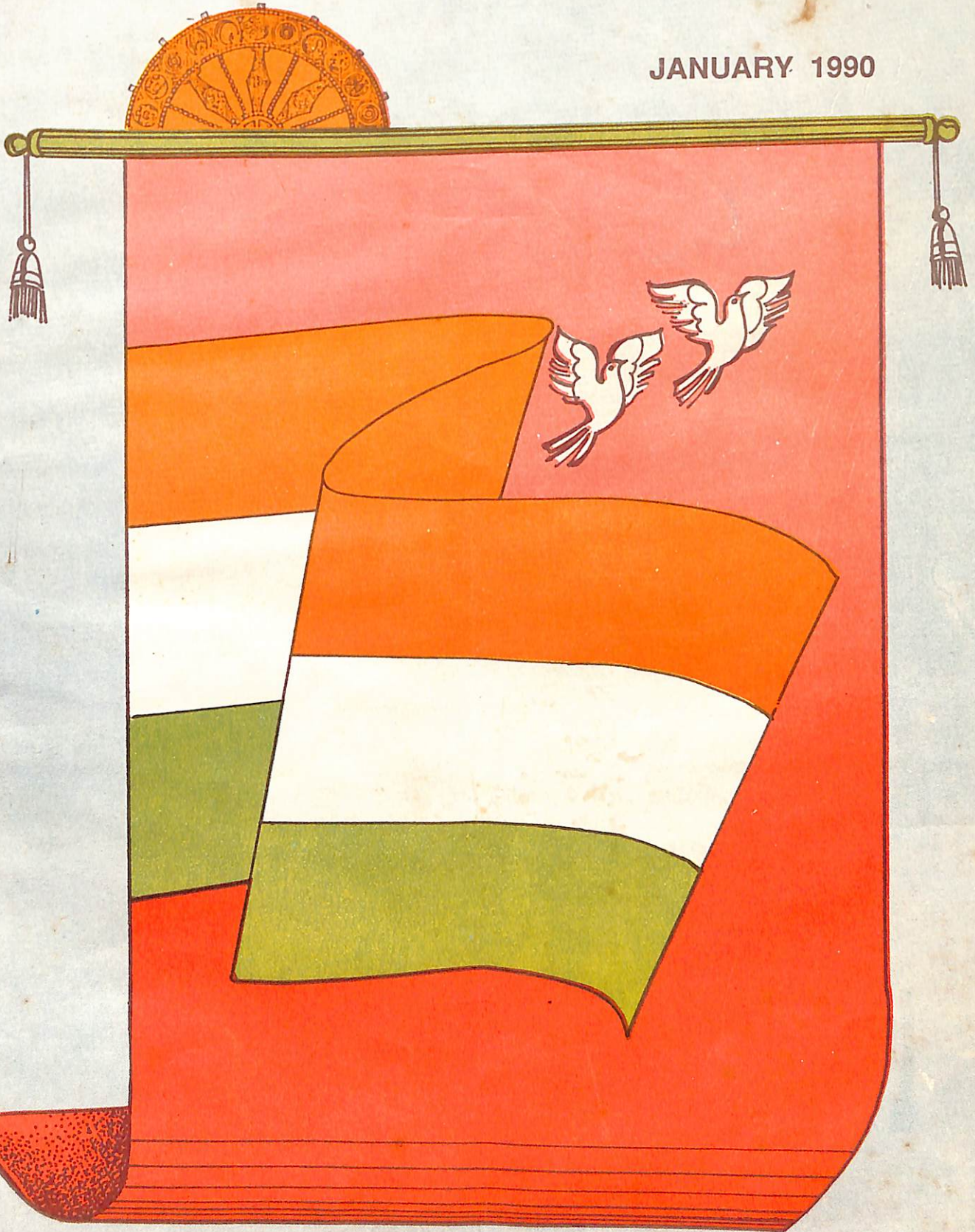


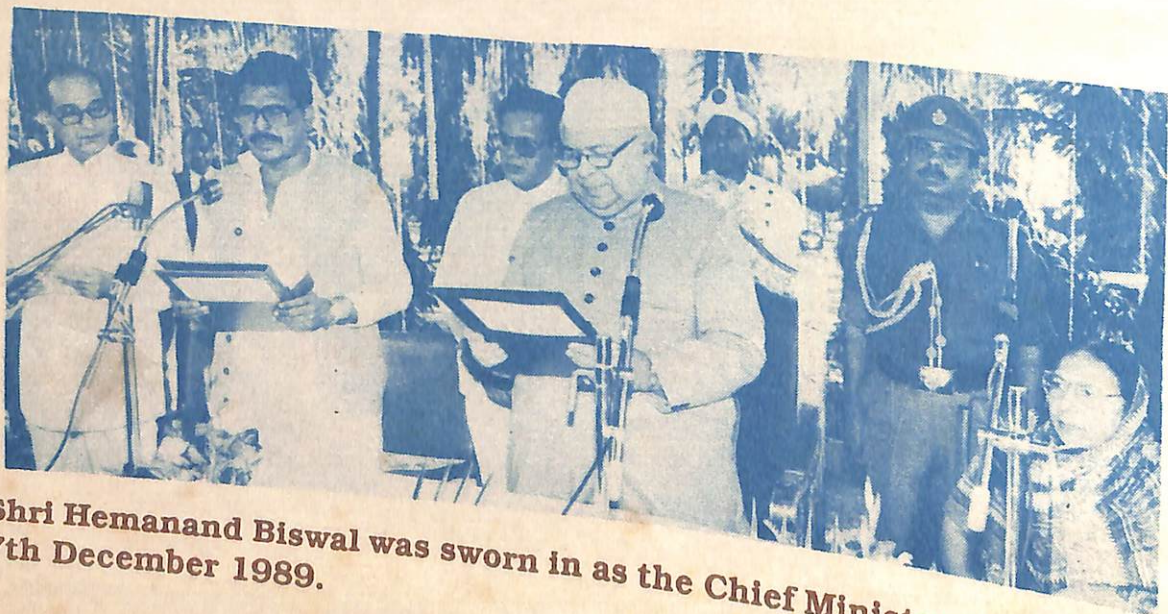
ORISSA REVIEW

JANUARY 1990





Shri Viswanath Pratap Singh was sworn in as the Prime Minister of India on December 2, 1989.



Shri Hemanand Biswal was sworn in as the Chief Minister of Orissa on 7th December 1989.

ORISSA REVIEW

JANUARY 1990
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MESSAGE OF THE GOVERNOR OF ORISSA ON THE OCCASION OF THE REPUBLIC DAY, 1990

On the occasion of the 41st Republic Day of India, I convey to the people of Orissa my warm greetings and good wishes.

The Indian Republic stands for the noble ideals of secularism, socialism, equality of opportunity and equality before the law, raising the level of nutrition and standard of living of the poor and the deprived, promotion of educational and economic interest of Scheduled Castes, Scheduled Tribes and other weaker sections, good relations with neighbouring countries and promotion of international peace and security. These ideals have been enshrined in the Constitution of our country. Celebration of the Republic Day provides us an opportunity to reflect as to how far we have succeeded in translating these ideals in our national life.

Since Independence a good deal of progress has been made in achieving economic upliftment of the poor and the under-privileged. Several welfare schemes and anti-poverty programmes have been put into operation for their benefit. In our own State too, determined efforts have been made to raise the standard of living of the people, particularly of the poor, and carry Orissa forward on the path of growth and prosperity. In spite of these successes the fight is far from being over. There is still poverty, ignorance, illiteracy and backwardness in many parts of the country. The monster of communal disharmony has not yet been completely wiped out. Despite our sincere desire for peace and good neighbourly relations, our borders are still tense at some places. We shall therefore have to continue our efforts with renewed vigour and determination.

I call upon all my brothers and sisters in the State on this sacred Republic Day to work unitedly for the fulfilment of the trust we had made with our destiny 40 years back, and make our country and our state prosper in every field.

JAI HIND



**MESSAGE OF
SRI HEMANAND BISWAL
CHIEF MINISTER, ORISSA
ON THE OCCASION OF
THE REPUBLIC DAY, 1990**

I convey my best wishes and hearty greetings to the people of Orissa on the occasion of the 41st Republic Day.

The Republic Day symbolises democratic tradition and human values. Forty years ago on this day, India adopted its own Constitution and we took the solemn pledge to fulfil the hopes and aspirations of the millions of Indians and to build a strong and self-reliant India on the basis of socialism and secularism. Through the ceaseless efforts of the people, we have not only strengthened the institution of parliamentary democracy we have also achieved a glorious and significant position in the comity of nations.

Orissa is comparatively backward in relation to the other states of the country. We have no doubt made great efforts to make Orissa a prosperous and frontranking state of the country. But we still have to go a long way to achieve our objectives. The government of Orissa is now determined to implement with sincerity certain major programmes to achieve the objectives. The state government is deeply committed to accelerate the pace of Orissa's socio-economic and cultural growth. Special emphasis is being given on agriculture, industry, irrigation, power, water supply, employment and particularly on poverty amelioration programmes. Particular attention is being given to the economic upliftment of the harijans and adivasis and other weaker sections of the rural areas. I humbly appeal to the people of Orissa to dedicate themselves to the cause of allround development of the state.

On this sacred occasion, I once again offer my greetings to my brothers and sisters of Orissa and wish them a bright future.

The following resolution was issued by the Working Committee of the AICC for adoption at public meetings all over India on 26 January 1930

PURNA SWARAJ DAY

JANUARY 26, 1930



We believe that it is the inalienable right of the Indian people as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe therefore that India must sever the British connection and attain Purna Swaraj or complete independence.

