever meaning He Who always exists. The entire world is His manifestation. God being the ultimate source of power lends a spark to others and creates them. This is what is known as sandhini power of God. 'chit' means intellect knowledge, wisdom

and consciousness. From the continuous flow of His wisdom or consciousness a particle of consciousness has come down to this world making it aware of itself conscious. He is the Supreme of all consciousness. He makes others conscious by His own power. This is known as sambit power of God. Lastly God is ananda or bliss incarnate. Ananda means joy, delight and bliss. All bliss owe their origin to God. The animate world feels pleasure or ananda only through His grace. The power with which He delights others, is known as the alhadini sakti or the pleasing power. As the soul is in constant communion with God, he feels the pleasure and there lurks in his mind a thirst for enjoying the bliss of life. But due to spell of maya or illusion, he forgets. It is God Who feels the pleasure and pain in the creation in form of man. By reaching Brahma, the embodiment of permanent bliss the thirst of soul for real joy and happiness is quenched. So the Upanisads say “rasovaisati, rasam habyam labdhanti bhavati”. In other words soul enjoys the fullness of heavenly joy by obtaining the grace of God, the source of permanent bliss.

Every jiva or soul pines for testing the pleasures of life. But to taste the bliss of life, one should intensify his feelings for divine love of God. When the feelings for love of God are intensified this is known as bhava. Unless bhava is awakened at heart, it is not possible to realise God and His bliss. The permanent joy and happiness which one derives by communion with God is termed as nectar and is far above the so called happiness and material comforts of the material world. When bhava grows intense it turns into mahabhava which links the self with the Supreme Self of God. We cannot hope for the grace of God for ensuring the fulfilment of our worldly desires. But on the other hand we should be prepared to sacrifice all

we have in a selfless spirit to gain Him. Love of God should be cultivated at heart for the sake of God and not for any ulterior motive. The great poet Jayadeva has mentioned in the Gitagovinda :

*“Hariravimani rajaniridani miyamapijativiram
kurumamavachanam sattvara rachanam
purayamadhuripukamam”*

(Gitagovinda –11-7)

It is Krsna Who is Madhuripu. His will is the only truth. The jiva or soul should exert himself heart and soul to fit into His divine will. One who is deeply engrossed in the material comforts of the world can hardly think of God. So the jiva or soul should proceed cautiously on the path of spiritual discipline and sing and hear the glorious lila or activities of God with a purified heart free from worldliness and then obtain His grace.

Love is supernatural and God is love incarnate and the only source of Divine joy. This world has been designed by God, as a universal school of love. Love is divinely bestowed upon man. Out of ignorance the jiva or soul cannot realise that feelings of Love are the gifts of God which lead him to the kingdom of heaven. Love is the essence of His creation. The Lord or Purusottama appears as the universe with the nectar of divine love and his loving manifestation in every object of this phenomenal world turns it to a paradise.

God exists both within and without the animate world. The primary stage of Divine Love is bhakti or intensive yearning and restlessness for God which ultimately leads the jiva to the bosom of God. By His will this universe is ocean of love. This instinct of love which God has bestowed on His creation, should be fully utilised by the jiva to reach the summit of God-realisation and enjoy perpetual Love. The aspirant who is

mad for this Divine Love shall consider the material world as vile dust polluted with the most disagreeable stuff. In order to achieve the God in himself one should practise karmayoga, jnanayoga and bhaktiyoga. For this, many saints and sages in the past had to undergo most severe yogic penance and austerities to be blessed with love of God. It is a pity that some others do not have the rudimentary conception of God and the divine love. They equate love with carnal desire. God has created this world for His lila. As long as there is the creation this continuous flow of Divine Love will enliven the heart of every living being wherein the seed of love shall germinate.

Unless the desires of the mind are completely annihilated, love of God can never be acquired. Spiritual austerity is the only way to put a stop to the desires of the mind. Desirelessness leads to acquisition of love of God which in course of time is transformed to mahabhava that merges the soul with the Supreme Self or Brahma. The gopis had gained this desirelessness of mind through varied modes of spiritual discipline and penance as a result of which they were blessed with co-union with God. It is very difficult to discriminate between one's desire and the will of God without purification of heart. Many believe their own desires to be those of the Lord which only exposes their foolishness. One can hope to realise the will of God if he reaches the level of the gopis in the plane of selfless love for God and to enjoy the bliss of Gods' grace even without any spiritual penance. This is the real samadhi which is possible only due to passionate and intense love for God.

The Rasalila of God marks the climax of divine love. It is this love which has been transformed to ananda or eternal bliss. To love God and His creation is what is known as prema

or divine love. Attachment to sensual objects of this material world is Kama or lust whereas attachment to God is termed as love. Kama or lust leads the jiva to darkness of ignorance whereas love for God shines out like the sun dispelling darkness. In the Rasalila of vrndavana, lust or carnal delight was controlled and diverted to blissful eternal love of God. In the scriptures Madana is considered to be the god of Love. As He originates from mind, He is known as manasija. Mind is always fickle which sways between real and unreal tendencies. In the ordinary sense kama or lust that is physical intercourse and real love as some say cannot be conceived separately in this world. Instead of curbing Madana, the God of love, His blessings are to be invoked for diverting the lust towards inter-communion with God to attain perfection in life. It is rasalila itself which is love incarnate free from any sexual tendency. This represents the very soul of the Bhagavata and the Vedanta.

The essence and the principles underlying the conception of Radha and Krsna should be studied first before coming to the lila itself. In order to understand and assimilate the lila of Radha and Krsna as described in the Gitagovinda, one should first try to conceive at heart the philosophy of life in the context of self and the supreme self and the connective link in between. It is difficult to follow the importance of the lila without a purified heart. So this is known as achintya bhedabheda.

Srikrnsna Who is omnipotent and omnipresent is the sole guide of this creation. His peerless blue-coloured body resembling the black clouds embodies numberless stars and planets which are governed by His direction. Can any body expect to conceive Him or win Him Who is so powerful? Yes, He can be conceived and won over only by love or selfless and passionate

yearning for Him. Unlike the sages who underwent great spiritual penance and physical privations, a devotee can attract Him by virtue of intensity of bhava or mahabhava termed as prema, the highest spiritual stage. Srimati Radhika, the primal power or the Adyasakti is the most perfect illustration of such selfless intense love for Her beloved Srikrnsna. Brahma is nirguna and formless. But He has the longing to taste His own bliss, through this creation which is known as love. He incarnates Himself in the world to enjoy the love and devotion of His devotees. Prakrti in form of Srimati Radhika is able to quench His thirst for infinite and selfless love.

On reaching the highest stage of knowledge one enters into the kingdom of bhakti which intensifies to bhava, the inner feelings of the heart. Every atom of the creation is changed with love of God. A spark of consciousness descends from God which constitutes the soul. The formless God is to be meditated in the Lotus of the heart of a devotee with intensified feelings of bhava. It is difficult for the average man to conceive at heart the formless God without a concrete shape to meditate upon which serves as a medium and this leads to image worship of God. In the process of spiritual meditation, an aspirant has to proceed from the gross to the subtle by the help of an image of God in a form according to his own fancy and liking.

Without this, meditation becomes very difficult. This is the basis of Idol or Image worship adopted by the Hindus. The gopis belong to the kingdom of love who won the love of God through passionate yearning and restlessness and Srimati Radhika was the central figure among them and also the most glorifying illustration of this sort of love for God. By entertaining at heart the image

and spirit of Srimati Radhika, the aspirant can achieve success and realise God.

In the Upanisads the bliss of God is considered to be the Brahma Itself. The universe owes its creation and destruction for fulfillment of this bliss of God. It is this bliss of God or Brahma which was incarnated as Nandanandana (son of Nanda) Srikrnsna. The most arduous penance made by the sages in the dense forest culminated in the Vrndavana Lila of God. The yogis and the sages eagerly waiting for ages together for their union with that heavenly form of peerless beauty, plunged at last in the ocean of Nitya Lila at Vrndavan and obtained blissful contentment by testing the nectar thereof. The sakti Which creates this nitya lila of God is His pleasing counterpart known as alhadini sakti or Srimati Radhika. One has to shelter himself under a true preceptor without which it is not possible to obtain the grace of Srimati Radhika, the blissful power and the embodiment of mahabhava, the most intensified form of bhakti.

The jiva cannot taste the divine love of Vrndavana lila without enkindling at heart the spirit of Radha. This intense love for God is possible only when the jiva is free from the worldly attachments. In the heart of the emancipated soul the formless Divine Love blossoms and it is considered to be Vrndavana. The pleasing counterpart Srimati Radhika is the goddess of Vrndavana. The jiva eagers to obtain its spirit, runs after Srimati Radhika Who is always on eternal quest for Her beloved Madhava. There is blissful union of Radha and Madhava after pangs of separation. This process of hide and seek between the lover and the beloved shall continue as long as the creation exists.

To realise the God-consciousness it is necessary to purify the heart. For this the aspirant

should surrender his heart and soul at the lotus feet of God. Purusa, the beloved of prakrti is the object of love and devotion of an aspirant. After reaching the highest stage of spiritual enlightenment, the jiva merges with Brahma and becomes soham according to advaita philosophy. It is only by selfless love and intense yearning at heart that a devotee can have realisation of God. One may enter to rigid and severe yogic discipline and penance for obtaining grace of God, but it is easier to realise Him by virtue of pure and stainless love. A true devotee always thinks of God, weeps for Him and his hairs stand at the end, the moment he utters or hears the name of God. By considering God to be his own, the aspirant feels a divine impulse in his heart and sees in it the reflection of blissful communion of jiva and Brahma. God resides in the heart of the devotee in the nitya lila place which is Vrndavana. Entering into the kingdom of love and devotion the jiva shall merge into perpetual bliss and reach the climax of Divine love. Intense love for God is based on bhava or innermost feelings of the heart which gains intensity and terms into mahabhava. Srimati Radhika was the personification of mahabhava. So the ultimate goal of a devotee is to cultivate and assimilate the spirit of Radha for the sake of achieving the God-head.

There is manifestation of the power of God in the minutest particles of the world and the animal world. That is why the whole creation appears beautiful. An elastic mind with child like simplicity is required to appreciate and realise this heavenly beauty.

In the kaliyuga, the path of bhakti has been recommended by the sages as the easiest means to realise God. But this has been pictured in such a way that an average man cannot comprehend it. The human society has in course

of the evolutionary process reached the present stage of its development. The mysterious secrets underlying the spiritual sphere shall be unfolded and people will realise their greatness in promoting religious development.

The heavenly saints of God in their mission to enlighten mankind on the spiritual path and to preach their gospels on the divinity of the creation appear in human society in shape of incarnations of God or holy preceptors to acquaint mankind with the mysterious and playful activities of the creation of God and enkindle the light of God in the heart of purified liberated soul thus fulfilling their mission. They do not aim at emancipation of their own souls by spiritual discipline, but their chief mission is to bring about a super-human transformation of the world. The power of the soul is to be rejuvenated and this awakening of the soul shall in communion with the supreme self be greatest achievement of a spiritual aspirant. This spiritual odour shall spread from the individual to the society taking refuge in the lotus feet of the Lord and the society shall be that of the Yogis or spiritual aspirants. Jayadeva was one of such heavenly saints with a mission. It was a different mission – not to preach and sermonise, but to teach and entertain. It was entertainment with a divine purpose of God-realization.

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Indoor Vis A Vis Outdoor Air Pollution : An Overview

Dr. Manas Ranjan Senapati

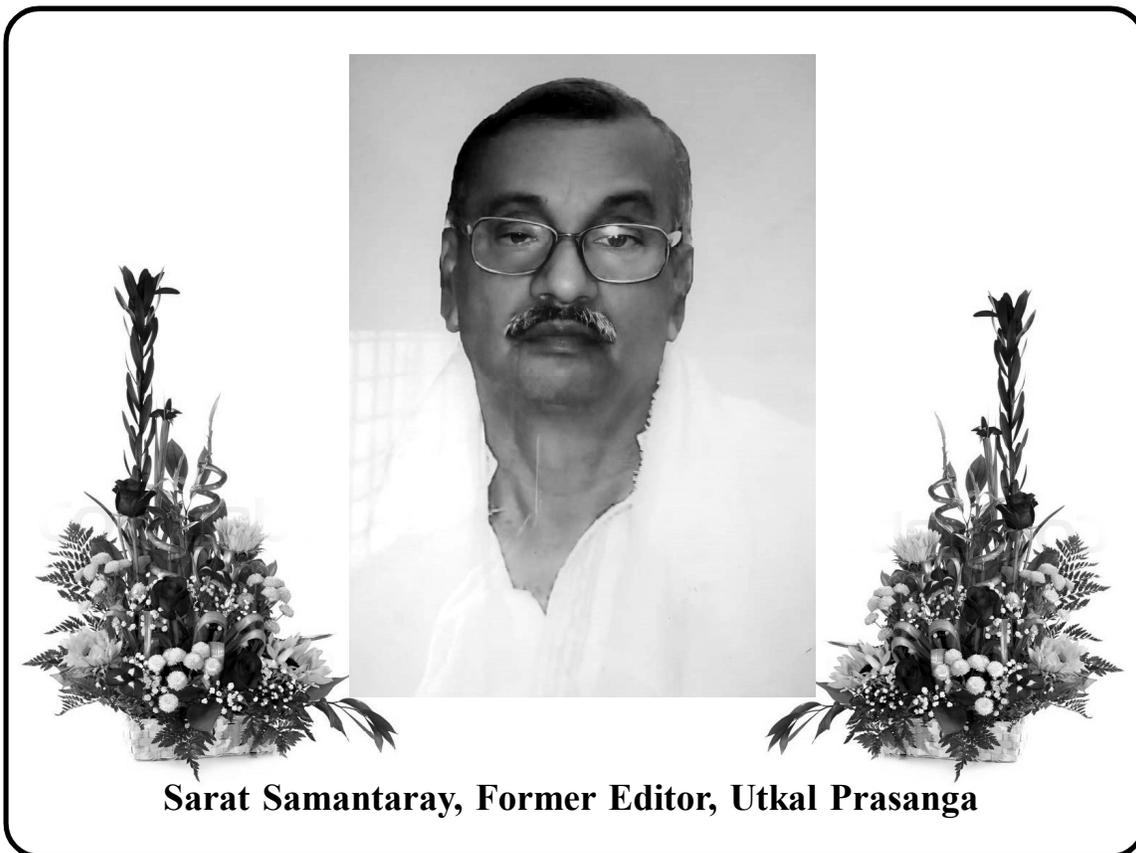
According to the Environment Protection Act (1986), however, the levels of indoor air pollutants are often 2 to 5 times higher than outdoor levels, and in some cases these levels can exceed 100 times that of outdoor levels of the same pollutants. Many air pollutants which are considered important in ambient (outdoor) air are also found, sometimes at higher levels, in indoor air. With the continual improvement in our quality of life, indoor air quality has become an important area of concern in the twenty-first century. Indoor air quality is affected by many factors including the type and running conditions of indoor pollution sources, ventilation conditions, as well as indoor activities. According to the World Health Organization (WHO), around 3 billion people mostly women in villages in our country and other parts of the world still cook and heat their homes using dirty solid fuels (such as waste wood, charcoal, coal, dung, crop wastes abundantly available) on open fireplaces, cooking stoves etc, which generates a large amount of air pollutants (such as SO₂, NO_x, CO, and PM). Even worse is that these air pollutants may accumulate in the indoor environment if the indoor air is not well ventilated, which seriously affects the health of the inhabitants. The WHO fact sheet on household air pollution due to indoor pollutants states that

3.8 million premature deaths occur annually – including stroke, heart diseases, chronic obstructive pulmonary diseases (COPD) and lung cancer, all of which are attributed to exposure to household air pollution. Practically every household item and action – common ones such as cooking, cleaning, furniture polishing and the likes – have an impact on the quality of air inside our homes. A number of air pollutants have been recognized to exist indoors, including NO_x, SO₂, O₃, CO, volatile and semi-volatile organic compounds (VOCs), PM, radon, and microorganism. Some of these pollutants (e.g., NO_x, SO₂, O₃, and PM) are common to both indoor and outdoor environments. These air pollutants can be inorganic, organic, biological or even radioactive. The effect of these air pollutants on humans depends on their toxicity, concentration and exposure time, and may vary from person to person. The most common effect is called sick building syndrome (SBS), in which people experience uncomfortable or acute health effects such as irritation of nose, eyes and throat, skin ailments, allergies, and so on. As a result the key is in visualising the invisible to users in the form of data, which then helps them tally a spike in PM_{2.5} (particulate matter smaller than 2.5 microns) or VOCs (volatile organic compounds)

with a specific action being done inside a house. However, for indoor air, our homes are increasingly sealed for air conditioning and stuff, which makes stagnant air recirculate inside. Given the already-bad air quality outdoors, the air inside homes can potentially have a bigger impact on health than what we breathe outside. The issue of indoor air pollution also augmented the interest of many scientists, as people spend most of their time (>80%) indoors. Although the time people spent indoors varies with season, age, gender, type of work, health conditions of inhabitants, and so on, good air quality can safeguard the health of the occupants and increase the productivity of workers. Climate change and global warming worsens the heat island effect in metropolises and

affects occupant behaviour, such as prolonging their time indoors and extending their usage of air conditioners. Thus, possible public health consequences may arise due to increased human exposure to indoor chemical and biological pollutants. Apparently, indoor air quality should be better than outdoor air quality due to the shielding effect of buildings and possible installation of ventilation and air purifiers.