India has been ruined economically. The revenue derived from our people is out of all proportion to our income. Our average income is seven pice (less than two pence) per day, and of the heavy taxes we pay 20% are raised from the land revenue derived from the peasantry and 3% from the salt tax, which falls most heavily on the poor.

Village industries, such as hand spinning, have been destroyed, leaving the peasantry idle for at least four months in the year, and dulling their intellect for want of handicrafts, and nothing has been substituted, as in other countries, for the crafts thus destroyed.

Customs and currency have been so manipulated as to heap further burdens on the peasantry. British manufactured goods constitute the bulk of our imports and customs revenue from these, which ought to have been used to lessen the burden of taxation of the masses, is 44 times lighter in India than it is in Russia and 24 times and 8 times respectively less heavy than it is in the United States of America and Germany. The arbitrary manipulation of the exchange ratio has resulted in millions being drained away from the country.

Politically India's status has never been so reduced as under the British regime. No reforms have given real political power to people. The tallest of us have to bend before foreign authority. The rights of free expression of opinion and free association have been denied to us and many of our countrymen are compelled to live in exile abroad and cannot return to their homes. All administrative talent is killed and the masses have to be satisfied with petty village offices and clerkships.

Culturally, the system of education has torn us from our moorings and our training has made us hug the very chains that bind us.

Spiritually, compulsory disarmament has made us unmanly and the presence of an alien army of occupation, employed with deadly effect to crush in us the spirit of resistance, has made us think that we cannot look after ourselves or put up a defence against foreign aggression, or even defend our homes and families from the attacks of thieves, robbers and miscreants.

We hold it to be a crime against man and God to submit any longer to a rule that has caused this fourfold disaster to our country. We recognise, however, that the most effective way of gaining our freedom is not through violence. We will therefore prepare ourselves by withdrawing, so far as we can all voluntary association from the British Government, and will prepare for civil disobedience, including non-payment of taxes. We are convinced that if we can but withdraw our voluntary help and stop payment of taxes without doing violence, even under provocation, the end of this inhuman rule is assured. We therefore hereby solemnly resolve to carry out the Congress instructions issued from time to time for the purpose of establishing Purna Swaraj.

Statement by Cabinet Delegation and His Excellency Lord Wavell, the Viceroy of India, 16th June, 1946

1. His Excellency the Viceroy, in consultation with the members of the Cabinet Mission, has for some time been exploring the possibilities of forming a coalition Government drawn from the two major parties and certain of the minorities. The discussions have revealed the difficulties which exist for the two major parties in arriving at any agreed basis for the formation of such a Government.

2. The Viceroy and the Cabinet Mission appreciate these difficulties and the efforts which the two parties have made to meet them. They consider however that no useful purpose can be served by further prolonging these discussions. It is indeed urgently necessary that a strong and representative interim Government should be set up to conduct the very heavy and important business that has to be carried through.

3. The Viceroy is therefore issuing invitations to the following to serve as members of the interim Government on the basis that the constitution making will proceed in accordance with the Statement of May 16th :

Sardar Baldev Singh
Dr. John Matthai
Sir N.P. Engineer
Nawab Mohammed Ismail
Khan
Mr. Jagjivan Ram
Khwaja Sir Nazimuddin
Pandit Jawaharlal Nehru
Sardar Abdur Rab Nishtar
Mr. M.A. Jinnah
Mr. C. Rajagopalachari
Nawabzaba Liaquat Ali
Khan
Dr. Rajendra Prasad
Mr. H.K. Mahtab
Sardar Vallabhbhai Patel

If any of those invited is unable for personal reasons to accept, the Viceroy will, after consultation, invite some other person in his place.

4. The Viceroy will arrange the distribution of portfolios in consultation with the leaders of the two major parties.

5. The above composition of the interim Government is in no way to be taken as a precedent for the solution of any other communal question. It is an expedient put forward to solve the present difficulty only, and to obtain the best available coalition Government.

6. The Viceroy and the Cabinet Mission believe that Indians of all communities desire to arrive at a speedy settlement of this matter so that the process of constitution-making can go forward and that the Government of India may be carried on as efficiently as possible in the meantime.

7. They therefore hope that all parties especially the two major parties will accept this proposal so as to overcome the present obstacles, and will co-operate for the successful carrying on of the interim Government. Should this proposal be accepted the Viceroy will aim at inaugurating the new Government about 26th June.

8. In the event of the two major parties or either of them proving unwilling to join in the setting up of a coalition Government on the above lines, it is the intention of the Viceroy to proceed with the formation of an interim Government which will be as representative as possible of those willing to accept the Statement of May 16th.

9. The Viceroy is also directing the Governors of the Provinces to summon the Provincial legislative assemblies forthwith to proceed with the elections necessary for the setting up of the constitution-making machinery as put forward in the Statement of May 16th.

Individual Satyagraha Movement in Orissa



Before launching the Quit India Movement on the 9th August, 1942 Gandhiji tried to test the pulses of the Congress men and the people who supported the Congress movement. He adopted a very novel method of testing the faith of the Congress leaders in his programmes. In 1921 during the Non-cooperation movement and also in 1931 during the Salt Satyagraha campaign, the Congress leaders had demonstrated their faith and confidence in his leadership and the methods adopted by him. Yet he wanted to make another test of their fidelity.

He started the Individual Satyagraha campaign in 1940. Acharya Vinoba was selected as the first satyagrahi of the country to the surprise of all the Congress leaders. Acharya Vinoba was not much known in the higher circles of the Congress. When Gandhiji selected Vinobaji to be the first satyagrahi, it surprised many and also Nehru who was thinking that Gandhiji's first choice would fall upon him. However, he became the second leader to be arrested. The third chance went to Sardar Patel who was de-

tained without trial.

On the 17th October, 1940, Vinobaji delivered an anti-war speech at Paunar, his native village. He was not arrested immediately. He proceeded by foot from village to village preaching his anti-war message. Ultimately, he was arrested on 21st October, 1940 and was sentenced to 3 months' imprisonment. The next man was Jawaharlal Nehru who was sentenced to 4 years' imprisonment by a Magistrate.

The message of Individual Satyagraha spread to different parts of the country and many leaders came forward to speak against the war and court arrest and imprisonment.

In Orissa, the Individual Satyagraha movement was started on 1st December, 1940. The leaders who participated in the movement in the first batch were : Biswanath Das, ex-premier, Bodharam Dubey, ex-minister, Harekrushna Mahatab, member, Congress working committee, Sarala Davi, MLA, Nityananda Kanungo, ex-minister, Sadasiva Tripathy, MLA, Nabakrushna Chowdhury, MLA, Mohan Das, MLA, Loknath Mishra, MLA, and Radhakrishna Biswasroy, MLA. From the above list, it appeared quite evident that the ex-ministers, MLAs and the only working committee member of Orissa were quite enthusiastic to offer Satyagraha launched by Mahatma Gandhi. The number of Satyagrahis increased from day to day

despite the fact that it was confined to individual satyagrahis. There was no group Satyagraha at any place except in Koraput district where a number of persons broke the law simultaneously.

According to an official report which was recorded on January 13, 1941, "The Satyagraha movement in this province seems to be aimed at sending to jail first, the non-entities who have been persuaded to help the Congress cause, while those with more intelligence and possibly less faith curbed their enthusiasm in order to continue propaganda and see that all nominees perform the task for which they have been selected. Such unselfishness of the leaders may not be entirely unconnected with the underlying belief that the Satyagraha movement will not last long but an agreement between the Government and the Congress will be reached."

This official report was not only far from the truth but was also quite imaginary and self-contradictory. The list of the leaders who participated in the campaign proved beyond doubt that the leaders did not believe in the wishful thinking of the officials that there would be an agreement between the Congress and the Government nor did they believe that it was a movement for sending some unknown people to the jail.

This report clearly proved how the officials were send-

ing false concocted reports to the Government by suppressing the truth.

Some Congress leaders who could not offer Satyagraha spread out to the villages and preached the message of the Congress among the villages.

Some members of the Congress and other political parties in Orissa who had no faith in Satyagraha campaign of Gandhiji wanted to form a coalition ministry in the province and to support the war efforts of the British Government. These leaders included pandit Nilakantha Das, Pandit Godavarish Mishra, Dibakar Patnaik, Jadumani Mangaraj, Pyari Sankar Ray, Jaganath Mishra and others. In August, 1941 a coalition ministry headed by Maharaja of Parlakhemundi with Pandit Godavarish Mishra and Sobhan Khan as ministers was formed with the active support of pandit Nilakanth Das, Jadumani Mamgaraj, Pyari Sankar Ray and Jaganath Mishra were parliamentary secretaries. What was more astounding was that Sarala Devi who had participated in the Satyagraha movement with the first batch of leaders also supported the ministry.

The Utkal Pradesh Congress Committee with a view to carrying the message of the Satyagraha to remote village areas in a systematic manner issued fresh instructions to the Congress men in the form of a circular through the DCCs in May, 1941.

The main points of the circular were as follows :

1. The released Satyagrahis should continue to offer satyagraha after their release. If not arrested, they should not return to their homes, but should move shouting slogans and do the constructive works.
2. It was made clear to the Satyagrahis that their further recruitment as Satyagrahis should be judged by their constructive works.

The constructive works included sale of Khadi, popularisation of spinning in the villages, teaching of Harijan boys and opening night schools for adults, enrolment of Congress members and improvement of village sanitation.

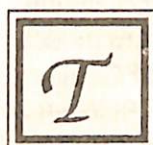
A meeting of Executive Committees of the PCC, the district Congress committees and local bodies decided to reactivate the constructive activities and to popularise the spinning and the Satyagraha programmes. While the Congress members were carrying on their anti-war propaganda by popularising the constructive programmes of Gandhiji, the British officials had stepped up their activities to enlist public support for war. M.N.Ray paid a visit to Cuttack to educate the people about the war efforts of Government. A meeting was held at Cuttack on 27th January, 1941 under the presidentship of Pandit Nilakantha Das. M.N.Roy addressing the meeting advocated for India's participation in war and advanced the reasons for it. Mr. Roy who was a marxist and who had spent several years in the Soviet Union

attempted to explain to the people that by participating in the war, India would be industrialised and militarised. He also said that there was no difference between the coalition Government of Orissa and the national Government demanded by the Congress. However there was very poor public response to his message. Pt.Das supported Mr. Roy's views and became the Chief leader of the national war front. Among others who were appointed as the leaders of the National war front were Raja Bahadur of Khallikote, S.P.Mohanty of Bhubaneswar and G.D.Mohapatra of Puri.

In January, 1942, the communists changed their policy and supported the war efforts of the British. They opposed Forward Bloc leaders as fascists for their anti-war campaign. The Students Federation which owed its allegiance to the communists also supported the war efforts. The Congress leaders despite this new development continued their anti-war constructive activities more vigorously and with greater strength. The British Government offered very liberal financial inducements to those who supported the war efforts.

The Congress Satyagrahis un baffled by the communist propaganda in favour of British and its war efforts prepared themselves for the Quit India Movement impulsively although Gandhiji had given no inkling of it at that stage.

Freedom Movement in South Orissa



he present South Orissa comprises of the modern districts of Ganjam, Koraput and Phulbani. But the districts of Ganjam, Koraput and Baliguda Sub-division of Phulbani were included in Madras presidency till the formation of Orissa state in 1936.¹

Oriya Movement and South Orissa:²

Oriyas were put under three provincial Governments i.e. the Madras Presidency, the Central Provinces, the Bengal Presidency and later the province of Bihar and Orissa. The Oriya tracts belonging to Madras Presidency were Khallikote and Athagada, Palur, Birdi, Huma, Dharakote, Badagada, Katinjia, Sheragada, Sanakhemandi, Badakhemandi, Chikiti, Surangi, Jarada, Jalantara, Gudarsingi, Mandasa, Tarala, Paralakhemandi, Aska, Barua, Ullam, Raghunathpur (Tekalli) Purna Tekalli, Nandigram. Besides these tracts, thousands of Oriyas were living in the Visakhapatnam district and Jeypore Agency. In those outlying Oriya tracts there grew the consciousness for the unification of Orissa proper³

under one administration. The Oriya unification movement had really started in the outlying parts where people were constantly dominated by the non-Oriyas.⁴ The origin of the idea can be traced back to 1868 when Sir Strafford Northcote, the then Secretary of State proposed for the separation of Orissa from Bengal. By that time in South Orissa the injustice of the British administration was expressed through cultural societies of which "Utkal Hitabadini Sabha"⁵ founded in 1872 by William Mohanty at Berhampur and "Utkal Hitaisini Samaj"⁶ founded by Padmanabha Narayana Deb at Paralakhemandi were important. Publications of leading journal like "Prajabandhu" edited by Nilamani Vidyaratna and published from Mardaraj Press, Rambha, 'Swadesi' in 1876 and 'Ganjam News'⁷ in 1896 from Berhampur helped to a great extent to rouse the consciousness of the people of this area. Hari Hara Mardaraj Deo, the Raja of Khallikote who felt the need for the amalgamation of Oriya speaking tracts under one administration arranged a meeting at Rambha with the active cooperation of Jay Krushna Chow Patnaik, a resident of Rambha. It was attended by Madhusudan Das, Radhanath Ray, Fakir Mohan Senapati, Gadadhar Vidyabhusan, Balaram Maharana, Narasingh Das and others.⁸ That meeting focussed the sufferings of Oriyas. The Raja of Khallikote was also responsible for the organisa-

tion of 'Utkal Sahitya Samaj' to foster nationalism among Oriyas. He founded 'Ganjam Jatiya Samiti'⁹ and held its first session in April, 1903 at Berhampur. It expressed the feelings of Oriyas and soon caught the imagination of the whole Oriya speaking tracts. In the same year there started 'Ganjam Samilini' which was attended by eminent people like Krushna Chandra Sahani, Gopinath Nanda, Deniel Mohanty, William Mohanty, Sribatcha Panda, Balaram Maharana and others under the presidentship of Shyma Sundar Rajguru,¹⁰ the first graduate of Ganjam. This infused great enthusiasm among Oriyas and Madhu Sudan Das proposed the formation of "Utkal Samilini" and thus the seed of Oriya movement was sown in this part of Orissa. 'Utkal Samilini' or 'Utkal Union Conference' later became the most dynamic and progressive organisation of the Oriyas.

The publication of "The Oriya Movement"¹¹ by Chakrapani Pradhan and Niranjana Patnaik ventilated the injustice by the British and local problems.

Indian National Congress and South Orissa:

The Indian National Congress, started in 1885, was attended from time to time by different delegates of South Orissa in its annual sessions. It is interesting to note that one Biswanath Iyer, an advocate of Berhampur, attended the

first session held at Bombay. It was not a correct picture to say that Oriyas had no identity in Congress and they attended the Congress as passive spectators. ¹² That was the platform where the Oriya leaders tried to project the importance of the amalgamation of Oriya tracts under one administration. It was a fact that to achieve such an end through participation in Indian National Congress was no easy matter. They were confronted with other delegates and disillusioned on many occasions. In Madras Congress session of 1894, M.S. Das tried to bring a resolution for the amalgamation of all Oriya speaking tracts but failed because the Indian National Congress did not like to take up regional matters. So, Oriyas tried to strive for their ends through their own organisation. ¹³

The Madras session was attended by Padmanava Narayana Deb of Parlakhemundi along with B.Rajguru and Diwan Sadasiva Mishra. Shyma Sundar Rajguru, Dwipayana Rao and Gangadhar Khadanga attended Poona and Calcutta sessions.

After 1905, Orissa entered the mainstream of India's national life. The main developments that emerged were (1) the Utkal Union Movement for the unification of all Oriya speaking areas (2) the National Movement for freedom. ¹⁴ The Oriyas of South Orissa were repeatedly sending memorials to the Govern-

ment of India as well as the Madras Government for the administrative Union with Orissa. They kept the hope and dream of separate Orissa province alive despite the disheartening conditions. ¹⁵

The province of Bihar and Orissa was established on 1st April, 1912 which included the districts of Balasore, Cuttack, Puri and Sambalpur. After the creation of new province, promises were made that the interests of Oriyas which were overlooked under the Bengal Administration would be specially safeguarded. ¹⁶ But nothing was done concretely to promote the Oriya cause. This caused a great frustration among Oriyas of South Orissa. It was the time, when 'Asha' a weekly newspaper, was published from Berhampur, under the editorship of Sashi Bhusan Rath. It created a sensation throughout Orissa. It vehemently advocated the cause of amalgamation. It played a great role in establishing emotional unity among the Oriyas of all regions. ¹⁷

Grassroot Organisations in South Orissa:

(i) Non-Cooperation Movement:

The initial policy of the Congress was to secure political and administrative concessions through legal methods. Congress under Gandhi changed its objective into 'Swaraj within the British empire and outside if pos-

sible'. To obtain the objective, non-violent non-cooperation movement was launched throughout the country. Orissa joined the mainstream of this movement with the formation of the Utkal Provincial Congress Committee with Gopabandhu Das as president. On this model a district committee of Ganjam was formed with Sribacha Panda as President. Biswanath Das, Sarat Chandra Mohapatra, Dibakar Patnaik, Mohendra Kumar Patnaik, Niranjana Patnaik, Baikunthanath Pathi and Bharat Behera became members. They organised meetings at different places and appealed to masses to be ready for future struggle. Nanda Kishore Mishra, Arjuna Panigrahi of Chandi Sasan of Ganjam district left their studentship and joined the non-cooperation movement. Sribacha Panda gave up his government service and Biswanath Das gave up his law practice to join the movement. The Swaraj Ashram was established at Berhampur near the present Bus Stand. Congress Organisation by this time had to deal with weaving of Khadar, eradication of untouchability, education on prohibition of liquor, emancipation of women etc. The first Khadi centre was opened at Kodala in Ganjam. Nirajan Patnaik was entrusted with the task of supervising and coordinating Khadar work. Khadi centres were opened in different places like Beguniapada, Munsipenta, Pital of Ganjam district.

Gandhiji visited Berhampur on 30th March, 1930 and addressed a huge gathering near Bus stand. Young Satyagrahis picketed before local liquor shops of whom the names of V.V.Giri, Laxmi Bai (Giri's Sister), Kashi Patro, Purna Behera can be mentioned. In 1922 the important Congress leaders of South Orissa were arrested when they picketed in front of the Collectorate of Chatrapur in protest against the annual excise auction of that year. V.V.Giri, Dibakar Patnaik, P.Ramlingum, K.Bira Raju, Radhakanta Padhi, Brundaban Panda were sent to Kodalor jail.¹⁸ The British took repressive measures to put down the movement. After the Chouri-choura incident, the non-cooperation movement was withdrawn in February 1922.

(ii) The Salt Satyagraha : Second Phase :

On 6th April, 1930, the day on which Gandhiji broke the salt law at Dandi, the first batch of Satyagrahis in Orissa led by Gopabandhu Choudhury and Acharya Hari Hara Das began their journey from Cuttack to Inchudi (Balasore). They were arrested. In Ganjam district, the campaign was led by Biswanath Das, Niranjan Patnaik and Dibakar Patnaik.¹⁹ They manufactured contraband Salt in different places. But the attitude of indifference adopted by the Government in this campaign disappointed the Satyagrahis who were eager to be arrested. They gave the

notice to raid the salt factory at Huma. So the Collector of Ganjam arrested a number of volunteers of the salt campaign. Volunteers from Koraput under the leadership of Radhakrushna Biswasaray had also joined the volunteers of Ganjam. In January 1931 they were freed from jail.