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Sarat Samantaray, Former Editor, Utkal Prasanga

Chandan Yatra

(The Sandal bath ceremony of Lord Jagannath)

Er. Raghunath Patra

The Sandal bath ceremony is one among twelve ceremonies of Jagannath shrine It starts on Akshaya Tertiya and ends on 'Bhaunri' - ritual scene.

To get rid of Summer Scorch this is performed in Narendra Tank with beloved spouse, Sridevi and Bhudevi and five Shivas as Pandavas, mark.

In memoirs of Dwapara pastime it is celebrated every year. Pandavas in Birat had boating sport with Balaram Shrikshetra in scriptures lore.

After ceremonial offer to Lord Jagannath Balaram, Krishna move in a palanquin Madanmohan, Sridevi and Bhudevi follow in decorative 'Mani Viman' fine !

With music all proceed to Narendra Tank Servitors and devotees in a procession Grand Road throngs with pastime songs From Akshaya Tertiya, all pay prostration.

In one decorative boat worshipped Balaram, Krishna with five Pandavas In another, Madan Mohan with spouses After blow of trumpet boating starts.

Boat of Pandavas 'Bhadra' moves ahead followed by boat 'Nanda' of Madan Mohan

In front boat pioneer orchestra Move round tank with divine fun !

After day time merry-go-round The deities go for sandal bath Pandavas in one cistern, others another. To rejoice their Summer Mirth.

After bath, deities with flower decoration Enthroned in the boats as before. With worship and trumpet blow Night time boating starts with glamour.

Day-boating daily performed once Night time as many as ritual days On 'Bhaunri' whirl twenty one times with colourful fireworks, what a glaze !

Among four seasonal amorous pastimes 'Chandan Yatra' is the Summer pastime Vaishnavas and Shaivas conjoin both Rejoice all with eternal sublime.

For past life virtue, this poet beholds these celestial pastimes well In profound affection with Jagannath frequents rituals with divine spell.

Er. Raghunath Patra, Brundaban Dham, Lokanath Road, (Patanahat Sahi Chhak), Puri-752001.

Towards Unification of Mankind

Dr. Ajit K. Mahapatra

Musical instruments played in synchronisation
create a symphony,
each performer plays his or her part,
with the requirement of the performing group,
There is no primacy
of one instrument over the other,
No performer treated as supreme, nor,
another as inferior; All performers play together
to offer an enthralling music.
Each player's goal gets larger from individual
to the need of a larger group; All differences
converge to create a soulful symphony.
Richer, being the sum total than the individual
identities; unity in diversity and diversity
in unity is the new normal.

Between individuals intercommunication made
easier by technological interventions,
facilities galore in residential locations,
No one has to be Neglected, uncared for.
The world environment drifting towards
being more homely, Exchange of ideas,
problems sharing with near and dear ones
becoming more convenient
Rightly said, "not to be alone is the human destiny."

Millions of migrant parents to have schooling
their children in the languages of a larger
belonging, for upward mobility, as a result,
there children inhabit multiple languages.
Report the demographers,
of over half the world's population
bilingualism" - the normal means.

The centrality of multilingualism
helps build an open, inclusive society
Let the diversity thrive,
in that everyone is respectful of each other.

In the process of exchange of cultures,
each culture exhibits
tendency to imitate the other,
instead of blossoming individually
it tends to homogenize.
In the end, the product being,
an assimilated, enriched, diverse culture,
all identities, connect with in which,
they are all valued equally.

Cataclysmic climate change
knows no national boundary,
pandemic Corona virus ravages
the whole humanity,
No armed forces of any nation,
deployed to defend the nation at its border,
found fit to counter, arrest the forcible trespass
of furious catastrophe, in times of nature's fury.
Meaningless becomes the borderline
of all nations of the world.

The Pandemic disasters unite the affected nations,
In affirmation of solidarity, to carry forward
Relief and reconstruction measures.
During "East Japan Earth Quake",
Claiming around twenty thousand lives,
India's "Disaster Response Force"
Lent helping hands to Japan
In disaster risk reduction
In building resilient infrastructure.
Merger of split up mankind
Into one universal family is the future of humanity.

Dr. Ajit Ku. Mahapatra, Plot No.552/2988, Pubasasan,
Koushalyaganga, Bhubaneswar-751002.

Labourer : A Tragic Story of our Nation

Prabhudutt Dash

From dawn to dusk,
he works incessantly.

He toils the sweat of his brow,
to serve the humanity.

His hopes and aspirations remain unfulfilled,
his dreams are shattered.

Victim of vicious cycle of poverty,
he feels devastated and marginalized.

Moneylenders suck his blood like leech.
He leads a miserable condition
and never becomes rich.

For him luxury is a distant dream,
diseases, debt and helplessness engulf him.

He silently suffers the pain.
His commitment is his passion.

He builds mansions and skyscrapers,
yet lives in dingy rooms.

Misery pervades his existence,
and happiness elude him.

His life is a saga of pain and gloom,
Pathos and angst become his life's rhythm.

He is the architect of our imagination,
let's cheer him for his dedication.

He gives colour to our dream,
And we are obliged to him.

Prabhudutt Dash, Plot No 307, Haladipadia, Sarala
Nagar, Laxmisagar, Bhubaneswar-751006,
E-mail:1977tiku@gmail.com

Utkalamani

Dr. Bhubaneswar Pradhan

Oh ! revered Utkalmani, oh the jewel of Odisha state,
The flood victims lost your services and felt regret.
Your work for the progress of nation and the country,
It was an act of pure patriotism to safeguard integrity.

Oh! the great one you left the only sick son of you,
And you went ahead to serve the flood victims too.
Oh ! the great man in the early youth of your own life,
You jumped to freedom fighting to make us survive.

As a prisoner for the sake of mother land you said,
That all the obstacles of freedom movement we had.
Be fulfilled enough with the flesh and bone of you,
All the natives would avail their total freedom too.

At Satyabadi forest School that was established by thou.
A group of nationalists learnt there patriotism anyhow.
The Samaja Paper was also founded well by you the great,
By which the people became more cautious in this state.

They got new enthusiasm and temperament a lot,
One cannot count all your struggle of every sort.
Oh ! the great man we all pay the tribute to you,
Being placed in heaven you accept reverence too.

Oh ! Gopabandhu as the true follower of Gandhiji,
You became immortal with all sorts of your energy.
Forever you will be told as a great son of the country,
Your name will be found in golden pages of history.

Dr. Bhubaneswar Pradhan, Asst. Teacher, Kangaon High School,
Dist- Bargarh, E-mail : padhanbhubaneswar@gmail.com.

Death

Dr. Sonali Mohapatra

When i will die
in the arms of this earth
with the spring in the full bloom
and having wiped away gloom.

Eyes full of joy i want to behold me and take
my hands, in that divine peace
breathless, i haste to gather
and carry out more of mist.

Meet i will my beloved ones but
leave not my loved ones
slowly slowly the sense fades
but only earthly, exist other shades..

And delve into the afterworld,
penetrate the tantalizing mystery
when i will die, smile will spread my lips
my soul, i share for keeps.

Breezy day it will be,
boughs shaking free..
i lay under a flowery tree
upon me the flowers shake free.

Ah ! the transporting beauty
and the white purity
will mean oh! the difference to me..

Nations will huddle together
and old friends meet
slap each other on the back
in the infecting happiness, oh ! so sweet..

See the above visions, i want
to feed and nuzzle sweetie pies
and alight the birds of the skies
do take from my hand, let my
joy be yours, majestic and high..
one paradise lost, other gained..
only sweet memories not to part i wish
and sweetness rushing in
i die in peace.

Dr. Sonali Mohapatra, Space Quantum Technologies
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Development-Induced Displacement (DID) - A Historical Experiment at Kalinga Nagar in Odisha

Dharanidhar Nanda

Odisha became free from the aegis of the colonial regime along with India on 15th August in 1947¹. It inherited backwardness and deprivation under long years of the foreign rule which was caused due to multifarious factors. However, in the post- independence era which started from the construction of multi-purpose river valley projects like Hirakud, Machhkund, Balimela dams, and others, to the establishment of heavy industries like the Steel Plant at Rourkela, Hindustan Aeronautics Limited at Sunabeda, Thermal Power Project at Talcher, NALCO at Damanjodi and Angul, and others and implementation of Paradip and Dhamara port projects, and many industrial establishments from year 1990 till date which truly gave a new facelift to the land and became harbingers of a 'New Odisha'.

'Development-induced Displacement' (DID)

'Development' is a battery of positive and productive changes in the existing system for the betterment of the communities. The process involves progress, growth, upliftment, and welfare of the masses with an objective for the 'greater good' for common people.¹ The human being strived towards the path of Development since the inception of its Civilization. This process got

its gear with the progress of the civilization. The Development is more visible and pace in greater scale with 'Modern Era'. Today every country wants to lead the path of 'Development' and the entire world is broadly divided with new nomenclatures 'Developed', Developing and 'Under development' countries with a 'rate race' towards development. Almost all countries of the World today have been marveled for the positive aspects of various development projects.

The process of 'Development' instrumental towards the acquisition of Land to build 'Megaprojects viz Irrigation, Power generation, Heavy industries, Port and Harbour etc. The 'Acquisition of Land' is the prime requirement for the establishment of those projects. The Government acquired the land by invoking the doctrine of 'Eminent Domain'² for Greater Good which resulted in a huge scale displacement of masses. This process of development gives rise to a serious issue i.e. 'Development induced Displacement'. In this process of 'Development,' the communities and individuals were forced to out of their homelands and hearth etc. for economic development. This 'Forced Displacement' (Involuntary) of people gives rise to a series of socio-economic, political, psychological and environmental problems. The

displaced people are subject to potential risks of 'Landlessness', Homelessness, joblessness, marginalization, increased morbidity and mortality, food security, etc. The Rehabilitation and Resettlement is the proper medicine³ to heal up, the wound which is created by the process of 'Development induced Displacement'. The process of 'Development' is a common phenomena in the 'contemporary world' and India has no exception from it.

India after independence had witnessed wider spread poverty, unemployment, inequality, poor per capita income, and regional imbalance etc. To bring the Indian economy to developmental orbit, the country experimented with the Nehruvian vision of big dams and mega-development projects which he acclaimed as 'Temples of Development'⁴. The country started its journey in the path of development through 'Planned Economy' for steady economic growth of the nation by launching of five years plan in the year 1950. The states of independent India were imbibing this spirit of development and tried to bring some developments in their states by introducing this planned economy.

Although Orissa got its separate identity in the year 1936,⁵ but no important and substantial development could be attempted due to World War I and greater national struggle for Independence. However, after its independence, a large number of mega projects were established in the state from 1947-1987 under the able Chief Ministership of Odisha which yielded growth and development in the successive years. In spite of those Developments State of Odisha was trailing behind other states of the country in Industrial development. From the year 1990, with the advent of the New Economic Policy the rapid

industrialization started in Odisha to mitigate its desperate poverty.⁶ The road map to this neo-liberal industrialization is primarily geared towards development. The pace of liberalization and privatization took its fresh vigor in Odisha under progressive, popular and stable Government, who adopted a policy for rapid Industrialization in public and private sectors.

Industrial advantages of Kalinganagar

Kalinganagar is located in Sukinda and Danagadi blocks of Jajpur district of Odisha. It is at a distance of about 100 k.ms from the state capital, Bhubaneswar and 40 k.ms from the district headquarters. It is situated near the Chromite mines of Kalipani, Kalarangi, Sarualia and iron ore mines of Tamaka. Apart from being a mineral belt two national highways pass through Kalinganagar which connects it to Kolkata and Chennai with good railway communications. In addition to the aforesaid advantages, the river *Bramhani* flows nearby around 5-6 k.ms away from the Kalinganagar Industrial complex. The main source of living of the people in the area is agriculture and the farmers depend chiefly on annual rain due to lack of irrigation facility. These natural resources and locational advantages of Kalinganagar attracted big Industrial giants like TISCO, VISA, Jindal stainless, Maharashtra Seamless and Amal steels, etc. to the area.

The area has a higher concentration of a significant tribal and *Dalit*⁷ population. The scheduled tribe population in the acquired area is much higher than the block average. The tribals belong to Ho, Munda and Santhal communities who migrated from Mayurbhanj, Keonjhar, Ranchi and Singhbhum districts in different phases.

The table below shows the different communities in Kalinganagar area.

Table No.1.2.: Demography of Kalinganagar area

Name of the village/ Panchayat	No of Households	% of ST population	% of SC population	Literacy rate	% of cultivator labour	% of agricultural labour
Chandia	331	85.9	2	37.6	41	36.2
Gobaraghathi	558	88.8	2.1	53.5	16	37.7
Gadaput	140	97.8	0	46.7	43	13.5

Source : District Census Report, Jajpur, 2001

Background of Kalinganagar event:

With the advent of liberalization and economic reforms in Odisha, the idea of the Kalinganagar Industrial complex was conceived. In the last three years, the state Government of Odisha had signed more than 40 MoUs with various private companies to set up steel plants in the state. The Industrial Infrastructure Development Corporation of Orissa (IDCO) was entrusted with the task of developing infrastructural facility to attract foreign investors for setting up industries in the area. The root of agitation date back to the early 1990s, when the government started to acquire land in response to the promise of a London-based non-resident Indian millionaire Swaraj Paul for setting up a giant steel plant in the state.⁸ The table indicates the land acquisition undertaken for the establishment of different plants in the area.