(iii) Quit India Movement :

The historic 'Quit India' resolution was passed on 8-9 August 1942. Gandhi's call for "do or die" was circulated in the shape of leaflets among the people of this area. The Congress workers moved from village to village. At Berhampur underground activities of August revolution were undertaken near modern Giri Market by Bhimsen Pathy Sharma, Narayana Patra, Mohan Nayak, Ghanshyam Patnaik and others. They were arrested by one Raghav Das, the Circle Inspector of Police, Berhampur. August revolution took a violent turn in Koraput district. Radhakrushna Biswas Ray, a leading Congressman of the district took the leadership. From 16th August to the 31st August 1943 there were disturbances in the areas of Jeypore, Similiguda, Patangi, Pukhili, Malkangiri, Mathili, Nawarangapur. The people were arrested and lathi charged. Krishna Chandra Bisoyi, Nilakanth Patro and Laxman Nayak travelled to the remotest village to rouse public consciousness against the British.

On 21st August 1942 Laxman Nayak with hundreds of followers decided to attack the British Police station at Mathili. He delivered a speech to the gathering assembled there in a weekly market of Mathili. From there they proceeded towards the Mathili Police station. Laxman Nayak took the lead and rushed to the gate of the police station. The police started lathicharge but the mob followed Laxman Nayak. Then the police started to shoot at the mob by the order of Jaga Naikulu Dora, the police Inspector.²⁰ A forest guard, G.Ramaya, was killed. On 2nd September 1942 Laxman and his fifty followers were arrested under the act of sedition. Laxman Nayak was found to be guilty. He was hanged to death on 29th March 1943 at Berhampur Jail.²¹ Laxman Nayak became a martyr.

The second important violence took place on 24th August, 1942 at Papadahandi of Nawarangapur taluk. The mob attacked the police station with axes, arrows, spears and daggers. Despite the police warning, the mob did not disperse. Police started firing and killed 12 persons.²²

The intensity of the Quit India Movement in the Koraput District could be well assessed by the following facts. There were 1970 arrests, 560 convictions, 41 rounds of police firings, police lathi charges in 24 places, 76 deaths (1 sent to gallows, 25 died in police firing and 50 died inside jail), 12 cases of molestation on women

and collection of Rs. 11,200/- as fines.²³

South Orissa Freedom Fighters in Burma :

The people of South Orissa fought against the British in the far distant land of Burma as the soldiers of Indian National Army. There were about 5000 Oriya soldiers in I.N.A.²⁴ Many Oriyas of Berhampur, Pitalo and Koraput were the I.N.A. soldiers in Rangoon. Krushna Chandra Tripathy of Pital, Sriharsh Mishra of Polsara had direct links with Subash Bose. Sriharsh Mishra was arrested in Calcutta and put in the Presidency Jail and Dum Dum Jail from 1942 to 1946.

Thus such regional movements streamed into the grand confluence of the mighty national movement for freedom culminating in the Indian Independence on 15th August 1947. South Orissa played its historic role in it.

Reference and Note :

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 3. Three districts of Balasore, Cuttack and Puri along with feudatory Chiefs of the Western Orissa.
 4. Narayana Rao, "Oriya Movement in Ganjam", Souvenir, Dept of History, Khallikote College (Berhampur, 1979).
 5. H.K.Mahtab (Comp), *History of the Freedom Movement in Orissa*, Vol. II, p.118.
 6. K.M.Patra and Bandita Devi, *An Advanced History of Orissa*, p.176.
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 10. He attended the Poona Session of the Indian National Congress in 1895. On return he explained the members of Utkal Hitaisini Samaj about Congress Programme. He got the active support of Padmanava Dev, the Prince of Parlakhemandi.
 11. Two Bachelors of arts, *The Oriya Movement*, (Aska, 1919).
 12. P.Kar, *Indian National Congress and Orissa*, p.42.
 13. N.Rao, op. cit., p.20.
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 16. Two Bachelor of Arts, op. cit., p.44.
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 19. P.Kar, op. cit. p. 168.
 20. D.Nanda, *Saheed Laxman Nayak*, (Oriya) p.92
 21. Ibid. p. 116.
 22. H.K.Mahtab, op. cit., p.88.
 23. D.Behera, "Role of South Orissa in the Freedom Movement (1885-1947)," paper presented in U.G.C. sponsored Seminar at History Dept., Berhampur University, December 1988.
 24. For details See Sriharsh Mishra, *Swadhinatar Jaya Jatra* (Oriya).

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Prospect of Cultivation of Broomgrass in Orissa



Hillbroom or broomgrass is botanically known as *Thysanolaena maxima* (Roxb) and belongs to Graminae family. It is a tall, reedlike perennial grass distributed throughout the hilly and tribal areas of Phulbani, Kalahandi, Koraput, Sundergarh, Keonjhar Ganjam and Mayurbhanj districts of Orissa. Panicles of broomgrass serve as soft brooms. It is one of the minor forest produce which is available to the tribals during later part of November to March depending upon the climatic condition. It is a source of cash income to the tribals at the time of their need. Day by day the price of hillbroom is increasing. The forest is being depleted so also the wealth of hillbroom. The reason can be attributed to two factors. The first is reduction of forest area leading to lower production. The second is that the people are less inclined to go to the forest in search of broomgrass as in return they may earn only a half day's wage. They will rather prefer to work either as agricultural labourer or as wage earner in Government's labour guarantee pro-

grammes. At present it grows naturally as a wild crop but it is not cultivated, even though it is a useful cash crop having bearing on the tribal economy.

A study has been taken up in Phulbani, Orissa, which reveals some interesting aspects about the prospect of the broomgrass cultivation in the denuded forest areas or on the foot hills as a cover crop. Its utility as a soil conserving crop is of great importance. This grass is perennial and can grow as tall as 1.5 to 3.2 M. This has adventitious root system and the root can penetrate upto 1.5-2 M deep and spread 1-1.5 M wide giving a firm anchorage to the plant. The rhizomes form an impermeable layer on the soil which restricts the sheet or reel erosion. If planted on the contour bunds or as an alley crop in very high altitude and on stiff slope this would check soil erosion effectively. On stream banks it can control erosion because of its elaborate mesh of roots and tenaceous hold by which it prevents soil being washed away.

The cultivation practice has been standardized under Phulbani condition by the Tribal Area Research Centre (O.U.A.T) but further work has to be done before recommending any specific packages on its cultivation. However, it seems that it has no soil preferences or the specific climatic requirement. But it grows better under the forest growth in slopy land in the areas having a cooler cli-

mate and 1200-1500 mm rainfall. In Phulbani it grows in the draught prone, hilly tracts having laterite soil. Eventhough it is adopted to any type of soil under rain-fed condition it grows very well on the stream banks.

The rhizomes are to be collected because it is cumbersome to collect the seed and utilize the same for raising the plants. The rhizomes are cut to pieces of 5 to 10 cms. each weighing 50-60 gm having one or two dormant buds. They are planted at a distance of 50 cms. on both sides. Prior to planting the land should be ploughed 3-4 times and 0.25 M cube pits are to be prepared. No levelling is necessary. In the slopes instead of regular rows these can be planted in triangular method in order to arrest the run off as well as soil erosion. For better results N.P.K. 20:20:20 may be given in two split doses for Nitrogen and Potassium but Phosphorus at a time during planting. In the first year some inter-culture is necessary but in subsequent years no interculture is necessary except application of fertilizer and regular one weeding. In the first year the yield is less but subsequently production of panicles increases. During January to March the panicles are ready for harvest. The panicles are severed from the stalk at 5 to 10 cms. from the ground level before the panicles open and dry up. Sometimes a second

flush comeout if the panicles are cut from a height of 30-50 cm. above the ground level. But the panicles in the second flush is not as luxuriant as in case of the first flush.

Under Phulbani condition a bundle of broom is made from 85 to 130 panicles. Sometimes, the bundles look short and thin because of the use of panicles from the second flush. It is also seen that broom bundles made in Ambadola, Belghar and Tumdibundh i.e.in the southern side of the district are much superior to those in G.Udayagiri or Charichak area in the northern and eastern side of the district.

The brooms from Orissa have a good market at Bombay. The A.M.C.S. Tikabali markets the brooms in Bombay. They had the monopoly of procurement and sale in Phulbani. Now-a-days, T.D.C.C. and some private agents are also associated with the marketing of hill brooms. In past the procurement was in terms of bundles. The bundles made by the persons engaged in collection used to be thin for which from every three bundles, two bigger size bundles were prepared before marketing by AMCS. About 70 to 80 wagon load of broom are sent to Bombay every year for sale. Now-a-days as the size of the bundles are becoming smaller the procurers are purchasing on weight basis. On an average AMCS Takabbali alone gives a royalty of Rs. 3-5 lakhs to the Government of Orissa enjoy-

ing monopoly right for collection of the m.f.p. in its area of operation.

Several trials have been laid out to study the growth and development of hill broom in Phulbani. The result will be published elsewhere. Four distinct types were brought from four different places and their growth was studied under different conditions in respect of fertilizer application, spacing etc. It was found that hill broom responds to proper cultural managements. The number of panicles increased per square meter and they were luxuriant too and the quality of the brooms made from the grass grown naturally in the area from where the rhizomes were collected. Further studies in the line of its propagation, breeding and nutrition are to be made.


Wasteland, denuded forest land, stream banks and in the forest where undergrowth has been washed out can be covered with this grass to check further soil erosion. Moreover, an income of Rs.1500/- to Rs. 1750/- (first year) and Rs. 2000/- to 2500/- can be had from cultivation of broomgrass in one acre of land without much investment. On the other hand some employment can be generated in rural areas and this can be adopted as a secondary source of income to the tribal and poor people who inhabit the areas. Therefore, cultivation of broomgrass should be promoted by various agencies instead of leaving it to grow

in its natural state in view of its economic and ecological importance.

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Forest Conservation Act and Development

ational Forest Policy of India envisages that the country should aim at maintaining one third of its land area under forests. However, even the officially recorded forest area, which is in fact the legal forest area, irrespective of type or condition of the actual vegetal cover, is only 22.8 percent. Interpretation of remotely sensed satellite data by the National Remote Sensing agency and the Forest Survey of India reveals that effective forest area is only 10.88 percent of the total land area (35.77 MHa) with another 8.41 percent (27.66 MHa) supporting degraded forest.

The national forest policy of

1952 specially enunciated that indiscriminate release of forest land for cultivation should be stopped and that solution to the land problem lies in the evolution of a system of balanced and complementary land use. Nevertheless, in the absence of a national land use policy, diversion of forest lands for cultivation and development projects continued unabated. During the period 1951-1980, official deforestation amounted to about 4.5 MHa. About sixty percent of this deforestation was for agriculture. Actual loss of the forest areas, however, was much more. It is estimated that over 4.356 MHa of forest lands are subject to shifting cultivation, and over 0.700 MHa of forest lands have been brought under permanent cultivation without authority. Practically all treelands in the vicinity of habitations have been brought under the plough. Forests being a 'State Subject' under the constitution, national forest policy with regard to balanced land use was hardly ever implemented. Owing to unabated deforestation, 'forests' was transferred from the 'State List' to the 'Concurrent List' through the 42nd constitutional amendment.

THE FOREST CONSERVATION ACT

With the growing general awareness regarding the environment, Government of India became very much concerned about conservation of forests, in addition to other

measures for saving India's environment. In order to check the indiscriminate diversion of forest lands for non-forestry purposes, Forest (Conservation) Act, 1980 (Act 69 of 1980) was enacted by the Government of India in 1980. The 'Act' came into force on the 25th day of October 1980 and extends to the whole of India except the State of Jammu and Kashmir which enjoys special status under the Constitution of India.

PROVISIONS OF THE 'ACT'

The central provision of the 'Act' is that no State Government or any authority shall make any order for :

- i. dereservation of any Reserved Forest, and
- ii. non-forestry use of any forest land, without prior approval of the Central Government.

In effect, the decision making power in respect of non-forestry use of forest lands was transferred from the states to the Central Government.

Under Section 3 of the 'Act' an Advisory Committee has been set up by the Government of India to review the proposals received from the States. Detailed guidelines for submission of proposals for diversion of forest lands for non-forest purposes have also been issued. All reserved Forests, Protected Forests, and any area recorded as forest in the Government records are

treated as 'forest lands' bringing the village forests, and other common forests within the purview of the 'Act'. Mining, growing of commercial crops such as rubber, palm oil, tea, coffee, cardamom, raising of horticultural crops in erstwhile shifting cultivation areas, and other activities involving permanent loss of vegetal cover from land are considered to be non-forest uses. Diversions of forest lands for construction of houses and buildings are normally not allowed under the 'Act'.

While approving diversions of forest lands more than one hectare in extent for non-forestry purposes, the condition for raising compensatory afforestation over an equivalent area of non-forest land or twice as much area of degraded forest land, if non-forest lands are not available, at the cost of project, is being imposed by the Government of India keeping in view the national goal of maintaining at least one third of the total land area under forests. The non-forest areas identified for compensatory afforestation are required to be transferred to the control of the forest department and notified as protected forests.

PERFORMANCE OF THE 'ACT' BETWEEN 1980-88

The 'Act' has yielded the expected results. The annual rate of diversion of forest lands has drastically reduced to 0.0165 MHa, and that too, in most cases, with the provision of compensatory

afforestation.

However, as the 'Act' revealed its implications, it came under severe criticism. Some states felt that the 'Centre' was using the 'Act' to harass them. Although the 'Act' does not ban the release of forest land for development works or otherwise, it does imply a thorough scrutiny of the different alternatives to ensure that forest areas are diverted for other purposes only when it is absolutely essential. Since most of the works relating to electrification, telecommunications, irrigation projects, road construction, and drinking water schemes involve cutting of trees and invite attention of the 'Act' making prior approval of the Central government obligatory, the 'Act' was even termed as anti-developmental. It was also reported that the Centre's permission for projects was being delayed inordinately. The 'Act' was severely criticised for delays in implementation of schemes relating to the development of tribal areas. The 'Act' was alleged to be a step in the direction of centralization for efficient environment management.

STEPS TAKEN FOR SPEEDY DISPOSAL OF PROPOSALS

Government of India has taken steps for speedy disposal of the proposals submitted by the states for diversion of forest lands under the 'Act'

Proforma for submission of

proposals seeking approval for diversion of forest lands under 'Act' was prescribed and detailed instructions have been issued regarding recommendations of the forest department, environmental clearance, and other information required, with a view to expedite the submission of proposals by the states and final disposal at the Government of India level. Proforma for submission of proposals relating to public utility services such as drinking water schemes, transmission lines, exploratory drilling for oil, has been greatly simplified. For monitoring of the proposal seeking centre's approval under the 'Act' and its effective implementation separate cells have been opened in the states.

In most of the cases of delays in the clearance of proposals, main reasons have been submission of incomplete proposals or non-furnishing of additional information/clarification sought by the Centre.

NEED TO AMEND THE 'ACT'

There have been number of instances where project area fell partly in forest lands and partly in non-forest lands and even otherwise, State Governments started implementation of projects in anticipation of approval from the Central Government, violating the provisions of the 'Act' Subsequently pressure was put on the Government of

India for approval, arguing that huge sums of money had already been spent on the project. Taking serious view on such violations the Central Government issued directions that no proposal seeking ex-post-facto approval under the 'Act' would be entertained. In spite of these directives various instances came to the notice of the Government of India where State Governments or project authorities have allowed the progress of works. Furthermore, guidelines issued by the Central Government as to what constituted non-forest use, in respect of certain cash crops, were also not followed in many cases. In the absence of any penal provisions in the 'Act' no action could be taken against the persons/authorities who were instrumental in violation of the 'Act'

Non compliance of the provisions of the 'Act' and the Government directives, and lack of provisions to deal with situations arising therefrom, compelled the Central Government for amending the 'Act'

AMENDMENT OF THE 'ACT'

After careful considerations of the lacunae in the 'Act' it was strengthened by enacting the Forest (Conservation) Amendment Act 1988 (Act 69 of 1988) which came into effect on the 15th day of March 1989, and was provided the teeth required for strict adherence.

The amended 'Act' puts a ban on

i. assignment of forest lands by way of lease or otherwise to any private person or to any authority, corporation, agency or any other organization not owned, managed, or controlled by Government, and

ii. clearing forest lands with natural trees for reafforestation purposes, except with the prior approval of the Government of India.

'Non-forest purpose' has also been defined more explicitly and means the breaking up or clearing of any forest land or portion thereof for -

(a) the cultivation of tea, coffee, spices, rubber, palms, oilbearing plants, horticultural crops or medicinal plants ;

(b) any purpose other than reafforestation, but does not include any works relating or ancillary to conservation, development and management of forests and wildlife.

A penal provision prescribing simple imprisonment upto a period of fifteen days for contravening or abetting the contravention of any provisions of the 'Act' has also been incorporated.

In order to streamline the procedure and expedite disposal of the proposals the Forest (Conservation) Rules have also been amended as

follows :

(a) all proposals involving forest land of less than one hectare are to be sent to the chief conservator of Forests of the concerned Regional Office of the Ministry of Environment and Forests, and

(b) proposals are to be referred to the Advisory Committee if forest land involved is more than ten hectares.

CONCLUSION :

Criticism notwithstanding, the Forest Conservation Act has been very effective in bringing down the diversion of valuable forest land and has provided a check on further reduction in forest area which is presently far below the targeted 33 1/3 percent, to non-forest uses, and creating general awareness in various Government Departments and the public regarding the role of dwindling forest resource base of the nation. It has been a right step at the right time on the face of global environmental concern which may culminate in an international law, proposed at the May 89 meeting of the Governing Council of the United Nations Environment Programme, to save the earth's rapidly disappearing plant and animal life.

However, some provisions of the 'Act' need a careful review keeping in mind the spirit of the constitution with regard to the weaker sections of the society.

At present diversion of forest land is not allowed for rehabilitation purposes. Such diversions need to be considered if essentially required for rehabilitation of tribal people alone. Restrictions on diversion of forest land for construction of buildings for schools, dispensaries etc. should also be dispensed with, if no alternative exists, with the rider that such constructions do not become nuclei for encroachments.

The 'Act' has been criticised as being inadequate for dealing with encroachments on forest lands. But it is felt that stringent measures could be taken under the Indian Forest Act, 1927 or other relevant acts. Regularization of encroachments on forest land inviting the attention of the 'Act' should be considered in cases where State Governments have given specific commitments before the enactment of the 'Act' and the areas under encroachment have been properly surveyed.

Provisions regarding plantation of horticultural and other tree cash crops, particularly in shifting cultivation areas, also need to be reviewed for the benefit of tribal population living in those areas.

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THE ORISSAN RENAISSANCE: TOWARDS AN ORIYA IDENTITY



The term renaissance means awakening, and it is marked by revolutionary changes in all spheres of life: cultural, social and political. It was in the 19th century that in Orissa such a renaissance was ushered in. In its wake the people of Orissa became keen to renovate the society by removing the evils and injustices which had crept into it. The Oriyas became keen to assert their identity. Several factors brought about this Renaissance in Orissa.