Table No.1.1:List of Plants and lands (in acre) allotted to them in Kalinganagar

Mideast (MESCO)	530 Acres
Orion	150 Acres
Maithan Ispat	100 Acres

Uttam Gala	370 Acres
NINL	2500 Acres
Maharashtra Seamless	500 Acres
TISCO	2400 Acres
Rohit Ferrotech	50 Acres
JINDAL	678 Acres
VISA Industries	390 Acres
Dinbandhu	100 Acres
K.J. Ispat	50 Acres

Source: Additional District Magistrate Office, Kalinganagar, Jajpur, 2006

Land acquisition and Compensation

In the year 1990 IDCO started to acquire land and a small portion of the land was transferred to different industries. The rest acquired land continued in actual possession of the owner of the land. Till now about 13000 acres of land government land. Most of the local people had been cultivating the land for generations without a 'Record of Rights' (RoR).The land

survey and settlement in the area had not been conducted since 1928. The Estate of Sukinda was vested with the Government after the passage of the 'The Estate Abolition Act, 1951' but the tenancy rights were not conferred upon the people, who were in possession of the land.⁹ Hence, the land records have not been corrected since 1928.

Further, the IDCO has purchased the land from the people at the rate of Rs.15000/- to Rs.300000/- per acre in the initial phase of acquisition. But later as a measure of benevolence, an ex-gratia amount of Rs.25000/- per acre had been granted in different phases, which encouraged the people to demand higher compensation from time to time. The land compensation was determined as per highest market transaction in the village or adjoining villages. The valuation was obtained from the local Sub-registrar's office where the lesser value was registered in the sale transaction to avoid/minimize stamp duty and registration charges by the people. The valuation was not accepted by the people as it happened to be lesser than the actual transaction.

Displacement and Rehabilitation

The Displacement and Rehabilitation activities of the area as such were carried as per the 'National Resettlement and Rehabilitation Policy' and other circulars issued by the Government of Odisha from time to time, which were project-specific to regulate the rehabilitation and resettlement policy and act as guidelines. It highlighted three aspects.¹⁰

- Financial compensation for the loss of land.
- Provision of homestead land and assistance for house building.

- Compensation for the loss of livelihood.

Despite of all the compensations as above, the affected people demanded the provision of jobs to the displaced families and land for land, a form of rehabilitation measure for the affected families.

Run up to the main event 2nd January 2006

When the land was physically acquired in 1997 and the displaced families were waiting to be rehabilitated at two resettlement colonies: Trianga and Gobargati, the trouble started, at the time of shifting the families to the Gobargati colony. They demanded jobs before they left their homestead lands.¹¹ The local administration tried to settle the matter and used to the police force for eviction.

In the year 2004, the affected people through political parties' support formed an organization called 'Sukinda Upatyaka Adivasi Harijan Ekata O Suraksha Parishad' which was later renamed 'Visthapan Birodhi Jan Mancha, Sukinda'. The organization demanded five charters of demands to be fulfilled for the displaced people as below :

- Stop further construction in agricultural land.
- Give Patta to the people settled before 1980.
- Land acquired but unused to be returned to the original owners.
- Stop deliberate target of tribal or *Dalit* villages for land acquisition.
- The homestead land to be raised to one acre per displaced family.
- One job for each family etc.

During 2005, the Visthapan Virodhi Jana Mancha (VVJM) resisted all kinds of activities like land survey, leveling of land, boundary wall construction, etc. in the Kalinganagar complex. On the 9 May 2005 the conflict between local administration and people took place on the eve of 'Bhumipuja' held by Maharashtra Seamless Company. On 23 July, 2005 Tata Company came to perform their *bhumipuja* in the help of local administration, about 3000 people protested and held demonstrations at the site. The local administration lodged cases against some people and their leaders. On 25 October, 2005, Rabindra Jarika, one of the leaders of Jana Mancha was arrested by Jajpur police which was seriously protested by the people by making 'Gheraos' at Kalinganagar on 27 November 2005. People stopped the construction work begun by the Maharashtra Seamless Steel Company and a movement was slowly gaining momentum.¹²

On 2 January 2006 with the help of the administration, the Tata undertook the programme of leveling the land for construction work of the boundary wall. Top district officials including S.P and ADM, Jajpur was present. The people of the area assembled from several villages whose number increased to the tune of 300-400 number. Some of them were carrying bows and arrows, along with traditional weapons. They were assembled on the adjacent field near to the site, close to Champakoila village. The Superintendent also deployed 10 platoon reserve forces along with local police. When the leveling machine was doing its work, the protestors wanted to enter the rope cordon and stop the machine. The police tried to stop them, which gave rise to pushing and pulling from both side. Some of the policemen were seriously injured admitted to the hospital¹³ and one police personnel was killed by the crowd

of tribal assembled there. The police used tear gas and rubber bullets to check the crowd and finally under the circumstance was forced to fire which resulted in the killing of 13 tribal, injuring many.

Seven- points demands of VVJM

With four dead bodies the tribal under the banner of VVJM, Sukinda sat on a 'dharana' at Madhuban 'chhak,' on the NH 200. The road blockade continued for unlimited period. After the remaining bodies were handed over to their families on 4 January 2006 mass cremation was held at Ambagadia village. The agitators became more furious when they discovered that out of the bodies handed over by the police five had their palms chopped off. The VVJM raised 7 points of demands which should be fulfilled to stop the blockade of NH200 as follow:

1. Put an end to all displacement. Five acres of land be given to families who have already been displaced.
2. The Chief Minister, the Finance Minister, Minister of Mines, Industry, and Scheduled Caste & Scheduled Tribe Welfare Minister be removed from Ministry, and the Minister of Finance and Chief Minister to be booked on murder charges.
3. The Home Secretary and DGP be suspended.
4. SP and Collector of Jajpur District and ADM, Kalinganagar (who were in office then and directly responsible for the police firing) be suspended and booked under Section 302 Cr. P.C.
5. Rs.20 lakh as compensation be given to the family of each dead and Rs.10 lakh to the family of injured.

6. MNCs and Monopoly companies be driven out from the soil of Odisha.
7. 'Adivasis' be given the rights over mineral resources, land, water, forests and industry in tribal areas.
8. Unconditional release of leaders and activists of the movement and withdrawal of all cases pending against them.

The issue soon attracted national and international attention and different political parties visited the spot and tried to sympathize the local people. Protests, demonstrations were held by the project affected people in several parts of the state by raising the issue of displaced lot and demanded rehabilitation.¹⁴

In the wake of the Kalinganagar killing, the state government declared a compensation of Rs.5 lakh for each victim's families, and the centre also agreed to offer Rs.5 lakh to each family. The agitators were unlikely to accept any relief as long as the government did not fulfill their seven point demands. They were drawing their strength from the support that was extended to them by some civil society members and political parties. They demanded an immediate cessation of land acquisition and also proper rehabilitation of those displaced of earlier development projects in the state.¹⁵

Meanwhile, the state government constituted a one-member inquiry commission under a sitting High court judge Justice A.S Naidu on 21 February 2006, which was supposed to submit its report on 9 August 2006. The Commission was entrusted with the task to analyze the sequence of events and circumstances that leading to police firing, the measures undertaken for handling the situation, fixing responsibility for acts of commission and omission on the part of

the administration, the role, conduct and responsibility of the organizations, group of individuals or persons influencing, precipitating or escalating the incident. The Commission received 128 affidavits by the concerned parties including Tata.

Significant Fallouts:

A significant fallout of the tragic incident was that the state government promptly came out with an R&R policy which is called 'Resettlement and Rehabilitation Policy 2006'.¹⁶ The Policy has certain very progressive features such as, to avoid displacement whenever possible or minimize the displacement, if that is not possible then the displaced persons should be suitably resettled and rehabilitated. The voice of the people should be recognized and they should be encouraged to participate in the process. Special care should be undertaken to fulfill the needs of the indigenous communities and vulnerable sections. The policy also commits that no physical displacement shall be made before completion of resettlement works. It also took care of some additional provisions for the displaced people especially the indigenous families and primitive tribal groups that they should be resettled in a compact area close to their natural habitats.

Another fallout of the tragic incident was that Tata's venture hanged in uncertainty till the Judicial Commission of Inquiry submitted its report. The investors think of an alternate strategy which is friendly to the displaced people.

Concluding remarks

Odisha is rich in mineral resources. The present government endeavors to utilize the mineral resources through the policy of rapid Industrialization taking advantage of the twin concepts of liberalization and privatization. No

doubt it is the right approach to bring the State in the developmental orbit. The new industrial policy has given rise to the concept of 'Development-induced Displacement (DID)'. The rich mineral resources of Kalinganagar attracted investors to invest in the steel sector, which required the acquisition of private land on a large scale and displaced many people in the area. In the process, the native communities opposed the land acquisition on different grounds i.e less payment of land compensation, improper resettlement and rehabilitation works and defective land records system etc, which should be properly addressed by the company through the government. However, the tragic event was occurred due to certain miscalculation on the part of the big players like the companies and local communities' indifferent attitude towards development which acts as an eye-opener for future industrialization in country. The framing of 'Resettlement and Rehabilitation policy 2006' by Government of Odisha is the biggest outcome of the Kalinganagar event.

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Role of Rajendra Narayan Bhanja Deo, The Raja of Kanika in Creation of a Separate Odisha Province

Dr. Sarbeswar Sena

The 19th century was quite eventful for Odisha from many perspectives. The British occupation (1803), the Resistance Movement, the Sepoy Mutiny (1857), the Famine of 1866, spread of western education, growth of Odia nationalism and fight for creation of a separate Odisha province were the prominent incidents that influenced the socio-economic, political and cultural life of Odisha. During the sub-servient period (1568 to 1947) Odisha was exploited and the people felt restless being crushed under different foreign rulers. Finally the victory over Odisha got hold of (1803) by the East India Company. A groundless belief arose that peace and tranquillity would be restored by British administration in the province. But, in the long run, it proved untrue. Like other foreign rulers, the Britishers plundered the Odishan treasury and their torture crossed all the limits. The Famine of 1866 completely demolished the economic background of Odisha. Thousands lost their lives out of starvation. But strangely enough, the British Government did not provide any assistance even to the pie. Another severe danger that Odisha battled with the language-crisis in the mid of 19th century.

In 1848-49, the Collector, Cuttack approved Bengali language for official use instead

of Odia. It created discontentment among the Odias but had no impact on the administration. Rather in 1851, Henry Ricktts, the commissioner of Odisha division felt inclined to use Hindi as Official language. That encouraged some self-centred Bengalis and some went to the extent of propagating that Odia was not at all an original language but a mere dialect of Bengali. In support of that Kantilal Bhattacharya, a teacher of Balasore High School, published a booklet and distributed. This baseless statement was supported by an eminent Bengali scholar, Rajendralal Mitra. He went two steps ahead by saying that Odias were not a separate race from Bengalis. That statement was completely valueless and opposed by a distinguished Bengali writer, Bhudev Mukhopadhyay. He publicly opposed Kantilal and Rajendralal. Goldsbury and the great linguist, John Beams, the commissioners of Odisha clearly declared that Odia language was different from Bengali. This language-crisis had a deep impact on the minds of educated youths and they became conscious of their own language. Hence, language-crisis raised its head as an issue among them. They put their best to give protection to their own language and literature. Among them the name of the great Odia writer, Fakir Mohan came first. He fought hard to give protection to

Odia language. With him, some domiciled Bengalis joined their hands and their contribution was worth mentionable. Among them, Karmabira Gourisankar Ray, the editor of 'the Utkal Dipika', Baikuntha Nath Dey, the Raja of Balasore, Dramatist Ramasankar Ray, noted poet Radhanath Ray and Pyarimohan Acharya, the writer of Odisha History contributed a lot during the language-crisis. Support from British government, pious protest by the Odia nationalists and selfless help from domiciled Bengalis play a vital role in safeguarding Odia language during the language-crisis. A conclusion was drawn and by 1870, everything was set right. After that victory, the educated Odias dreamt of a separate Odisha province uniting Odia-speaking tracts those lay outside. Utkal Gaurab Madhusudan Das took the leadership. He became the guiding spirit of the Odia movement for formation of a new province. Since the beginning of the 19th century, two major issues, i.e. struggle for a separate province and the struggle for independence dominated the political scenario of Odisha. Renaissance played an important role and created national spirit among the Odias. As early as the last quarter of 19th century was voiced for the amalgamation of Odia speaking tracks under one government. Utkal Union Conference (Utkal Sammilani) under the leadership of Madhusudan Das and his close associates, Basudev Sudhal Dev, the Raja of Bamanda, Sriram Chandra Bhanja, the Maharaja of Mayurbhanja, Gajapati Krushna Chandra, the Raja of Paralakhemundi and Braja Sundar Das played an important role in creation of a separate Odisha province. Similarly feudatory chiefs like the Rajas of Khallikote and Kanika joined the Utkal Union Conference. In this context, the role of Rajenda Narayan Bhanja Deo, the Raja of Kanika in Utkal Union Conference was quite admirable. Perhaps next to Madhusudan Das, he

was the main architect of Utkal Union Conference. Without his mental, physical and financial support, the aims and objectives of the conference would have not been achieved. But history became very cruel towards this benevolent moderate leader and did not give due importance to him as ought to be. The reason behind that was quite simple. Monarchy was never free from criticism for maladministration and Rajendra Narayan Bhanja Deo was not an exception. Rajendra Narayan Bhanja Deo, being a strong supporter of Madhusudan Das, worked in favour of safeguarding the interest of the Odias. Rajendra Narayan was very much influential and had sweet rapport with British officers. After a long fight Odisha province was created (1st April 1936) basing on Odia language speaking tracts and it was the first instance in Indian history.

Rajendra Narayan Bhanja Deo (1881-1948) was the adopted son of Padmanav Bhanja Deo of Kanika. He was adopted from Aul dynasty and assumed the throne of Kanika in 1902. He was highly educated. After completion of degree in Ravenshaw College, he achieved law degree from London. From the beginning of Utkal Union Conference, he tried his level best for creation of Odisha province. He became the President of Utkal Union Conference (1906), a member of Senate of Patna University (1913) and member of the Senate (1917-1922), member of Bengal Legislative Council (1909), Member of Bihar-Odisha Legislative Council (1917-26) and Executive Council Member of the Governor of Bihar - Odisha (1929). He was awarded Raja title (1910), O.B.E. (1918) and Knight (1933) by the British Government. He became the member of Advisory Committee of Governor of Odisha (1936). No doubt, he was an intelligent, smart and foresighted politician. He had spent his all for all-round development of Kanika and for

formation of a separate Odisha province. He remained behind the curtain when the names of the heroes of creation of Odisha province came to limelight. History was the silent spectator of the injustice meted out to the Raja of Kanika. The Utkal Union Conference constituted in 1903 gave a separate Odisha province (1936). As per the call of Madhusudan Das an institution created in the 25th October, 1903 at Kanika palace in Cuttack named as Utkal Union Conference. The brainchild of Madhusudan was brought up in the lap of Rajendra Narayan Bhanja Deo. Hence, Kanika palace was called the lying-in-room of Utkal Union Conference. It had its first meeting on the 30th and 31st of December 1903. Rajendra Narayan was the President of the reception committee. For the conduct of that meeting, eight preparatory meetings were held in Kanika palace. No doubt, the Raja took the initiative. The first meeting was held in Idgha field of Cuttack. As the working committee president, Rajendra Narayan addressed the audience. The powers of Utkal Union Conference was decentralised in that meeting and Rajendra Narayan was entrusted with the duty by Madhusudan to establish cordial relationship between the Conference and the British government. Harihar Mardaraj, the Raja of Khallikote and Raja Ramachandra Mardaraj were in charge of organizing work. Pandit Gopabandhu Das was in duty of creating social consciousness and Maharaja Krushna Chandra Gajapati was in charge of management of political activities of the conference. Those were treated the four pillars of the conference and the members were most faithful to Madhusudan. The fourth session of the conference was held on the 26th and 27th of December 1906. Rajendra Narayan presided over the same and gave emphasis in his speech for all-round development in the field of

agriculture, industry, social reforms, education, trade and commerce. It was highly appreciated by the intellectuals. The 12th session of the conference was held at Balasore in the 29th and 30th December 1916. The precarious condition of Odia-speaking people living under Madras, Madhya Pradesh and Bengal knew no bounds. The conference felt the necessity of all Odia-speaking tracts of those provinces to come under the direct administration of Bihar Government. To achieve the goal, a committee was formed. The members were Rajendra Narayan Bhanja Deo, Madhusudan Das, Braja Sundar Das, Pandit Gopabandhu Das, Sobha Chandra Sing, Sudam Charan Nayak and Harihar Panda. A meeting was held in the residence of Madhusudan Das on 09.11.1917 to form a reception committee for the 13th session of the conference. Rajendra Narayan presided over the said meeting. Another meeting of the conference was held at Puri in 1919. In that meeting the Montague-Chelmsford reforms (Government of India Act 1919) was discussed. Sri Sachidananda Sinha, a member of Imperial Council of Bihar and Orissa requested Rajendra Narayan Bhanja Deo to present a proposal in Imperial Legislative Council for keeping all the Odia speaking tracts under one administration. Accordingly, Rajendra Narayan strongly placed the proposal on 20.02.1920 in the house and said, "The Odias at present considered as a minor group in each province and thus they are most inadequately represented and not only in councils, but also in every public or semi-public body in the country. As a consequence of the above, the Odias suffer from a loss of position, power and privileged prestige."