Western Influence :

With the British conquest of Orissa in 1803, the people of Orissa gradually started coming under Western influence. Behind it lay the spread of Western education in Orissa. Consequently the educated people of Orissa started to study Western Philosophy, literature and science. The more they read the more they became rational in their way of life. Moreover when Westernization of India created an active urge among the Indians to change their traditional society, Orissa could not remain isolated. Further, it was long

before that Bengal witnessed the flash of the Indian Renaissance. Naturally its effects were echoed in Orissa as it happened to be a neighbouring state of Bengal. At that time a large number of the Government servants and educated men in Orissa were Bengalis. Besides the influence of Western ideas, the British rule in Orissa itself also worked as a catalyst for ushering in socio-political consciousness. The 19th century Orissa was fortunate enough to get Henry Rickette, A.J.M.Mills, G.F.Cockburn and T.E.Ravenshaw as its Commissioners. They were enlightened in their outlook and this indirectly helped in creating general awareness among the people of Orissa.

Missionary Activities :

The Christian Missionaries had a conspicuous role in preparing the ground for the religious and socio-political consciousness in Orissa. Missionary activities were started in the State in 1822 when Bampton and James peggs led the first Mission to Orissa. Subsequently they were joined by other famous Missionaries like Lacey and Sutton. These Christian Missionaries criticised Hindu Orthodoxy, idolatry and superstitious customs, and propagated Christian doctrines. The native converts also helped the Missionaries in this matter. The life and behaviour of these

native converts became different from those of their fellow countrymen. The marriage custom in the converted Christian community seemed to challenge the age-old basis of in Hindu marriages. The Missionaries taught the native Christians the spirit of mutual help so as to promote community life.

The Christian Missionaries were the pioneers of popular education in Orissa. The first native school that the Missionaries founded in 1822 was at Cuttack. Subsequently many other native schools were opened in different places of Orissa. The success of the Missionaries was also perceptible in educating girls including those of non-Christian and tribal families. Initially confined to the converted Oriya girls, the schools were opened later for the education of the non-Christian girls and especially the tribal girls. The Missionaries also tried to provide some kind of education to married women. In 1869 they started the first Zenana teaching in Balasore. Thus the Missionaries played a prominent role in removing the backwardness and ignorance of the women to some extent.

The Missionaries helped in fighting social evils like Sati, Meriah, and infanticide. They also made some efforts to remove caste prejudices. The native Christians were made to renounce their own caste pub-

licly. At the same time they also criticised caste prejudice, its rigidity and restriction, particularly the superiority of the Brahmins. So the low caste people who had been humiliated by the higher castes for ages accepted Christianity. Thereby caste prejudice was minimised. This is how the Missionaries succeeded in changing the social outlook of the people.

Thus the Missionaries through various efforts produced a sort of reaction leading to reform and reconstruction of the socio-religious system in keeping with the contemporary need of Orissa.

Spread of Education :

Spread of education in the 19th Century was another important factor in bringing the spirit of Renaissance to Orissa. Before the advent of the British, the indigenous schools were the only centres of learning in Orissa. In such institutions greater emphasis was laid on imparting knowledge on traditional culture and classical text rather than on making the students enlightened about life and events around them. With the advent of the British, the system of education began to be re-oriented, with the Missionaries taking the lead in this field. Gradually schools were opened. Vigorous efforts in this direction were made. The adoption of Macaulay's minutes of 1835 accelerated the imparting

of English education in Orissa. The then Commissioner of Orissa, W. Wilkinson, established an English school at Puri. It was named as Puri Free Academy. Thereafter the love for English education began to increase in Orissa. Measures were also taken by the Government to spread vernacular education.

Thus progress was made in the field of education, by the generous steps of some Commissioners, School Inspectors, and the Missionaries. Gradually a perceptible change was noticed in the minds of the Oriyas. Even the conservative Brahmin priests in Puri were known to have sent their children to schools to receive English education. To attract students in large number to such newly established schools, a number of steps were taken. The grants-in-aid were given to a large number of unaided schools. Stipends, scholarships and rewards were given to the talented students. Books were provided free. The teachers were given training in teaching in schools. They were also given rewards for producing good results. The Cuttack school was converted to a college. It was named as Ravenshaw College. Behind it lay the munificence of some Rajas and Zamindars. The College subsequently became the chief centre of learning in the State. Law classes were also opened there. A medical school was established at Cuttack under the

patronage of the Commissioner T.E. Ravenshaw.

During the later part of the 19th century the women of Orissa came out of their age-long seclusion. Certain enlightened families thought of educating their female children. Of course behind it lay the efforts of the Christian Missionaries. Under the patronage of some enlightened natives, girls' schools were established. The Rajas and Zamindars came forward to give financial help for their maintenance. The Government also extended its help in running some girls' schools. In 1897 women students were known to have taken admission in Ravenshaw College. The introduction of Women's education improved the status of women in the society. Of course the progress of Women's education was very slow. All those schools were mostly opened in Mughalbandi areas.

Efforts were also made to spread education in southern and western Orissa. Some steps were taken to attract tribal students in those areas. Schools for the tribals were opened in hill tracts of southern and western Orissa. The efforts for the spread of education among the non-tribals were no less.

Thus as elsewhere in India the spread of education with a western bias brought about a socio-political consciousness among the people of Orissa. Of course they constituted the

upper class people in the society. However on receiving such education they started to examine their old customs, traditions and conventions in the light of the new knowledge that they acquired. Side by side the common men, being literate, became keen for a socio-political change. Thus with the spread of education in Orissa there dawned a sense of enlightenment in the minds of the people.

Establishment of printing Press & Publication of periodicals :

The establishment of Printing Press and consequent publication of journals and periodicals were two other potent factors for bringing Renaissance in Orissa.

The Mission Press was established at Cuttack in 1838 and it was the first of its kind in Orissa. The first Oriya periodical *Jnanaruna* was printed in this Press. Subsequently, two other periodicals namely *Prododh Chandrika* and *Arunodaya* were published respectively in 1849 and 1861. Since they were published by the Christian Missionaries, they aimed at preaching and popularising the Christian religion. They did not deal with any socio-political problems. Meanwhile in 1866, the Cuttack Printing Press was established by the natives. It was from this Press that *Gouri Sankar Ray* published *Utkal Dipika* on 4 August 1866. This journal fo-

cusssed on the events of mass interest. By focussing attention on the condition of the people and the society, it served as a vehicle for ventilating the grievances of the Oriyas. *Utkal Subhokari* was the next journal published with *Bhagabati Charan Das* as its editor. *Fakir Mohan Senapati* and his associates established at Balasore a printing press which was called *P.M.Senapati & Co.-Utkal Press*. Under the editorship of *Fakir Mohan* a monthly Oriya paper entitled *Bodhadayinee O' Balasore Sambada Bahika* was published from Balasore. Of course, its publication was stopped after some time. Subsequently it was brought out as a weekly with a new name, *Sambad Bahika*. The first English periodical *Cuttack Arugs* was published in 1869. A few other periodicals were published in Cuttack during this time. They were *Utkal Hitaishini*, a weekly with *Kalipad Banerjee* as the editor, an English weekly named *Cuttack Star*, an English periodical *Cattack Standard* and another English periodical *Cuttack Chronicle*. In 1873 another press named *Utkal Hitaishini Press* was established at Cuttack by *Kalipada Banerjee*. That year *Baikunthanath Dey* established *Dey Press* at Balasore and published *Utkal Darpan*. Other periodicals and newspapers published successively during that time were *Utkal Putra*, *Bideshi*, *Utkal Samskaraka*, *Prajabandhu*, *Sebaka*. The places of their

publication were either Cuttack or Balasore. Gradually in other places of Orissa printing presses were established and new periodicals were published. One such was *Mayurbhanj Fortnighly* published in 1879 from *Baripada* after the establishment of *Mayurbhanj Press*. In 1882 *Purusottam Patrika* came out from *Puri*. In 1885 *Bamanda Press* was established in *Sambalpur district* under the auspices of its *Raja Sudhaldeva*. Four years later, *Sambalpur Hitaishini* was published from this press. It focussed attention on the grievances of the entire province in general and western Orissa in particular. In 1896 the *Ganjam News* came out under the patronage of *Padmanabha Narayan Dev* of *parlakhemundi*. Another periodical named the *Ganjam Odia Hitabadini* was started from *Berhmapur* in 1899. Apart from these, a few more periodicals, newspapers and magazines were published during the last decade of the nineteenth century. Of course behind the publication of such a large number of newspapers and journals lay the sincere efforts of some enlightened persons and subsequent establishment of a large number of printing presses.

Thus the growth of journalism, publication of periodicals and magazines coming in the wake of the establishment of printing presses aroused political awareness of the people and drew their attention to local as

well as national problems.

New Trend in Oriya Literature :

A new trend appeared in the Oriya literature of the 19th Century. The writings of this century reflected the ideals, the hopes and the aspirations of the time. They neatly described the existing condition and the various problems of the common people. When some writers developed genuine urge for the revival of the culture of the past by glorifying ancient Oriya literature, others gave greater emphasis on social reforms and the revolutionary changes in political as well as economic conditions of the State. The eminent writers of the late 19th Century were Radhanath Ray, Fakir Mohan Senapati, Madhusudan Rao and Gangadhar Meher.