In 1918, the Utkal Union Conference got a set back. Madhubabu resigned from the conference Utkal Union. In his absence, Braja Sundar Das became the secretary and Rajendra

Narayan was the president. Rajendra Narayan shouldered all the responsibilities of the conference for the whole year in the absence of Madhusudan Das. Similarly in 1920, a meeting of the conference was held at Chakradharpur. By that time Pandit Gopabandhu Das had become a strong supporter of Indian National Congress. In that meeting, a resolution was passed. Madhubabu had not joined the Chakradharpur session. Gopabandhu declared the abolition of the conference. Needless to mention that during the absence of Madhusudan Das, Rajendra Narayan played the key role and carried forward the conference.

Accordingly Sinha proposed a resolution. The council recommended the Governor General that a mixed committee of officials and nonofficials would be appointed to formulate a scheme for the amalgamation of the Odia speaking tracts administered or controlled by the governments of Madras, Bengal and the Central provinces with the existing Odisha Division of the province of Bihar and Odisha. That was the substance of Sinha Resolution. It got the support from the members of the house.

The second phase of preparation for a separate province of Odisha germinated during the visit of Simon Commission to India. The commission visited India (1928-29) to examine the Montague-Chelmsford reforms-proposal for administrative reforms in India. The commission was boycotted everywhere and vehemently opposed by the Indian National Congress. Thousands of agitations demonstrated where the commission visited and the slogan 'Simon, Go back' resounded all over India. But the moderate members of Utkal Union Conference viewed the commission a golden opportunity to get their demands fulfilled. In Patna railway station, the commission was warmly welcomed. The Odias

working there and some others from Cuttack under the leadership of Rajendra Narayan Bhanja Deo greeted the commission. By that time he was the member of executive council of Bihar and Odisha government. The welcome was a shaft of cool breeze in the midst of hot summer of hostile demonstrations. The commission was pleased. For the first time, a memorandum was submitted to the commission asking for a separate province for Odisha. The demand was accepted for consideration. Major Atlee was entrusted with the Tax of examining the proposal. As a result, Atlee Report recommended for a separate province (1930).

The sincere efforts of Rajendra Narayan paved the path for amalgamation of scattered Odia-speaking tracts. Harekrushna Mahtab had taken the leadership of mass agitation against Simon Commission in Odisha. He indirectly appreciated the noble deeds of Rajendra Narayan.

Round Table Conferences were held at London (1930, 1931, 1932). The report of Simon Commission was to be discussed in the first conference. On behalf of Odia speaking people, Sri Krushna Chandra Gajapati the Raja of Paralakhemundi attended the 1st Round Table Conference (November, 1930). His name was proposed by Rajendra Narayan Bhanja Deo. Krushna Chandra delivered an impressive speech there by presenting a memorandum in favour of creating a separate Odisha province. He appealed the government to reward the Odia-speaking people for their loyalty and to protect their glorious culture through a distinct political set up. He also assured the house that finance would not stand as a bar if the rich mineral and forest-wealth of Odisha would be properly utilised. The British government took a favourable attitude and

appointed Sir Samuel O' Donnell, as the Chairman of Boundary Commission (1931) to determine the boundaries of proposed Odisha province. Braja Sundar Das, Rejendra Narayan, Gajapati Krushna Chandra, Bhubanananda Das, Godavarisha Mishra, Mukunda Prasad Das, Nityananda Mohapatra and some others gave witness before the committee. To please the O' Donnell Committee, Rajendra Narayan spent a lot of money for its reception.

Attlee sub-committee recommended for a separate Odisha province. But two of the obstacles were observed as to determine the exact territory which battled them. Secondly the financial burden was the severe threat. Meanwhile U.N. Sen, the Registrar of the Finance Department, government of Bihar visited Odisha. The main purpose was to assess whether extra expenditure would occur if Ganjam is mixed with Odisha. He gave an adverse report stating that Bihar Government would sustain a loss of Rs.11,36,000/- if that plan is materialised. At that time, Rajendra Narayan was the member of Bihar-Odisha legislative council and in charge of finance. He realised that the report of U.N. Sen would never fulfil the purpose of the thousands of Odias who dreamt of a separate province. As the Finance member, Rajendra Narayan availed the golden opportunity. He separated the budget of Bihar-Odisha province for the financial year 1933-34. He proved that there would be an excess budget amounting to Rs.9,43,000/- if Odisha separated from Bihar. He established that with strong irrefutable arguments. Those opposed the creation of Odisha province had no way out and kept mum.

At last the moderate leaders of Utkal Union Conference achieved their long cherished goal. Odisha got the assent of a separate province

(1st April, 1936). Neither Gopabandhu Das nor Madhusudan Das were there to welcome the new sunrise on the horizon of Odisha province. Gopabandhu expired on 17.06.1928 and Madhusudan on 04.02.1934. But Rajendra Narayan had the opportunity to see the separate Odisha province. Sir John Austin Hubback remained the governor of Odisha till 31.03.1937. An advisory council was constituted to aid and advise him in administration. Rajendra Narayan Bhanja Deo was an important member of that Advisory Committee. His noble efforts proved his firm leadership and foresight. No doubt, Rajendra Narayan Bhanja Deo was an indispensable part of Utkal Union Conference and played a crucial role in the creation of a separate Odisha province.

Some noted litterateurs and historians appreciated the role of Rajendra Narayan in Utkal Union Conference. Bagmi Biswanath Kar, the editor of the literary magazine, the 'Utkal Sahitya' participated in the Kanika Debate on 25.08.1922 in Bihar-Odisha Legislative Council. According to him, Kanika was not a heaven itself. But almost all know some thing of Kanika would admit that it was the best managed state of Odisha and Raja Bahadur was one of the most considerable of the landlords. That was judged by later development. In fact, the Utkal Union Conference, a brainchild of M.S. Das was nurtured in the lap of Kanika-chief. Rajendra Narayan loved Odisha with heart and soul. It would be fair to quote some portion of the budget speech that he delivered in Bihar-Odisha legislative council, "In one respect, the present budget, may represent the end of an epoch. The secretary of the state has announced that Odisha is to be separated from Bihar and be constituted into a separate province. In connection with all Odias, I am profoundly gratified at the successful outcome of the long struggle for the

recognition of the claims of Odia. I think that you will all join with me in wishing the new province a smooth and successful career and in hoping that the separation will bring benefits to both the provinces.”

The groundless apprehension created that due to scarcity of budget separate Odisha province could not be created even British government accepted that. But Rajendra Narayan rightly placed the income and expenditure in the budget. The conspiracy against the creation of a separate province came to an end. That was the observation of the Odia newspaper ‘The Asha’.

Some make history great and some are great for history. History has neglected some of them, the name of Rajendra Narayan Bhanja Deo

comes. He is not given the deserving place in Odisha history. But the key role that he has played in creation of a separate Odisha province is unforgettable. 1st April comes every year. Odisha observes its rebirth. The whole province rejoices. Odias remember the other leaders for their contribution to a separate Odisha province. History of Odisha should be rewritten and Rajendra Narayan Bhanja Deo, the Raja of Kanika should be given proper justice. Really, all the words of a dictionary would be insufficient to narrate his pioneering role in creation of a separate province.

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Ambedkar : The Saviour of Poor

Uma Shankar Prasad

The mission of Ambedkar's life was the establishment of human dignity, development of self-respect among the downtrodden classes and attainment of self-salvation. In a word, it was man-making ! Ambedkar was a great teacher who taught the common man to have belief in his potential power, to rouse it up, to develop it, and to stand on his own feet. Man should not think that he was a mere nobody, that he was good for nothing and that he was a helpless log. His advice to the downtrodden classes, and especially to young men, was exemplary. He asked them to rely on their self, on their own efforts, to trust and exercise their own intelligence and to seek refuge in reason. To him nothing was more sacred than learning. Nature made none a slave. No man was born a dullard. He recalled to students the glorious traditions and untiring industry, high aims and high sense of public life of Ranade, Tilak and Gokhale. He related to his people the story from the Greek mythology of the Godless Demeter who tried to develop superman's power in a child by keeping it on fire everyday.

His message to the people was that they should strive endlessly, sacrifice the present pleasures for a great future and should go through the ordeal of fire and sacrifice till they attained their goal. "You must have a firm belief in the

sacredness of your goal. Noble is your aim and sublime and glorious is your mission. Blessed are those who are awakened to their duty to those among whom they are born. Glory to those who devote their time, talents and their all to the annihilation of slavery. Glory to those who would keep on their struggle for the liberation of the enslaved in spite of heavy odds, carping humiliations, storms and dangers till the downtrodden secure their human rights".

Ambedkar, therefore, did not like that his hungry men should envelop themselves in the coils of Bhakti, the cult of devotion, the opium of helplessness. He asked the common man not to resign himself to his fate and accept his positions as a divine dispensation. The ignorant people believed that their fate was pre-appointed and irretrievable. Ambedkar wanted to root out this disease from their minds. Like Vivekananda, he told them that it was sentimental nonsense which made them important. For Bhakti made their nerves soft, delicate and yielding.

Ambedkar tried to divert the minds of the downtrodden from the thought of life after death to their present life of degradation. He wanted them to enjoy material amenities and to bring themselves up to the cultural level of the majority.

This was an antidote to the demoralized and dehumanized minds of the scheduled castes people who had been made to accept their position as a divine dispensation. At the same time, to the more advanced men and societies he softly warned that material comfort is by no means the solvent of all human ills. Man does not live by bread alone. He is a cultural being.

That is why thinking people regarded the life of Ambedkar, who was one of the greatest leaders of modern India, as a phase in the renaissance of Hinduism and in the reorganization of Hindu social order. The first renaissance of Hinduism was inaugurated by the Upanishads with their stream of new thoughts when the gods, priests and sacrifices receded into the background, With the resurgence of orthodox priests and ideas of sacrifices, decadence set in again with added vigour. At this time the Buddha came forward to rejuvenate and recognize the social and religious systems of the Hindus. He tried to change the priest craft, the institution of sacrifice and stood for the abolition of the ramifications in society.

Ambedkar's movement saw the fifth phase of the renaissance of Hinduism and reorganization of the Hindu social order. Ambedkar was the first great revolutionary leader who rose for the first time from among the oppressed people during the history of over two thousand years of their slavery. He started a mental revolution unprecedented in the history of Hinduism, to purify and revolutionize Hinduism.

His contribution will be considered greater than that of most of the modern Hindu Leaders. He has contributed immensely to the constitutional and political thought and development of this country.

Ambedkar wanted reorganization of the Hindu social order on the basis of liberty, equality and fraternity. In other words, on the basis of social equality and democracy. He demanded liberation of Hindu society from casteism and priestcraft. According to his social philosophy, every Hindu must have the liberty to be associated in all legitimate ways with his co-religionists. The Hindus must build a common Social Code. If they had the freedom to marry among themselves, to dine together, to work together in all spheres of life, they would become a united people, and would have ability to grow and to assimilate new members in their fold. Ambedkar was for one national language, the Hindi: one common script, the Nagari. He expected all classes to do their own thinking. It was not good for them to leave thinking to a certain section of the society which called itself the custodian of knowledge. They should develop the ability to think over the problems which affected their destiny, religion and country.

Uma Shankar Prasad, Columnist

Biswanath Das : An Ardent Political Leader And Maker Of Odisha

*Dr. Prafulla Chandra Mohanty
Srutiswana Mahanty*

Biswanath Das was a prominent politician, lawyer and a philanthropist of India born on 8th March, 1889 in a remote village of Odisha named Belagaon near Polosora Block of Ganjam. He was the prime minister of the newly formed province of British India from 19th July 1937 to 4th November 1939, the governor of Uttar Pradesh from 16th April 1962 to 30th April 1967. He was also the 7th chief minister of Odisha from 3rd of April, 1971 to 14th June, 1972.

Biswanath Das received his early education from his parents and village teachers in Sanskrit. He was able to read, write and understand the ancient Indian literature Sanskrit, verses mostly the Vedas, Upanishadas, Bhagwat Geeta, etc.. He went to Cuttack and started his early education in Victoria High School later known as Bhakta Madhu Vidya Peetha and then to Ravenshaw collegiate school to complete his school education. He joined in Ravenshaw college and completed graduation in Arts stream. After that he was admitted as a student of Law in Calcutta University and obtained the Law degree in 1918. While studying under Calcutta University he came in contact with the renowned freedom fighters of India and was



aware of the oppressive majors taken by British rulers on our Indians to suppress the unity and raising voices against the British Government. Later he returned to his native after obtaining a license to practice law. He was for sometime

practicing law as an advocate at Berhampur under Madras Presidency. But really he was not satisfied in the work of advocacy business. He was sincerely interested to be a man in the freedom struggle to free his motherland from the clutches of British Government. He joined the Indian National Congress as a member and took leadership in uniting the peasants of the district and started an aggression against the gadajatas and middlemen who were exploiting the innocent

farmers. Later he came in to the direct politics and was elected president of Chhatarpur Taluk Board of the district Ganjam. His experience in peasants' movement helped a lot in acquiring popularity for his representation in the Taluk Board. He was also elected to Madras council for three terms from 1920 to 1929. But resigned from the membership on the call given by congress. He became a leader in the freedom movement and courted imprisonment later on for

several times. His tireless effort in amalgamating Odia speaking tracts helped a lot to actualize the formation of the new state Odisha in 1st April, 1936 in collaboration with the members of Utkal conference (Utkal Samilani).

He was the 1st elected prime minister of the newly formed state Orissa in 1937. During his primeministership, the following three important tenancy legislation were initiated.

Madras Estates land (Orissa amendment act) Bill

Orissa Tenancy (amendment) Bill

Money Lenders Bill

He, however resigned the office in 1939 in obedience to the directives of the Indian National Congress on the difference in the declaration of second world war by British Government. He had undergone a braved detention during Quit India Movement in 1942.

Biswanath Das, who lived all along a life of austerity had numerous occasions to hold high political offices. After India got Independence, he became a member of Constituent Assembly from 1947 to 1952. His ideas and ideals are reflected in many provisions of the Constitution. The chapter on directive principles of state policy had given place to most of his ideas on social and economic justice. He was very much optimistic about the working of the new Constitution. He was the first and only chief minister to be associated with the constitution making.

In 1931, under the declaration of Indian National Congress, he took part in Salt Satyagraha and arrested by the British government. He was sentenced to Vellore Central Jail for one year. After releasing from the cell, he endeavoured for the formation of a new Odia speaking province taking together with all the Odia speaking areas,

under the leadership of Madhusudan Das, Krushna Chandra Gajapati, Harihar Mardaraj Deo, Shasibhusan Ratha, Basanta Panda, Niranjana Pattanayak and many others. Before this, a five member Team consisting of the leading members of the Utkal Sammilani was sent to Calcutta on 11th December, 1919 to apprise Montague Chemsford Reforms Commission on the proposal for the unification of Odia speaking tracts. The Utkal Hitaishini Samaj of Parlakhemundi also sent another team to meet the commission at Madras to putforth the demand for a separate Odia province. The Odia speaking area amalgamation movement and formation of a separate new language based province faced a havoc; as the leaders were divided over the question of formation of the new Odisha province even before the achievement of independence. Gopabandhu Das, Neelakantha Das, Biswanath Das, Niranjana Patnaik and Dibakar Patnaik served as a bridge between the National Liberation struggle and Odisha amalgamation movement. As such the Patrapur session of the Utkal District Congress Committee in 1924 permitted Biswanath Das, Shashi Bhusan Rath and Dibakara Patnaik to extend all kinds of support to Krushna Chandra Gajapati for the purpose. Similarly, the Nagpur congress in 1920 resolved to form congress committees on linguistic basis and accordingly Biswanath Das, Shashi Bhusan Rath, Sribaschha Panda and Niranjana Patnaik constituted the Utkal District congress committee in Ganjam on 10th march, 1921 although a similar body was created in the Odisha Division of Bihar and Odisha Province much later on 14th March, 1924.

In 1920, Biswanath Das elected to the Madras Legislative Council along with Parsuram Patra, Shasibhusan Rath, Krushna Chandra Gajapati and Srinivas Rajamani. All these leaders worked hard for amalgamation and formation of

the newly state at their levels and designs. The Patrapur session of the district congress Committee extended all kinds of support to Krushna Chandra Gajapati during the visit of Phillip-Duff committee. Along with the leaders of the Utkal Union Conference, the congress leaders led by Biswanath Das, Sashibhusan Rath, Lingaraj Panigrahi, Madhusudan Panigrahi and Harihar Panda started creating mass awareness and persuaded people to speak out their minds before the Phillip-Duff Committee during their visit to Berhampur, Parlakhemundi, Jeypore, Khallikote, Russelkonda (Bhanjanagar) and Rambha. Thousands of resolution and memorandums were submitted to the committee to make the committee to realize the aspirations and agonies of Odias. A fruitful report came which was written as follows: "Our enquiry has shown that there is a genuine, long-standing deep-seated desire on the part of the educated Odia classes of the Odia-speaking tracts of Madras for amalgamation of those tracts with Odisha under one administration." Accordingly, the Phillip-Duff committee recommended at the end that the whole of Ganjam (except Srikakulam and Narsenapeta) and Jayapur estate should be merged with the proposed province. This was the success of the so-called Utkal Union and district congress committee chiefly guided, led by Biswanath Das, Niranjana Patnaik, Sribaschha Panda, Krushna Chandra Gajapati and many others. Biswanath Das, as a member of Madras council, started collecting useful financial information on the proposed amalgamating areas to counter the Madras Government's decision as of a deficit region. Biswanath Das argued that the figures of U.M.Sen are not based on truth, the real statistics provided by the Government denotes the Odia speaking tracts of Madras Presidency was always a surplus region.

The congress leaders of the Odia-speaking tracts convened an all party meeting and

submitted a memorandum to the national level all party conference at Calcutta in 1928. Apart from Biswanath Das, Gopabandhu Choudhary, Laxmi Narayan Sahu, Hare Krushna Mahapatra, Niranjana Patnaik, Lingaraj Panigrahi, Nandakishore Das, Mukunda Prasad Das, Jadumani Margaraj, Jogindra Narayana Acharya and Rama Narayan Mishra had attended the conference. The conference prepared a report and submitted that the total revenue of the proposed state would be Rs. 197 lakh and it might not depend on the central assistance for its own management. This strengthened the claim of a separate province at the British government. Which allows and supports a lot for formation of the new province. These financial prospects collected by Biswanath Das also strengthened the hands of Maharaja Krushna Chandra Gajapati who in 1931 convinced the members of the first and other round table conferences at London headed by Sir William Jowett, the minister of state Sir Samuel Hoare and the parliament members of England. By the endeavor of Maharaja Krushna Chandra Gajapati equally supported by Biswanath Das and other eminent personalities of the then Ganjam district, the long felt dream of newly formed Odisha province was actualized on 1st of April, 1936. Later as per the newly changed status of the British India government, Biswanath Das became the first elected Prime Minister of the newly formed Odisha and Odisha got its identity. But the pain still felt on the other Odia speaking community who are still remained unheeded till today as (Bischhina Anchala) areas. Biswanath Das as the son of the soil, performed his best duties towards the motherland till his last breath. As a national leader and freedom fighter after formation of Odisha Province he moved towards the national struggle of India's independence.

Biswanath Das was elected as leader of the party. Accordingly, the British government

invited him to become the Prime Minister of the newly formed Odisha Province but Biswanath Das denied to accept the same due to the call of non-cooperation given by Indian National Congress. So British Government invited the minority group leader Maharaja Krushna Chandra Gajapati to be the Prime Minister of Odisha. Later on the 5th of July 1927, Biswanath Das became the 1st elected Prime Minister of the newly formed Odisha state. Because of his strict disciplinary principles in administration, he faced a lot of administrative problems from the then Governor of Odisha John Austin Hubback and so the relation was not good. The governor wanted to go on long leave for a period of four months at a stretch on putting the revenue commissioner John Dein in charge. Biswanath Das disagreed with this proposal of the Governor and felt insulted to work under a subordinate officer remaining in charge of the constitutional head. Biswanath Das was also ready to resign if that would be necessitated. The matter was taken as the National issue and so all other provincial Prime Ministers of British India also threatened to resign. On the issue, the British Government in London was in a fix over this constitutional crisis and at the end the Governor John Hubback withdrew his leave application.

Focussing on his welfare works, Biswanath Das was always thinking on the educational development of his state. He formed the Utkal University committee under the chairmanship of Pandit Neelakantha Das (the former speaker of Odisha Legislative Assembly). Basing on the report, the then education Minister established the first University in Odisha on 27th November, 1943 named as the 'Utkal University'. His another significant contribution was to control the flood in the river Mahanadi and for this he appointed Sir Viswesaraya, the famous engineer to find out the remedies. According to the recommendations, a dam on the Mahanadi was

built at Hirakud. From that date the state Odisha was blessed in controlling flood, power generation, irrigation and many other boons till today. Biswanath Das was the governor of Uttar Pradesh for the period 1962-1967 and had taken steps to increase the Philanthropic and religious activities in Uttar Pradesh and also in the country. Besides being a member of the state congress executive committee (1947-1952), he was the president of Pradesh congress committee for a number of years. He was elected to the state Assembly in 1962, but he resigned from the post to accept the governorship of Uttar Pradesh. He returned to the state politics of Odisha once again to hold the post of chief minister constituted by the Utkal congress, Swatantra and Jharkhand parties during the year 1971 and 1972. Besides he was one of the founder trustees of Chaturdham Veda Bhavan, Puri and instituted Biswanath Trust Fund to cater to the felt needs of poor students. He had donated most of his earned funds to the trust. He was keenly persuading high ideals of social service being a benevolent life member of Servants of the Peoples Society of which he became the president after Lal Bahadur Sastry, the former Prime Minister of India. He did not spend a single pie of his salary for his personal use and donated all the same for establishing the Ved Bhaban. The most distinguished illustrious son of Ganjam, breathed his last on 2nd June, 1984. Today we the people of Odisha and the Nation are remembering on his bundle of high moral quality like honesty, simplicity, selflessness, social service and impartiality in politics. He was also an ardent associate maker in the formation of 1st language Odia based new Odisha Province.

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State Fish Farm Kausalyaganga Turns Over A New Leaf

Sangram Keshari Kar

The numero-Uno State Fish Farm, Kausalyaganga is the nerve Centre of the fish seed production in fresh water sector and produce fish seeds more than the assigned target every year and the most dependable and credible public sector organization of fish farmers and works day-in and day out to meet the demand of fish seeds round the year. The prime objective of this farm is to produce qualitative fish seeds with wide variety like spawn, fry, fingerlings, yearlings and to market it timely to the needy fish farmers, Govt. Agencies, entrepreneurs and other stakeholders. Apart from the Indian Major Carps, Exotic carps like *Grass Crap*, *Silver Carp* and some *Minor Carp* seeds are also produced and supplied to the farmers at the Govt. prescribed rate. Besides above GIFT seeds (Genetically Improved Farm Tilapia) and *Desi Magur* seeds (*Clarias Batrachus*), *Amur Carp* seeds are also provided to the fish farmers. The only govt. ornamental fish seed hatchery in our state which supply a wide variety of colour fishes to the different aquarists of the state.

Early Breeding Programme : A Milestone

During the year 2020-21 the yearly Breeding Programme of IMC was done with much enthusiasm to supply fish seeds to the fish farmers

at midsummer which was long awaited dream for the fish farmers of our state. Due to non-availability of quality fish seeds prior to monsoon breeding the farmers were forced to stock the seeds procuring from neighboring states to get an early yield. By intervention of Govt. and proactive approach at the helm of affairs of the Department of Fisheries, Kausalyaganga fish farm cut the Gordian knot by producing more than four crore of spawn in the first early breeding programme. The early stocking of fish seeds could help the farmers to get the seeds much beforehand (prior to monsoon breeding) which resulted to get bumper crops during the year and ultimately boosting up the fish production of the state which aims at doubling the fish production.

Species Diversification : A Gallant Step

With the passage of time most of the inland fish farmers those who were fully dependent on IMC culture have charged their mind for species diversification. In addition to IMC, GIFT (Genetically Improved Farm Tilapia), *Amur Carp*, *Magur* (*Clarias Batrachus*), seeds are being produced from the hatchery and thus maintaining production of fish seeds round the year. Some Exotic Carp seeds like *Grass Crap*, *Silver Carp* and *Common Carp* are also produced in addition

to some *Minor Carp* seeds. By diversification of species along with the IMC culture our fish farmers are also to produce a good deal of fishes than before which may be attributed to the ample fish seed production with different variety in the farm.

GIFT (Genetically Improved Farm Tilapia):

GIFT (Genetically Improved Farm Tilapia) is a high yielding improved variety species with a tremendous demand in the export market. GIFT can grow up to 700 gm within six month of culture and can yield 3-4 tons/acre/crop. It has an overwhelming demand for Bio-floc system of culture as it is most favourably accepted by the farmers for Bio-floc system of culture due to good consumer acceptance. During the year 2020-21 under a pilot programme in collaboration with World fish a prototype hatchery was established at Kausalyaganga to provide ample GIFT seeds to the needy farmers. Under the active guidance of World Fish project, Odisha nearly three lakhs of monosex GIFT seeds are provided to farmers from this farm and the GIFT seed hatchery which is under construction would be operational very shortly. The GIFT brood fry are being procured from the RGCA (Rajiv Gandhi Centre for Aquaculture) Vijewada, Andhra Pradesh, hither to.

Amur carp seed production:

Amur carp is the genetically improved strain of Common carp which gives fast growth and delayed maturity developed through a genetic improvement programme. This improved species has very good market demand in the state. Fifty lakhs of qualitative Amur carp seeds have been produced and sold to farmers. Amur carp seeds have a good acceptance among the fish farmers.

Minor carp seed production:

Among fish eaters small fishes and Minor carps have always growing demand due to nutritional and therapeutic values. Keeping in view some fish farmers demand on production of minor carp seeds, our farm has started the production of Minor carp seeds like *L. fimbriatus*, *L. goniatus*, *P. gonionotus* etc. In the year 2019-20 twelve lakh Minor carp spawn have been produced in the farm. In the near future the scale of minor carp seed production may be augmented to meet the farmers demand.

Magur seeds (Clarias Batrachus):

The Indian Magur (*Clarias Batrachus*) is an air breathing fish has a high nutritional value as well as therapeutic values. But the farmers don't get ample seeds for commercial aquaculture. The recent Bio-floc of culture manifolded the demand of Magur seeds as the Magur seeds are very much adaptable and with heavy consumer demand. One Magur hatchery is operational since last five years and trying to alleviate the farmers demand by providing them qualitative seeds every year. During this year 1.70 lakhs of magur seeds have been supplied to the fish farmers.

Ornamental fish seed production:

An integrated Ornamental Fish seed hatchery has been established in Kausalyaganga fish farm in the year 2013-14 with 90% assistance from NFDB with a project cost forty five lakhs. This ornamental fish seed hatchery aims at providing colour fishes to the fish lovers and aquarists of the state. After construction of hatchery, the operation started on with trial production during February 2014 and gained momentum later on. The hatchery comprises of

three sections i.e indoor section, outdoor section and display section. Both oviparous (egg layers) and vivi-porous (live bearers) are being cultured herewith, *Gold fish* variety, *Gourami*, *Shark*, *Barb*, *Angel*, *Sucker fish*, *Molly*, *Platy*, *Guppy*, *Sword tail* etc. are available for the ornamental fish lovers as well as for the small entrepreneurs who earn their bread & butter through making aquariums and selling of colour fishes.

Other Infrastructural Development :

During the year many remarkable infrastructural developments have been completed under the dynamic leadership of the District Fisheries Officer, Kausalyaganga. The most awaited DFO, Office building has been completed during the year and the compound wall and internal approaches road have also been completed. The construction of ornamental hatchery tanks of packing shed at nursery section and illumination of farm through solar lights have also added to the achievements. In addition to construction of GIFT Multiplication Centre is going on war-footing-manner and seems to be operational very shortly. Development of derelict ponds (30.0 Ac), security tower, Training Centre

and hostel (FOTI) and extension of Magur hatchery unit are also in pipeline.

However the premier institute Govt. fish farm Kausalyaganga has turned a new leaf in agumentation of fish seed production sector as well as in species diversification during the last few years. The remarkable achievements in early production of fish seed due to early breeding programme at midsummer has also given impetus to fish farmers for a better yield. The Govt. Fish farm, Kausalyaganga has reached the pinnacle of glory by manifoldng yearly fish seed production strategically inspite of managing with less technical staff.

Last but not the least this farm has given enormous opportunities to the local unemployed youths for their daily bread & butter and also given ample scope for their socio-economic development.

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Origin and Development of Cooperative Movements in Odisha

Dr. S.N. Tripathy

Abstract

The present paper with the help of secondary sources of data attempts to capture the major events that shaped the course of cooperative movements in Odisha. The paper portrays the prevailing socio-economic factors and key events which contributed in the development of cooperatives in different phases and its growth trend in Odisha.