Radhanath Ray was born in 1843 in a small village named Kedarpur in the district of Balasore. Starting his career as a teacher, he was promoted to the highest post in the Department of Education in the Division of Orissa. It was through his ceaseless efforts that the new system of English education in Orissa was expanded. Basically a nature poet, Radhanath Ray tried to convey the western ideas through his literary works. Further, he was the first major poet in reflecting the local colour in his poems. His famous nationalist poems were 'Mahayatra', 'Darbar' and

'Chilika'. In 'Mahayatra', a mythological narrative, Radhanath Ray traced the causes of the downfall of India and showed how the teachings of Buddha and also the missionary activities of Ashoka had proved to be ineffective to arrest the degeneration that had crept into the national character, and how it was due to the mutual quarrel among the Hindus that India's independence was lost and she succumbed to foreign domination. Another literary creation of his which reflected a feeling of patriotism was 'Darbar'. In this poem, he boldly criticised the contemporary rulers of the feudatory states of Orissa. He condemned the vanity of the individuals and also of persons who bow slavishly before the ruling authority. At the same time in this poem he called upon the educated people of the society to change and liberalise themselves for the betterment of the society. 'Chilika' was yet another monumental work of his. In this poem he expresses his sense of anguish at the backwardness of Orissa and ascribes this backwardness to the inadequacy of education in Orissa.

Another celebrated poet of the time was Madhusudan Rao. Born in 1853 at Puri, he was a man of idealism and this idealism made him take up the career of a teacher. He was promoted to the rank of Inspector of Schools. During his years in the teaching profession Madhusudan Rao dedicated his

career to the spread of education in Orissa. He wrote a good number of text-books for school children. When there were no text-books worth the name he proved to be a pioneer in this respect. Varna Bodh, the famous book for learning Oriya alphabet was written by him. Being enlightened by the ideas of the West, he focussed on the necessity of social reforms through his writings. He condemned the age-old superstitions in society as well as religion. He was fascinated by Raja Rammohan Ray and embraced Brahma Samaj.

In the matter of bringing national consciousness among the people of Orissa, Madhusudan Rao's contribution is immense. Towards the last decade of the 19th century, he wrote a number of poems with nationalistic themes. A collection of poems by Madhusudan Rao, "Utkalgatha", showed his profound patriotic spirit. His poems, 'Pruthibi Prati', 'Bharat Bhabana', 'Bharat Bandana', 'Utkala Bandana' and 'Janmabhumi' created among the people a sense of intense devotion to the motherland.

In most of the poems of 'Utkalgatha', Madhusudan Rao tried to revive the memory of the past glories of Orissa and appealed to the people of different parts of Orissa to dedicate themselves to the progress of their mother country. He also called upon all the people of Orissa to be united irrespective

of caste, creed and religion.

Fakir Mohan Senapati was yet another versatile writer who created socio-political consciousness among the Oriya people through his powerful writings. Born in 1843 at Balasore, due to his poverty Fakir Mohan could not go in for English education. He was employed in various fields such as in the Salt Department, in District Collector's Office, as a teacher in schools and then in administrative posts like Manager or Diwan in some feudatory states of Orissa like Dhenkanal, Nilgiri, Dampara, Pallahara and Keonjhar. At a time when Oriya text-books were very few in number and some non-Oriya languages and literatures formed the curriculum of schools, Fakir Mohan set up a printing press at Balasore to bring out journals and books in Oriya. He himself wrote and published books on history, grammar, biography and also some translations. His literary writings were both revolutionary and progressive. In them, he mirrored the malcontents of the society, exposed the economic exploitation of the rulers and depicted the political chaos of Orissa. Through satires he brilliantly focussed the attention of the people on the drawbacks of the existing socio-economic system. 'Utkal Yubaka', 'Utkal Krushaka' and 'Utkal Bhumi' were a few of his poetic creations which reflected the spirit of Oriya nationalism.

Another renowned lyricist who flourished in the late 19th century was Gangadhar Meher. Through his writings he infused among the common men a sense of love for their motherland. His heart-touching poems appealed to the people much, particularly when the Oriya agitation was intense in Sambalpur in the late 19th Century.

This literary Renaissance continued into the early twentieth century. subsequently the poets and writers who enriched the Literary garden of Orissa were Nanda Kishore Bal, Gopal Chandra Praharaj, Madhu Sudan Das, Laksmikanta Mohapatra, Padma Charan Patnaik, Kuntala Kumari Sabat, Sribatsa Panda, Biswanath Kar, Gopbandhu Das, Godabarish Mishra and Krupasindu Mishra. Each of them dealt with some aspect of the nationalist problem of Orissa.

Societies and Clubs :

The growth of education and publication of periodicals created among the Oriyas the zeal for acquisition and diffusion of knowledge more and more. And it resulted in bringing the like-minded people to form associations or organisations for exchanging their ideas on different issues.

The Mutual Improvement Society established in 1859 was the first of such associations. Some other associations subsequently

founded at Cuttack were Utkal Bhasa Uddipani Sabha, Cuttack Club, Cuttack Society, Utkal Ullasini Sabha, Cuttack Youngmen's Association, Cuttack Bhasoddipani Sabha, Orissa Islamic Association, Sikshya Bidyayika Sabha, Suhrud Samaj, Cuttack Student's Association, Utkal Sabha or Orissa Association, Cuttack Union Club, Cuttack Reading Club. Thus in a short time a large number of societies and clubs were established at Cuttack. As such Cuttack town became the centre of cultural activities. Other associations were also founded in different places of Orissa in the later half of the nineteenth century. Utkal Bhasa Unnati Bidhayini Sabha, Balasore Sabha, Balasore National Society, B.Dey Social Club and Balasore Zilla School Reading Club were some of those founded in Balasore. The societies or clubs founded in Puri during this time were Puri Bhagbat Samsad Sabha, Puri Society, Puri Students Association, Unnati Sadhaka Committee of Puri and Puri Literary Club. In southern Orissa societies founded particularly in Ganjam were Ganjam Utkal Hitabadini Sabha, Utkal Hitaishini and Utkal Bidyabardhini Sabha of Parlakhemundi. A few other associations founded then were Hitaishina Sabha of Dhenkanal, Reading Club of Baripada, Smarta Dharmarakshini Sabha of Sambalpur.

Of all these associations the

role of the Utkal Sabha founded in 1877 was most significant. Its meeting was regularly held in the Cuttack Printing Company. This association politically gained more importance in 1882 when it became more constructive in its approach with Chaudhury Kasinath Das and Gaurisankar Ray as its President and Secretary respectively. Its members were drawn from all sections of the Oriya people and therefore it could be regarded as a national forum preceding the 'Utkal Union Conference'. It used to send its representatives regularly to the Indian National Congress.

Thus the second part of the nineteenth century witnessed a rapid growth of societies, associations and clubs. Their members got the opportunities to discuss on varied topics- political, social, religious, historical, literary and scientific. The free discussions and debates held there enabled them to think seriously of their own problems. Specially, in the meetings, the deliberations of the persons of repute and erudition broadened the mental horizon of the people. Thus the founders of such associations like the educated middle class and the local Zamindars and Rajas contributed most to the ushering in of a general consciousness among the people.

Emergence of an elite class :

The emergence of an elite

class led to the ushering of Renaissance. And besides others, the Rajas and Zemindars of the States constituted such a class. Of course the ruination of the Oriya Zamindars and the local aristocracy coming in the wake of British land policy destroyed the existing social leadership. They lost their old social prestige and status. With the spread of education and new intellectual awakening, leadership in the rural areas gradually passed into the hands of the common man.

Fortunately some English-educated Oriyas emerged to foster the idea of change and progress. As such they became the pioneers of Renaissance movement in Orissa. Mention may be made of Madhusudan Das, Gopal Ballav Das, Gobind Rath, Chaturbhuj Das, Fakir Mohan Senapati, Nabin Chandra Sarangi, Abhiram Bhanj, Gopal Chandra Praharaj, Nanda Kishore Bal, Gopabandhu Dash, Biswanath Kar and Shyam Sundar Rajguru. Furthermore, some Bengalis who had domiciled in Orissa for a long time identified themselves with the interest of Orissa. They worked sincerely for the cause of the Oriya language and the Oriya community. They were Gauri Shankar Ray, the journalist, Baikuntha Nath Dey, the social worker and Ram Sankar Ray and Radhanath Ray, the writers. They in fact paved the way for an intellectual Renaissance. The other domiciled Bengalis who played signifi-

cant roles in this field were Pyarimohon Acharya, Sitanath Ray, Dwarikanath Chakrabarty, Nimai Ballabh Vidyasagar and Krishan Prasad Choudhury.

Of course this elite class was too small in number. But their influence on Oriya society was too great in all aspects, Championing the cause of socialism, equality of man, freedom of thought and human rights they trained the Oriya people to work with them hand in hand. Thereby they brought a new message, a new hope for the Oriya people. They led the Oriyas to think that Orissa and the Oriyas were distinct from others. In fact the Oriya resurgence- the search for Oriya identity- took its shape by the active leadership of this intellectual class.

Oriyas in Employment :

The gradual entry of the Oriya to the Government service created a congenial atmosphere for awakening of the Oriya people.