Keywords: Cooperatives Movements, Rural credit, Money lenders, Farmers,

Backdrop:

Orissa was occupied by the British piece by piece; the southern parts of Orissa in 1765, the coastal region in 1803 and the western part by 1849. The princely states were left to suffer their own indigenous systems, while the coastal districts which linked the Company's territories in Bengal and Madras were paid the minimum administrative attention. This negligent attitude and severe apathy demonstrated itself in a catastrophe resulting in a severe famine in 1866 known as 'Naonka Durviksha' occurred and took away major lives which took away one-third of her entire population and overall in Orissa approximately 4 to 5 million died in the two-year period (Northcok)¹. Among the several causes creating this catastrophe, the most important factor was the isolation of Orissa from other parts due to

lack of communication facilities. The British economic policies, like the exploitative land revenue administration, had adversely affected the cultivation in general and had thrown the peasants into a state of perpetual delusion. The land alienation, indebtedness, lack of irrigation and callous attitude of the colonial Government and exploitation of peasants were the marked features of *British* administration in Orissa (Tripathy, (2000) *Contractual Labour in Agricultural Sector*, P.19)

The death of a family member, loss of property and livestock, illness, and natural disasters each pose unique hazards. Dependence on usurious moneylenders and the operation of a deeply exploitative network of interlocked, imperfect markets afflicts the rural poor. Usurious moneylending practices are very well documented

in many official reports from the colonial period. Perhaps the most important is the Central Banking Enquiry Committee (CBEC) Report (1929) and the Madras Provincial Banking Enquiry Committee (MPBEC) report has been considered as a standard. It explains how the mechanisms of debt typically had a cumulative force:

“Frequently the debt is not repaid in full and a part of the loan persists and becomes a pro-note debt. In the course of time, it may with a lucky year be paid off or it may become a mortgage debt. By the existence of this heavy persisting debt, the creditor takes the bulk of the produce and leaves the farmer unable to repay short-term loans. But equally, the short-term loan has produced long-term debt and there is a vicious circle. The farmer cannot clear his short-term debt because of the mortgage creditor and he cannot cultivate without borrowing because his crop goes largely to the long-term creditor. If he pays his long-term creditor his current debts swell and overwhelm him (MPBEC Report, Government of Madras, 1930, Vol I, P 77).

Odisha in the post-famine period of 1866:

The genesis of cooperative movement owes its origin to the post-famine period of 1866 Odisha. There was intense indebtedness of the peasantry class due to imposition of exorbitant rates of interest by the village Mahajan/ Sahukars, resulting in siphoning of land to the control of the money lending classes. As an alternative to the traditional paradigm of financing through informal sources of credit cooperative approach was developed with the cardinal principle of an intrinsic value manifested among the village communities in Odisha. They were mutually creating permanent assets like village tanks or village forests even in collecting small contributions in cash at regular

intervals to lend to members of the group viz., Chit Funds, in the erstwhile Madras Presidency.

The deplorable agricultural conditions and the absence of institutional arrangements to provide finance to agriculturists during the latter part of the nineteenth century led to mounting distress and discontent. Both the Famine Commission of 1880 and after two decades, the Famine Commission 1901 highlighted the deep indebtedness of the Indian farmer, resulting in many cases in the land of the farmer passing into the possession of the money lending classes. The Deccan Riots and then prevailing environment of discontent resulted in the government taking various initiatives but the legislative measures did not substantially improve the situation of the farmers.

Genesis of co-operative movement in Odisha:

In the national context, the proposal for agricultural banks was first presented in 1858 and again in 1881 by Mr. William Wedderburn the District Judge of Ahmednagar, in consultation with Justice M.G. Ranade, but was not accepted. In March 1892, Mr. Frederick Nicholson was placed by the Governor of Madras Presidency in order to enquire the possibility of introducing in this Presidency, a system of agricultural or other land banks and submitted his report in two volumes in 1895 and 1897.

With regard to co-operative movement, Odisha has been one of the pioneering States in the country. The first Co-operative Society, namely, Cuttack Cooperative Store was established in the year 1898 under the leadership of Utkal Gourab Madhusudan Das which heralded the commencement of Co-operative

movement in Odisha. The Cooperative Societies can be defined as a democratically controlled enterprise managed by an autonomous association of persons voluntarily united to meet their common economic, social, and cultural requirements. It is an organization of group of people who are collectively owned and keenly interested in the development of poor farmers.

In 1901 the Famine Commission recommended the establishment of Rural Agricultural Banks through the establishment of Mutual Credit Associations, and such steps as were taken by the Government of North Western provinces and Oudh. The underlying idea was the voluntary creation of a new and valuable security through a number of persons combining together managing the affairs of the bank. A strong association competent to offer guarantees and advantages of lending to groups instead of individuals; was the key advantages.

The Cooperative Societies Bill in 1904

The plight and anguish of rural farmers were reflected in the reports of the Famine Commission in 1901. On the recommendations of the Commission, the Cooperative Societies Bill in 1904 took its birth; considered as a milestone in the history of cooperative movements. It is a well-known fact that during the colonial rule and for a considerable period after independence, the money-lenders had remained the dominant source of rural credit in Orissa. To save the poor cultivators from the exploitation of the money-lenders, experiments with Cooperative Credit institutions began in the state in 1903 with the establishment of five Cooperative Societies at five different places viz. Banki in Cuttack district and one each at Nimapara, Balugaon, Tarabari and Bolgarh all in Puri district. In India, Cooperative

movement was officially started in 1904 but the real beginning has taken place since early fifties and more specifically with the implementation of the radical recommendations of the Rural Credit Survey Committee.

By the Co-operative Credit Societies Act, 1904 several Co-operative Societies were established in North Orissa. But prior to the enactment of the Act, has been mentioned earlier three Co-operative Societies had been established at Charchika, Suvarnapur and Barput in Banki-Dampara area of Banki sub-division in 1903 by the pioneering and collective effort of Rai Bahadur Bidyadhar Panda, Balamukunda Kanungo and Yegosh Rout. With the increase in the number of Co-operative Societies to the extent of 50, the need was felt for an agency, which could supervise, control and finance them. This resulted in the birth of Bank Dampara Union of Cooperative Credit Societies Ltd formed on 26th March, 1910 which was the second Co-operative Union or Bank in the entire Bihar and Orissa Province. It was the first Central Coordinating agency in the state subsequently renamed as Banki- Dampara Central Cooperative Union. In 1919 cooperation became a provincial subject and this gave scope to the provinces to enact for cooperative.

After a couple of years, the Khurdha Central Bank was established as a controlling and supervising agency. Subsequently, three Credit Co-operative Societies were organized in Banki in the year 1903 which later on merged with Banki Central Co-operative Bank in the year 1910 (Senapati, 2012, P. 51).

The Cooperative Societies Act of 1912

With the enactment of the Cooperative Credit Societies Act 1912, the credit cooperatives were developed facilitating the non-credit services to their members under the provisions of the Act. Moreover, due to this enactment, in the credit sector, urban cooperative banks converted themselves into Central Cooperative Banks with primary cooperatives and individuals as their members. Similarly, non-credit activities were also cooperatively organized such as purchase and sales unions, marketing societies, and in the non-agricultural sector, cooperatives of handloom weavers and other artisans.

The co-operative movement of the province entered a new phase as under the provision of the Cooperative Societies Act of 1912, non-credit Cooperative societies could also be established. Secondly, in the said year, Bihar and Orissa were separated from Bengal. Consequently, upon the establishment of a number of Central Banks and banking unions, “the need for liquid capital in the shape of cash credit at a reasonable rate of interest and for adequate funds to enable the Central banks to finance these societies was felt.” This led to the establishment of the Bihar and Orissa Provincial Cooperative Bank as the apex body in the year 1914. Thus the three tier system was introduced in the Cooperative structure.

At this stage the advent of First World War in 1914 affected the growth of cooperatives at the national and state level by impacting the export and prices of cash crops adversely, resulting in increased overdues of loans of primary agricultural societies. The Bihar and Orissa Cooperative Federation was established towards

the end of 1918 with the principles that underpinned their way of doing business.

So far the central point of attraction has been the cooperative credit societies. It never emerged that the principle of Cooperative can also be extended to non-credit areas. It was during this period that a few attempts were made to start societies for the weavers of Cuttack and Sambalpur towns. At the insistence of the Registrar, the Khurda Central Bank also had undertaken the responsibility of organising societies among the fishermen living along the bank of the Chilika Lake, in order to improve their material condition. After notable development during this period at the national level, was the appointment of the Committee on Cooperation under the chairmanship of Mr. Maclagan in the year 1914. The period between 1903 to 1911 has been marked as spectacular as the year 1903 signifies the commencement of the experiments in the cooperative institution and the closing year i.e. 1911 happens to be the year up to which Orissa had continued as a part of the Bengal province. Naturally therefore; the movement before 1912 was clouded by larger movement in Bengal and its later growth by that of Bihar and Orissa Provinces.

The movement underwent a setback during the 30s’ in the wake of the economic depression and many weak co-operative societies which were in a moribund condition were weeded out. However, in 1936 when Orissa was made a separate province there existed in total 2154 co-operative societies with a membership of 74,000 and working capital of rupees 98 lakhs. After the formation of the province of Orissa, the State Government appointed a one-man Committee

headed by Diwan Bahadur K. Deivasikhamoni Mudaliar, on 23 December, 1937 to enquire into the condition of co-operative movement and the working of the Co-operative Banks in Orissa.

The Ministry of Biswanath Das appointed the Committee also initiated measures to promote co-operative activities in the State and in this regard, it had enacted the Orissa Cooperative Land Mortgage Bank Act in 1938. The Act was enacted mainly to facilitate the establishment of a Provincial Co-operative Land Mortgage Bank in the State of Odisha. Under the Act, the Provincial Co-operative Land Mortgage Bank was registered on September, 1938. The Bank, however, confined its work in the beginning in the districts of Cuttack and Ganjam. The Act was amended in 1943 to rectify certain defects which had prevented the Land Mortgage Bank to advance loans in time to its members.

The period from 1939 to 1945 i.e. the period of Second World War provided a further stimulus to the growth of the Urban Cooperative Credit structure. Many societies had started banking functions and had grown in size and operations over a period of time, with substantial diversification of activities.

After independence, the Government made a planned attempt to nurture the cooperative movement in the State and accordingly the Orissa Co-operative Societies Act, 1951 and the Orissa Co-operative Societies Act, 1962 were enacted to make the co-operative laws simple, comprehensive and to facilitate the growth of cooperatives in the State. The attempt became more focused after the All-India Rural Credit Survey conducted by the R.B.I came out with its report in 1954. It brought out the fact that in 1954 exactly after fifty years of the cooperative Act i.e. 1904, the co-operative institutions supplied

only 3 per cent of the credit requirement of the farmers.

The All India Rural Credit Survey of 1951 aptly remarked “Co-operation *has failed but cooperation must succeed*”. It recommended a well- defined institutional framework for cooperative organization particularly for meeting the needs of rural India. The Orissa Provincial Co-Operative Bank was inaugurated by the Governor of Orissa in the forenoon of 17 October 1948. The number of Central Co-operative Banks in the State increased to 23 by 1951, as a result of the integration of the Princely states or *Garjats* with the State. The number of co-operative societies were also increased and by the beginning of the First Five-Year Plan there were 5145 co-operative societies in the State with a membership of 2.95 lakhs and working capital of rupees 4.28 crores. After independence, the Government made a planned attempt to nurture the cooperative movement in the State and accordingly the Orissa Co-operative Societies Act, 1951. Most of the recommendations of the All-India Rural Credit Survey Committee were implemented into practice by the State Governments during the Second Five-Year Plan (1956-61).

Over more than 100 years, the rural Cooperative banking and credit institutions have remained the prime institutional agencies with a vast network, wide coverage and outreach extending to the remotest rural areas in the State.

Table-1: Growth of Primary Agricultural Cooperatives in Odisha (1940 to 2020)

Year	No of PACS in Odisha	Index
1940	2726	100.0
1945	3057	112.1

1950	4737	173.8
1955	7764	284.8
1960	10786	395.7
1965	9286	340.6
1970	8117	297.8
1975	7001	256.8
1980	6173	226.4
1985	7108	260.7
1990	7314	268.3
1995	5315	195.0
2000	4948	181.5
2005	4626	169.7
2010	2452	89.9
2015	2708	99.3
2020	2707	99.3

Source: Compiled from Annual Activity Reports, Department of Cooperation, Govt. of Odisha

Although the Commercial Banks have entered the rural areas in a big way, the Cooperative credit institutions continue to play a crucial role in meeting the growing credit needs of rural India with the volume of credit flowing through these institutions increasing. The Cooperative provides about 65% of the total crop loan dispensed to the farmers in the state as against the national average of 17%. These Cooperative institutions are primarily owned by farmers, rural artisans etc. and were set up with the objective of promoting thrift and mutual help

among the members. The Cooperative credit societies at the grassroots level are intended not only to cater to the credit requirements of the members but also to provide credit-linked services like input supply, storage and marketing of agricultural produce etc. In view of these special features, the role of these rural Cooperative credit institutions becomes all the more significant.

Table-1 demonstrates the number of Primary Agricultural Cooperatives societies (PACS) and its position, growth of PACS in Odisha since 1940.

We have taken 1940 as a base year (index) to measure the percentage changes taken place in the growth of PACS in Odisha over the period 1940 to 2020. It is evident from the table-1 that up to 1960 there has been an impressive growth of PACS in Odisha. While there were only 2726 PACS in the year 1940 in Odisha, it had recorded an increase to 10786 in the year 1960 constituting a percentage change in growth of PACS to 395.7. From 1960 onwards there was a gradual decline in the expansion of PACS in Odisha which declined from 10786 in 1960 to 6173 in 1980.

This decline in PACS in 1980 may be attributed to the emergence of Regional Rural Banks (in the year 1976) as an alternative, competitive as well as complementary banking set up to provide agricultural finance to rural economy. Secondly, there was nationalization of 14 major commercial banks in India (1979) with a focus on branch expansion in Rural regions with the objective for priority sector lending to rural people. The decline in the number of PACS was at a higher magnitude from the year 1990 onwards; from 7314 to a meagre number of 2707 in the year 2020. This high decrease in the number

of PACS in Odisha from 1990 was mostly due to the liberalization and globalization policy of the Government and entry of private banks massive scale represented as competitors to both the public sector banks and PACS. Further, this high reduction in the number of PACS in Odisha from 1990 was probably due to the poor recovery of loans, defunct of PACS due to high NPA and bad loans, and emergence of Self-help groups (SHGs) and SHGs -linkages with commercial banks (in the year 1982) which catered to the credit need of the rural households, for various economic activities.

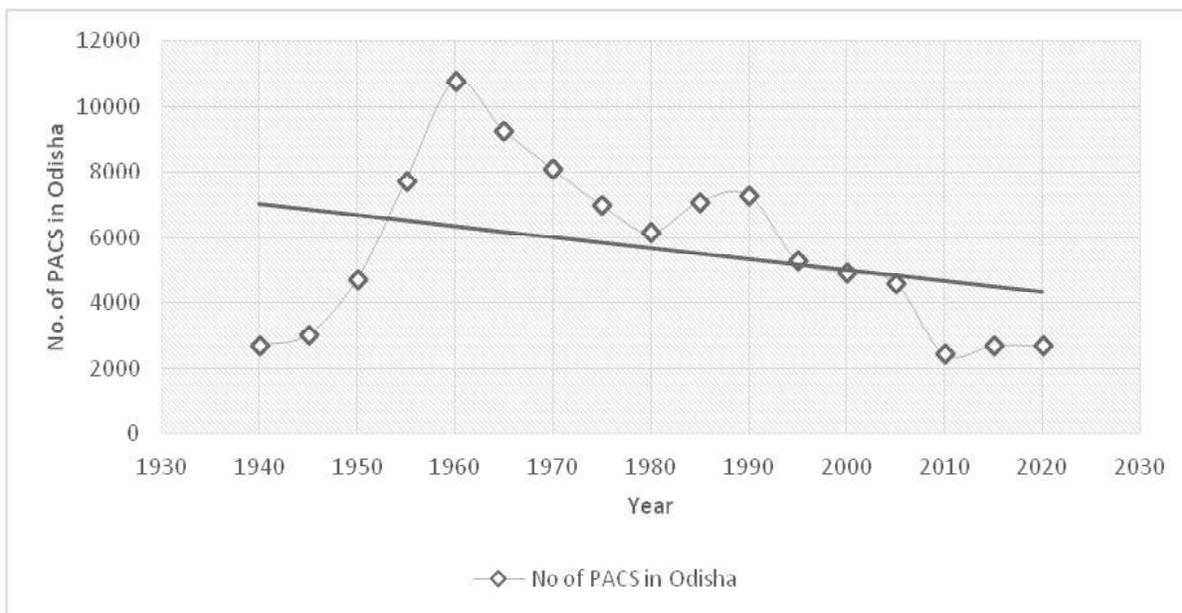
The graph presented below shows the trend of growth of PACS in Odisha since 1940 (up to 2020).

To sum up, since 1950s, the cooperatives in India have made remarkable progress in the

entered several sectors like credit, banking, production, processing, distribution/marketing, housing, warehousing, irrigation, transport, textiles and even industries.

However, Industrial Co-operatives suffered of several problems; such as inadequate supervision and inspection and lack of prompt audit, irregular and insufficient supply of raw materials, fluctuations prices, insufficient storage facilities, lack of cheap and adequate finance, accumulation of unsold stock, monopoly of middlemen and traders, etc. The over-all picture of working of industrial co-operatives for the reforms period has been disheartening.

A perusal of the study reveals that with regard to agricultural cooperative credit structure, although the quantitative expansion has been somewhat satisfactory, the movement continues



various segments of Indian economy. During the last century, the cooperative movement has

to suffer from structural defects and operational deficiencies. As has been pointed out earlier, the

acknowledged operational deficiencies of the cooperative credit structure have been (i) weak recycling of credit, (ii) poor resource mobilization, (iii) ineffective lending and (iv) poor recovery.

The foremost policy thrust is to improve the operational and allocative efficiency of the financial system as a whole by correcting many of the exogenous and structural factors affecting the performance of the financial institutions. Simplification of external constraints such as administered interest rate structures and reserve requirements for banks, strengthening the financial base of the financial institutions, facilitating the entry of new institutions, exploring indirect monetary policy instruments and strengthening prudential regulations should be some of the items on the agenda of the financial sector reforms.

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A Review on Tribal Heritage of Odisha with Reference to Santal Community

Dr. Iteeshree Panda

Introduction

The Santal is the third largest tribe in India after the Gond and the Bhil. They are found in Keonjhar, Mayurbhanj and Balasore districts in Odisha and speak one of the oldest native language of India, i.e., Santali language. They have a script called *OLChiki*. The father of the family works as a head of this independent family, whether it is nuclear or joint. The houses are clean and capacious with walls decorated with various aesthetic paintings of different colours and having verandah both at front and back side of the house. They enjoy their life by consuming a local made drink on day-to-day basis. Throughout the year they worship different gods and goddesses of their belief at various religious and socio-religious festivals. In front of the house of Manjhi, the Santal village Chief, they have Manjhithan, the sacred place and the seat of Manjhi-haram, the founding ancestor deity. The sacred grove in the outskirts of the village (Jaher) is regarded as the abode of all Santal deities. Their supreme deity is God Sun and they like to call it as 'Thakur Jiu' or 'Sing-Bonga' or 'Dharam'; other important village deities are Marang Buru, Monreko Tureiko, Jaher Era, Gosani Era and Manjhi Haram. Besides there are a number of other deities like hill and forest deities, earth goddess (Basumata), ancestral spirits (Hapranko Bonga), household spirits (Abe

Bonga) etc. Their celebration of Karama festival and Makar Sankranti is awesome. They always enjoy their life to the maximum extent by dancing, singing and drinking on the occasions of ceremonies like birth, marriage and death. The Santals generally work as cultivators and agricultural labourers and their migration for a temporary period to work as daily wages is also observed during the off season in the agriculture field.

Scheduled Tribes Demography

As per 2011 Census, the Scheduled Tribes (ST) population of Odisha stood at 95,90,756 comprising of 49.29% males and 50.71% females from 22,32,334 households. The ST population in Odisha accounted for 22.8, 25.7 and 8.5% for total, rural and urban population, respectively indicating that majority of tribal people still live in rural areas (93.79%). Though in the normal population, the sex ratio is skewed towards male in ST population, the sex ratio in the total, rural and urban population is 1029, 1031 and 991 per 1000 males, respectively, indicating the gender neutrality of tribal people. However, in terms of literacy the tribal population has a low overall literacy rate, male literacy rate and female literacy rate, 52.2, 63.7, 41.2%, respectively.

They constitute a major workforce of Odisha with the overall worker participation rates, main worker participation rate, marginal worker participation rate for ST are 49.7, 48.9 and 51.1%, respectively.

Households and Population of Scheduled Tribes

The number of households held by the different Scheduled Tribe (ST) Communities in general and Santal in particular in Odisha has been reflected below in the Table 1.

Table 1. Households and Population by ST Communities in Odisha (Census, 2011)

Sl.	Community Name	Households	Male	Female	Total
1	Khond, Kond, Kand-ha, Nanguli Kandha, Sitha Kandha, Kondh, Kui, Buda Kondh, Bura Kandha, Desia Kandha, Dungaria Kondh, Kutia Kandha, Kandha Gauda, Muli Kondh, Malua Kondh, Pengo Kandha, Raja Kondh, Raj Khond	381,788	790,559	836,927	1,627,486
2	Santal	194,874	445,700	449,064	894,764
3	Gond, Gondo, Rajgond, Maria Gond, Dhur Gond	213,641	438,624	449,957	888,581
4	Kolha	132,690	310,212	314,797	625,009
	Total of Highest 4 Communities	922,993	1,985,095	2,050,745	4,035,840
	Total of other 58 Communities	1,309,341	2,742,637	2,812,279	5,554,916
	Grand Total	2,232,334	4,727,732	4,863,024	9,590,756

Out of 22,32,334 households of all Scheduled Tribes, Santal holds 1,94,874 (8.73%) households from among 62 tribal communities. The Santal maintains the third highest rank from among all the communities and first highest rank as a single scheduled tribe with regard to number of households in Odisha. There has been increase by 1,445,675 in number of ST constituting

decadal growth rate of 17.7%. The highest and lowest number of STs has been recorded in Mayurbhanj and Puri as 1,479,576 and 6,129 respectively. As per Census 2011, the overall population, the overall and male population of Santals is the second highest and third highest for female among all the 62 communities in Odisha.

Literacy Rate of Santals in Odisha

Literacy is a key for socio-economic progress. As per Census 2011, the literates in rural

and urban areas are 2,137,7915 and 5,364,680, respectively in Odisha. The highest number of rural and urban literates has been recorded in Ganjam and Khurda of 1,635,150 and 890,256, respectively. The literacy rates of various ST communities of Odisha as per Census 2011 are listed in Fig. 1.

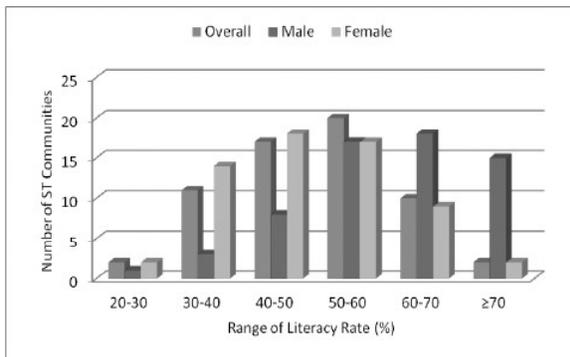


Fig. 1. Literacy Rate of ST Communities in Odisha

Santal community had overall literacy rate of 55.6% against literacy of 52.2% for overall ST communities and overall state literacy rate of 73.45%. Hence, the overall literacy rate of Santal is higher than the all ST communities and lower than that of the state average. In terms of male and female literacy, the literacy rate of Santal community is 68.1 and 43.3% as against 63.7 and 41.2 % in case of all ST communities and 82.4 and 64.36% overall rate for males and females in Odisha. It indicates that literacy rates particularly for the females is very low and need real effort to help them to be educated and be as per with males or other community members.

Sex Ratio of Santal in Odisha

The sex ratio is one of the most basic of demographic parameters which tells the ratio of 1000 males to that of representative female population in the state. The overall sex ratio in Odisha has increased from 972 in 2001 to 978 in 2011. It is 989 and 932 per 1000 male for rural and urban areas, respectively. The highest sex ratio has been recorded as more than 1050 in Rayagada and 1006 in Gajapati, respectively, whereas, Nayagarh and Angul recorded the lowest sex ratio. The sex ratio of Santal per 1000 male is 1008 as against 1029 in case of all ST

communities in Odisha thereby maintaining a positive gender ratio by Santal along with other 18 ST communities (Fig. 2).

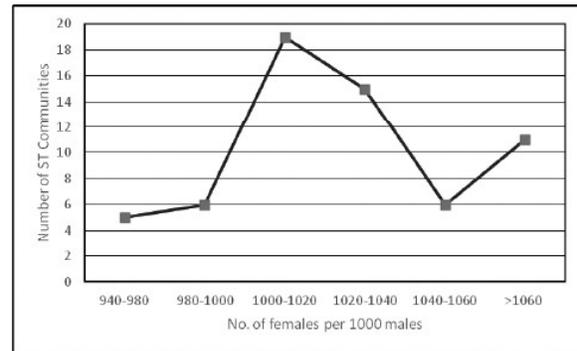


Fig. 2. Sex Ratio of ST Communities in Odisha (Census of India, 2011)

Child Sex Ratio of Santal in Odisha

The child sex ratio in Odisha has decreased from 953 in 2001 to 934 in 2011, the lowest since 1961. The reasons for low child sex ratio are preference of sons over girls with the belief that, son can only perform last rites, inheritance can run through son only, son can look after parents in their old age and sons can only be the earning member of the family. The child sex ratio in rural and urban areas is 946 and 913, respectively. The highest child sex ratio in respect of rural and urban population has been recorded as 999 and 971, respectively in Nabarangpur and lowest child sex ratio has been recorded in Nayagarh district both in rural (857) and urban (835) areas. The child sex ratio of Santal in Odisha is given in Fig. 3.

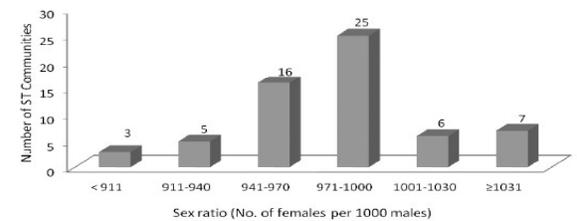


Fig. 3. Child Sex Ratio of ST Communities in Odisha (Census, 2011)

Santal community has maintained the child sex ratio at 972 per 1000 male as against 980 in case of all ST communities. The Santal maintains the child sex ratio at lower than the overall ST community, but higher than the overall ratio of the state. Thus, the child sex ratio maintains by the Santal is favorable.

Work Participation Ratio

Population, workforce and employment are closely interrelated with each other. The economic prosperity of the nation mainly depends on the quality of the workforce. The Work Participation Rate (WPR) depends on the economic development, culture, age group and gender. Census of India defined the WPR as the percentage of total workers to the total population. As per Census, 2011, the percentage of total worker to total population for Santal is 48.6 as against 49.7 in case of S.T. communities. As per Census, the workers have been categorized into main and marginal worker.

a) Main Worker Participation Ratio

A person who has worked for major part of the reference period, i.e., six months or more during the last one year preceding the date of enumeration, in any economically productive activity is termed as main worker. As per Census, 2011, the main worker participation ratio for Santal is 44.9, which is the lower than the ratio of 48.9 in case of all Scheduled Tribes and 61 in case of the state of Odisha.

b) Marginal Worker Participation Ratio

A person who has worked for less than six months of the reference period in any economic activity is termed as marginal worker. As per Census, 2011, the marginal worker participation ratio (%) of Santal (55.1) is higher than that of all STs (51.1) and the overall participation (39) of the state of Odisha.

Conclusion

The 62 scheduled tribes in Odisha are glorious in their size and degree of socialization. Among all Santal have high degree of civilization. The Santals one of the populous tribal communities of Odisha constituting about 9% of the total tribal community in terms of households and population. The literacy rate of Santal community is higher than that of all ST communities in Odisha for either male, female or overall literacy rate. Santals maintains a favorable sex ratio as no much gap is observed between number of female and male thereby showing gender neutrality. The marginal worker participation ratio of the Santal is higher than the state average and main worker participation is slightly lower than that of all ST communities. Out of the major tribes in Odisha such as Santal, Oraons, Gonds, and Khonds, the Santal is one of the largest and advanced tribe living in Odisha.

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Racing Extinction – Importance of Wild Animals and their Conservation

Priyanka Mohanty

Extinction of a species is a part of a natural process. Extinction is “biological reality” because no species has as yet existed for more than a few million years without evolving into something different or dying out completely. But human greed has become one of the major driving forces leading to extinction of numerous wild animal species leading to greater instability in the environment. Wild animals are the integral part of the ecosystem performing a vital role in maintaining food chain and food web. Thus, their existence and survival is important and essential for the natural balance and also for the existence of human life.

Wild animals have been serving mankind since time immemorial. Our Vedas include hymns in praise of animals and the Indian Mythology is full of references to several animal-like Gods such as the monkey-headed Hanuman, elephant-headed Ganesh, boar-headed Varahavatar, lion-headed Narasinghavatar, turtle-like Koormavatar, fish-like Matsyavatar, snake-like Shesh Nag, etc.

Importance of Wild Animals :

1. Ecological Balance: Wild animals maintain balance of nature by self-regulation and feedback, passage of food and energy through food chain/

food web, circulation of inorganic nutrients between abiotic and biotic environments. Terrestrial and aquatic animals play their role in the maintenance of balance of nature. Thus, it preserves the environment as a self-sustaining system. It balances populations and maintains food-chain and natural cycles.

2. Gene Bank : They serve as a gene bank for breeding high-yielding, disease and stress-resistant improved varieties from wild relatives which possess useful genes acting against the ever-evolving pathogens and climate change.

3. Act as Pollinators : They are useful in pollinating certain plants which is very essential in plant propagation leading to increase in the diversity of genetic recombination and viability of the plant vegetation.

4. Cleaning of Environment: Cleaning of environment and keeping it in hygienic state is carried by scavengers like vultures, eagles, jackals, hyenas, etc.

5. Scientific Importance: Scientific studies of many of species are of direct value to humans. These studies and researches in anatomy, physiology, ecology, and evolutionary aspects are of direct value in saving human life. Sea urchins

have helped greatly in the understanding of human embryology. A desert toad has helped in early determination of pregnancy. Rhesus monkeys have contributed a lot to the present knowledge of human blood groups. Antlers of deer are useful in determining the degree of radioactive contamination of natural environment. Armadillos contributed to the development of vaccine for leprosy. We do not know when some obscure wild animal species may be put to prominence by providing a clue to human health and survival. When any drug of any disease is invented, research of its effects and side effects are carried on wild animals before applying on human body. Chimpanzee helped us in conducting serological protein tests. Studies on animal behavior helped the psychiatrist to read the human mind. Musk pod of musk deer, rhinoceros' horn, Snake venom are of great medicinal value. Fat of tiger or hornbill is used for curing rheumatism.

6. Economic Importance: Wild animals form an important natural resource. Animals kept in various safaris, zoological parks contribute a lot in tourism sector. The commercial value is best seen in the world's marine fisheries with an annual output of about 100 million tons of sea food worth billions of rupees. Freshwater fish and other aquatic creatures also provide large amount of food for people, employment and income. An entire industry for fur trade is supported by fur-bearing animals. Trade in live and dead animals, though illegal and banned throughout the world, supports thousands of people and also earns foreign exchange. COVID-19 has shown that wild animal trading can disproportionately affect vulnerable communities through its harmful impact on livelihoods and wellbeing. The legal trade in wild animals as exotic pets, entertainment, and traditional medicine can also act as a cover for

illegal wildlife trade activity. The illicit trade is linked with corruption, terrorism and the arms and drugs trade.

7. Aesthetic Importance: There is a great aesthetic value of wild animals throughout the world because of sheer beauty, tranquility and appeal to the humans. A world without colorful and melodious birds, graceful beasts and deep forests would be a static, monotonous and poorer place for humans to live.

Humans derive countless direct economic benefits from wild animals but forget that he owes them their conservation. The biological wealth of our planet has been declining rapidly and the accusing finger is clearly pointing to human activities. We are becoming threat to them because of destruction of their natural space for human settlements, industrial purpose, grazing, clearing forest area for timbers, ruthless killing for various purposes since colonial time. The examples of recent extinction are Dodo, Quagga, Thylacine, Stellar's sea cow and three subspecies of (Javan, Casparian, Bali) tigers. 12% of bird species, 23 % of mammal species, 32% of amphibian species are in the verge of extinction. Humanity can no longer stand by in silence while our wildlife are being used, abused and exploited. It is time we all stand together, to be the voice of the voiceless before it's too late. Extinction means forever. So the question arises what can be done to avoid their extinction. Building National Parks, Wildlife sanctuaries, Zoological Parks and keeping them in captivities under proper supervision can keep their population stable and will keep an eye on their ruthless hunting. A wild animal's natural habitat is the only place that they can lead full lives free from the suffering inherent with captivity. Captivity limits their behavior and places both

their physiological and psychological well beings at risk. So, Government can declare regions with very high levels of species richness and high degree of endemism into Biodiversity Hotspot for maximum protection. There are 36 biodiversity hotspots in the world . India has four biodiversity hotspots, i.e., Eastern and Western Himalayas, Western Ghats and Andaman and Nicobar Islands. Breeding in captivities are of great use for keeping their population stable. Nandankanan (Odisha) is the first zoo in India where endangered Ratel was born in captivity, first zoo in the world to breed white and melanistic tiger, only conservation breeding centre of Indian Pangolins in the world. Currently Vulture, Pangolin, Water Monitor Lizard, Gharial Crocodile Breeding Programme is going on there. Enlightening children from young age about importance of Wild animals will make them compassionate enough to save them. Gametes can also be preserved in viable and fertile condition for long periods using Cryopreservation. Last but not the least one can commit to animal adoption programmes or can raise funds for this purpose. The Indian Penal Code (IPC) 1860 is the official criminal code of India which covers all substantive aspects of criminal law. Section 428 and 429 of the IPC

provides for punishment of all acts of cruelty such as killing, poisoning, maiming or rendering use of animals. The aforementioned legislations have been enacted to obviate unnecessary pain and suffering of animals and similar legislations continue to be enacted according to changing circumstances. Protection of animals is enshrined as a fundamental duty in the Indian Constitution and there exist several animal welfare legislations in India such as the Prevention of Cruelty to Animals Act 1960 and the Wildlife Protection Act 1972 at the Central level. Various laws has been implemented in the past by the Government but it is our sole duty to follow them.

Our survival on this planet depends on the maintenance of the environment that protects us. Thus, it becomes our utmost need and necessity to regain the lost balance that we humans have created. A simple act of kindness and compassion towards a single animal may not mean anything to all creatures, but will mean everything to one.

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Gleanings on Mrudanga

Snehasis Patnaik

Music is an attribute of man; is as old speech or, we cannot say; for present consideration it is sufficient that both can be intensified into poetic expression with a common power in affecting the emotions. Articulate language and the vague suggestion and glamour of musical sound. The oldest civilization that offers us any substantial information is Egypt. It begins in the earliest historic monuments with the graphic sign representing a finger board instrument of the tambura or guitar, or other type of instruments and musical conception, which already marks a summit level. Persian and Arab musicians have also their enharmonic systems. In olden Babylonia also there was melodic freedom widespread in antiquity. Indian music also dates back to its sister civilizations or even earlier. But Indian music, like its sister art in Europe seems to have undergone many changes before reaching its present stage. In remote ages music was highly cultivated, and musicians were held in high esteem in India.

Religion, bound up as it is with almost everything in India, naturally exercises a most powerful influence upon all the art and music. The earliest use of music was doubtless for religious purposes. Hindu music has never shaken itself free from the religion of the country, traces of which are everywhere apparent. Almost all the books, especially the most ancient, have constant

reference to mythological traditions. Much information can be gleaned from these books, each note, scale, raga and rhythm is canonized.

Introduction :

The study of musical instruments is phenomenal. Its astounding variety is prodigious and pulsating. Indian musical instruments a perfect fusion of imagination and unity of purpose is the truest and indubitable proof of adroitness of the artist's imagination. The sculptures of ancient India, Sanchi, Barhut, Amaravati, Gandhara, Mathura, Konark and many temples impeccably portray variety of musical instruments. These sculptures when assiduously corroborated with the literary treatises delineating its impact on Indian musical instruments, they provide basic data of the study. Indian music has glory past, closely connected with the Hindu religion, its origin centers around the chanting of the Rig Veda and Sama Veda the oldest liturgy in India. This theoretical knowledge of the Indian music has been handed down from generations to generation as a legacy in pupillary succession and is preserved in the descriptions.

The study of musical instruments depicted in the sculptures and paintings in the Indian art. Art is an expression of a society-its tastes, ideology and temper. It preserves for us the

reflections of the spirit and the manners of the people who create it. In India a musical instrument is called Vadya, the instrument is made to speak or sound like language to express is first manifested primarily in the human body. In ancient texts human voice is also called as musical instruments.

The term Vadya has been used in various contents in our ancient treaties, of them the following three are the most important.

1. In terms of a musical instrument.
2. In term of the different techniques used in playing a particular instrument, also called hastavyapar. Bharata has also used the term dhatu.
3. In this sense.
4. In terms of the style of playing. Now days it is also called Baz which is a derivative of Vadya.

Bharata, at various places, has pointed out the use of instruments in his text Sharangadeva spoke in detail about the utility of the instruments. He detailed five uses of the instruments.

1. Appropriate for auspicious occasions.
2. Instrumental in inciting or heightening enthusiasm, wrath or fear.
3. Affording rest to the singer or dancer.
4. Bringing about an exuberance of spirit.
5. Covering the lapses in song and dance sequences.

In ancient Indian music, Instrumental music was quite developed. The varieties evolved were by and large representative of the string, wind and percussion, each with distinct name, shape, construction, technique and tone. In ancient India, the making of instruments was quite an

advanced craft. The classification of the west and India is equivalent into four major classes, tata-chordophones, avanaddha-membraphones, Ghana-idiophones and sushira were considered subsidiary or complementary. Bharata further says that melody comes from tata and sushira, while Ghana is to keep the meter and avanaddha is to add extra colour and vigour to the performance.

Percussion Instruments:

Rhythm comes naturally to mean since everything the universe revolves around it. It is one of the man's oldest impulses. The percussion instruments were as an accompaniment to the dance to serve primitive magic and rituals. They were symbolic, and possessed the power of music. Since the time immemorial, we have classification in the broader sense, i.e. the laya vadya the rhythm instruments and swar the melody instruments. Laya vadya are the instruments used for rhythm. They are earliest musical instruments known to human history. Avanaddha, Anaddha, Vitate are the like synonyms used for membraphonic instruments in India. Since the drum has become a generic word used for each type of rhythm instrument, avanaddha vadya of India can also be called as drums. Percussion is another term which can also be used in broader sense. Nowhere in the world has drumming reached a higher degree of perfection than in India. Here is a country where the drum has been, and remains, the characteristics instruments associated with all kinds of events. The earliest reference to a drum we get is as "dudubhi" in Vedas. Excavations provide evidence of the use of simple percussion instruments resembling rattles, symbols and drums in 3000 B.C. Drums are thus ascribed to the earliest known civilization in India. In Bharhut – 200 BC shows several forms of drums and also the gong which is played by two sticks by an ape.

Mrudanga :

Mrudanga panava and dardura have generally been called Puskara Vadya (Puskara instruments). The term puskara has an interesting story behind it. The word puskara in samskrta is both neuter masculine (puskaram and puskarah). In the neuter gender, it means a blue lotus, and in the masculine gender, it means a 'pond'. Appear that the world has come to mean a 'pond' because lotus generally grow in it.

Bharata says that in a rainy day when studies were stopped, the sage Svati went to a pond (puskara) for fetching water. He noticed that rain-drops, as they were falling on the lotus leaf, were making the pleasant sound 'pat, pat'. On returning, he determined to make an instrument that might give this pleasant sound. In order to imitate this sound, he made mrudanga. Since the idea was derived from a scene of 'puskara'.

In Bharata, the word 'puskara' appears to be synonym for a membrapohonic instrument. He uses both the words 'puskara' and 'mrudanga'. We must not, however think the mrudanga in Bharat was the same solitary instrument as the mridangam in Karnataka music is today, Bharata says that the shape of the ankika is like that of 'haritaki' (the yellow myrobalan), the shape of the 'urdhvaka' is like that of 'yava' (barley) and the shape of 'alingya' is that of 'gopuchha' (cow's tail) [34,255]. In verse 42 of chapter 34, Bharata mentions mnemonic syllables that are to be produced on the urdhvaka and alingya, and says that certain other mnemonic syllables are to be produced on the right side and certain other mnemonic syllables are to be produced on the left side of the drum. This other drum is the ankika. He has mentioned the mnemonic syllables for two sides of the ankika and for only one side of the urdhvaka and alingya.

So it is evident that the ankika was covered on both sides with skin i.e., it was a two faced drum, whereas the 'urdhvaka' and the 'alingya' were covered with skin only one side i.e. they were one-faced drums.

Bifacial Drums : There may be controversies about the Indian origin and development of the tabla, there is doubt that this country's contribution of two-faced forms to the music world is unique. The land has an innumerable variety – in quantity and quality – of this instrument that it is almost impossible to list them all. We may, however, divide them into three groups and consider some examples in each cylindrical, bulging, and the waisted. We get evidence of typically cylindrical drums from the Indus civilization onwards. In some of the seal of Mohenjodaro can be seen figures of men playing long cylindrical drums. The instrument was obviously hung from the neck, held horizontally and played with the hands.

Indeed, the cylindrical wooden drum was, perhaps, earlier than all other bifacial ones. For it is easier to fell a tree, hollow it out, and fix skin onto the resulting tube than to fashion clay of this shape. The large size of these early drums also bears this out. Earthen and metal bodies replaced wood later on. Membranophones of this class were recognized as of three shape myrobalan (haritaki), barley (yava) and cow's tail (gopuchha).

A notable characteristics of Indian drumming is the employment of multiple instruments by a single player. Even from Bharhut we come across such a practice. There were two bulging drums of similar shape and size, operated by one person, one drum was kept vertically on the ground and one on the lap. Similar representations occur in many subsequent sites.

For instance, Amaravati shows a tired woman pushkara - player with a drum on her lap

and another placed erect in front of her, on which she has rested her head, trying to regain some last sleep.

The word *mrudanga* is also a very general and ancient one. Like the term *dhole*, it is applied to a whole class of barrel drum. The *mridangam* in south India is fairly specific, though it is also called as *madalam* (tamil, telugu) or *maddale* (kannada). However, in North instruments with definite names like the *pakhavaj*, the *dhole* are also referred to as the *mrudanga*.

The *Khole* is to Bengal, Assam and Odisha what the *chenda* is to Kerala. One cannot imagine the Vaishnavite music of the eastern area without this instrument. Indeed, it is held as sacred that it is always reverentially referred to as the *Stree khole* and not merely as the *khole*. The drum is said to have been introduced to Bengal and made popular there by the profound mystic singer Sri Chaitanya who is also responsible for the widespread of *Bhakti* and the congregational singing of *keertan*. Likewise its prominence place in the devotional *sankeertan* song in the various *sattras* (monasteries) of Assam is due to the Saint philosopher Shree Sankardev. The body of instrument is made of jack or mango wood; when it is fashioned of earth, it is often referred to as the *mrudanga*. The length of the body is about 75 cm; the right face is of 15cm diameter and the left of 25 cm. The convexity is asymmetrical being nearer to the left. Similar to the *pakhavaj* the drumheads are made of two membrances, the inner complete skin and the outer peripheral ting. The two faces are held by braids which are connected by leather straps.

There are no tuning blocks, for the pitch of the drum is adjusted and fixed by suitable tension of the braces while making *sree khole*; even the process of striking the plaits as in the

tabla or the *pakhavaj* is not resorted. The *pung* is a characteristic drum of Manipur area. The wooden body bulges in the middle and slopes almost uniformly to both sides.

The beaten heads are small and are covered with the usual black paste. The player hangs the instrument from his neck and plays it with his fingers. A close relative of the above is the *muraja* is referred from as early as the *jatakas*, the *Mahabharata* and the *Ramayana*. *Sikappadikaram* mentions the *muzhavu* which, according to some, is the Tamil equivalent of the Sanskrit *muraja*. We have the *murasu*, also in Tamil. This is *gopucch*.

Padavali Kirtan, the devotional music of Odisha and Bengal and original in every respect in the history of Indian music. The term ‘*Kirtan*’ as used all over India, signifies “song in praise”. In Bengali the term is equated with the word *padavali Kirtan* [or *Mahajan padavali*], compositions of medieval poet devotees, performed in a prescribed system and in a specific method of music. To begin with the theme, in short, it should be started that *Padavali Kirtan* is comprehensible to those who take to the life of Krishna with absorbing interest on His *Lila* – the artful act, depicted in *Bhagavata Purana*.

Chaitanyadeva devised a type of music during the last part of the fifteenth century after he had taken to asceticism-*sannyasa*. He first introduced *kirtan* as a group – music for devotional purpose called *Nam-Kirtan*-the continuous recital of the names of the Lord in tune and rhythm. This was an energizing device acceptable to every Vaishnava – his colleagues and disciples. He also introduced group songs in public places, known as *Nagar Kirtan*. *Nama* was considered as the main couplet for recital in the public.

It is held that Nagar – Kirtan invigorated the populace with devotion. The kajee, and then muslim ruler, failed to put a stop to it. During his long stay at Puri, the musical drama on the life of Krishna were performed by Chaitanya in company of Ray – Ramananda. The experience of Chaitanya in company of Ray – Ramananda on the river Godavari was a significant scene in development. The Radha – Bhabha (the role of Radha) revealed fully in Chaitanya after his tour of South India. Later the dramatized Sanskrit version on the episodes of Bhagavat also helped the development of Kirtan.

Swarup Damodar was one of the contemporaries of Chaitanya who was rendered Bhagavat episodes in music and also recited the complete Geeta-Govinda. Chaitanya's conception and culmination of musical expressions were transmitted to Bengali by his various associates.

The most interesting information regarding this was an arrangement of the assemblage of select Kirtanas at Puri where group of Kirtanias from different parts of the country (Bengal and Odisha) were invited to perform before Shri Chaitanya. Seven such parties performed Kirtan and their representative dance.

After studying the literature on Mrudanga, we can see that there are discussion of Mrudanga from south which is a very important component of Carnatic Classical music. On the other hand we see kohl and Mrudanga discussed in the perspective of Bengal and in many books Kohl of Assam is also discussed. But our study shall concentrate on the usages of Mrudanga according to Odisha with its comparative study of tabla, pakhawaj and other percussion instruments.

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