During the British occupation of Orissa there was hardly any Oriya in Government service. The Oriya Amils and Sheristadars serving under Maratha Government were replaced mostly by the Bengalis. Similarly during the first two decades of the British rule in Orissa, the posts of Darogas and Fauzadari Sheristadars were almost monopolized by the Muslims. It was during first great settlement of 1835 that

some Oriyas got the opportunities to serve in some higher posts. The Collector of Puri William Wilkinson appointed Chaturbhuj Patnaik as Settlement Officer at Khurda. Henry Ricketts also appointed a few Oriya natives as Settlement Officers in the Cuttack district. But the rate of this entry of Oriyas into Government service was slow. It was because the Oriyas were initially reluctant to learn English. In the early 19th Century the Oriyas showed their aversion to city life. When they were employed in towns, they considered it unlawful to take their wives with them to the towns. The Oriya Brahmins also did not dare to work under the English Government for the fear of the loss of their caste. But in view of the demands from different quarters the British officials by this time showed keenness to bring more native Oriyas to government service. The Commissioners like G.F.Cockburn, A.J.M.Mills, F.Gouldsbury took necessary steps in this regard. The Missionaries as well as the local periodicals expressed the demands for giving more jobs to the Oriyas. 'Utkal Dipika' in May 16, 1868 thus wrote, "So long as the District and Provincial authorities here do not gradually appoint people under them to higher posts it is futile to expect any improvement in the status of the people of Orissa". All these demands led the Government of India to issue a resolution in this light. It was on

August 19, 1867 that the Government of India issuing a resolution directed the Bengal Government to take necessary measures for opening to the natives a more important, dignified, lucrative sphere of employment. This might have influenced the British officials of Orissa to be considerate towards the native Oriyas in giving them high posts.

In the mean time the opening of more schools and a college (Ravanshaw College) led the Oriyas to be easily educated and in great number. So it was easy to employ them in government services. Out of the total number of students who passed from Ravenshaw College upto 1892, three were taken as Deputy Magistrates, two as sub-Deputies, one as Superintendent of the Tributary Mahals, one as Translator to the Commissioner, fifteen became lawyers and the rest were also appointed in different services. Thus by the end of the 19th century a good number of Oriyas were seen in government service.

Impact of Social reforms :

With the change of mental attitude of the Oriya people after receiving new ideas through education and cultural activities, the society could not remain static. There came a social awakening which resulted in bringing certain social reforms.

The first meaningful social

reform that came in the wake of Renaissance was the abolition of the inhuman practice of Sati. The women in general were found to have enjoyed greater freedom. Ground was also prepared for introduction of widow-remarriage. Child-marriage was indirectly discouraged. Efforts were being made to bring the women out of their dreadful seclusion by providing them with education. It opened a new vision for the Oriya women. They became conscious of their social status. And in the beginning of the twentieth century, they started to involve themselves in socio-political movements of the State. Furthermore, the rigidity of caste-custom in the society was viewed liberally. All these social changes made the Oriya people more progressive in outlook. an age of social Renaissance was thus inaugurated.

Religious Movements :

The religious movements were no less responsible in ushering in the Orissan Renaissance. It was in the 19th century that two religious faiths emerged in the religious domain of Orissa. They were Mahima faith and the Brahmo faith. Mahima Gosain, the exponent of Mahima faith, started to preach this new faith in 1862. This faith did not recognise caste system, observance of 'sradha', and idolatry. It was monotheistic. Similar was the Brahmo faith. Expounded by Raja Rammohan Roy, it came to

Orissa towards the later half of the 19th Century. Like Mahima faith, it condemned caste system and idolatry. In 1849 for the first time a Brahma Samaj was established at Cuttack. 'Utkal Subhakari', the mouth-piece of Brahma faith, was published in 1868. Eminent intellectuals like Madhusudan Rao and Biswanath Kar became the followers of Brahma faith.

Development of Communication :

The development of Communication also helped in creating wider awareness in the minds of the Oriyas. At the time of the British conquest of Orissa there were no roads worth the name. It was in 1825 that the construction of the Jagannath road was completed. It played a vital role in the political and socio-economic history of Orissa. That was because the numerous roads which were constructed thereafter connecting all important places of Orissa joined this main Jagannath road. This communication facility led to greater socio-political mobilisation than before. Side by side certain developments also took place in water routes. Some steam boat services started covering the entire coastal area of Orissa. The introduction of railways in Orissa towards the end of the 19th century put a new life into the communication system. Orissa then came closer to the advanced regions of the country. the intermix-

ing of the Oriyas with more civilized and developed people was thus facilitated. The development of communication also provided some facilities for the tribal people to come in contact with the more civilized people of the plains. Thus the development of communication led to the movement of people at ease. And the free movement helped in bringing enlightenment and progress.

Language Movement :

The struggle for Oriya identity found its most intense expression in Oriya Language Movement.

It was in 1837 that the Sudder Board of Revenue decided to discontinue Persian language as the language of the public offices. In its place Oriya language was to be used. But this change was not favoured by some of the officers in Orissa. So it could not be put into effect. Four years later the Sudder Board of Revenue in 1841 again proposed to introduce Bengali as the Court language in Orissa. But this proposal was also shelved. The Bengalis were therefore hurt.

In the meanwhile Bengalis of Orissa started educating their children in Bengali. So the schools were staffed by the teachers who could teach in Bengali medium on the plea of the dearth of Oriya text-books. Shortage of Oriya teachers was another plea. Taking these pleas

into account, the Inspector of Schools, Western Circle in his Education Report of 1849 suggested that in the vernacular schools the language of instruction should be Bengali. The Collector of Cuttack, Bowring, accepting his suggestions introduced Bengali as the medium of instruction in the vernacular schools. To start with, schools of Kendrapara and Mahasinghpur were selected. Of course, it was abandoned when Gouldsbury, the Commissioner of Orissa, objected to this step. He also opposed the proposal of Henry Ricketts, the Member of Sudder Board of Revenue who wanted to introduce Hindusthani language in the public offices of Orissa. Later on the influence of the Bengalis worked strongly. So in 1859 Rev. Long strongly advocated Bengali as the medium of instruction. He had his own argument for such a step. He observed that it would be easier for the Oriyas to learn Bengali language. So sometime later, Robery Perry, the Inspector of Schools recommended for Bengali medium of instruction in the schools. It was also supported by the then Director of Education. The Government of Bengal requested the then Commissioner of Orissa, T.E. Ravenshaw to enquire into the matter. But he vehemently opposed the suggestion. He argued that the situation in the meantime had been changed. The early difficulties, such as shortage of

Oriya text-books and non-availability of Oriya teachers, were no more existing. So the proposal to introduce Bengali language in place of Oriya could not be carried out. But the bid to get rid of Oriya language did not end here. A few others took up the case and made concerted efforts to introduce Bengali. One of them was Umacharan Haldar. Being supported by a few Bengalis of Cuttack town he made an appeal in the periodical 'Cuttack Star' to publish Oriya text-books and periodicals in Bengali script. In Balasore district, the Deputy Inspector of schools, Sibadas Bhat-tacharya, made an attempt to replace Oriya by Bengali in the vernacular schools of the district. But this movement against Oriya language received an impetus by the remarks of Rejendra Lal Mitra, an eminent historian of Bengal and K.C.Ghosh, an advocate of Calcutta High Court. In a meeting held at Cuttack on 9th December 1868, a paper was read on 'Patriotism'. Rajendra Lal Mitra who was present in this meeting said that as long as Oriya language was not abolished, the progress of Orissa would be a far-fetched issue. Reiterating further he mentioned that it was unnecessary to keep a separate language which was spoken by barely twenty lakhs of people. He asserted that if the Bengali could successfully replace Oriya in Midnapore district, it would be quite possible in other dis-

tricts of Orissa. All these remarks of such a learned person created a sensation in the camps of both Oriyas and Bengalis. So the Bengalis were emboldened enough to try to replace Oriya by their own language. The Oriyas on the otherhand came forward to protect their own language at any cost. When this was the state of affairs the Deputy Inspector of Schools at Balasore wrote a booklet in 1870 to prove that Oriya was not a separate language. It had originated from Bengali. This view was supported by Rajendra Lal Mitra who had earlier expressed his opinion. He also emphasised that in view of non-availability of sufficient number of Oriya text-books the medium of education should be Bengali. To the good fortune of the Oriyas, John Beams in defence of Oriya Language, condemned the idea of the Bengali medium of instruction. It was by this time that Gaurisankar Ray, a domiciled Bengali, the editor of the 'Utkal Dipika', criticised the statement of Rajendra Lal Mitra as totally misleading and motivated. He made use of 'Utkal Dipika' of which he himself was the editor. In its various issues he condemned the views of the persons who argued to replace Oriya language by Bengali. Similarly, Kalipada Banerjee in the 'Orissa Patriot' argued in favour of Oriya language. The other domiciled Bengalis who supported the cause of Oriya language were

Syamananda De, Jaganmohan Roy, Golak Chandra Bose and Baikuntha Nath Dey. Consequently the Commissioner of Orissa, T.E.Ravenshaw, in his letter to the Lieutenant Governor authorised him to use his discretion in the matter. Accordingly Ravenshaw sent letters to the Magistrates of the three districts stating that for the spread and popularity of education in Orissa, the Bengali language should be excluded from the schools. The services of the teachers unfamiliar with the Oriya language should be dispensed with.

Thereafter the domiciled Bengalis who were favouring Oriya language, devoted themselves to the enrichment of Oriya literature. Some of them wrote text-books in Oriya language. The Oriyas also made vigorous efforts for the promotion of Oriya language and literature. The Government also encouraged the promotion of Oriya as the vernacular language. This language movement was of far-reaching importance. It created among the Oriyas a love for their mother-tongue and in later years helped the Oriyas to assert their own identity in terms of culture and heritage.

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Evolution of Municipal Administration in Orissa with special reference to Cuttack Municipality



The present form of municipal Government system in India owes its origin to the exigencies and requirements of the British rule in India. According to Panikkar, "What the British created in India was neither a city tradition nor a city life, but a civil government under municipal authorities". Although municipal government was first established,¹ during East India company rule, in 1687, with the order of James II, by establishing a corporation and Mayor's court in Madras, the first statutory provision of municipal administration was made in the charter Act of 1793. Under this Act, Justices of the Peace were appointed in the Presidency towns of Madras, Bombay and Calcutta. In addition to their judicial function, the justices of the peace were expressly authorised to levy taxes on lands and houses and to provide for scavenging, watching and repairing the

streets. However, the system of municipal government was remodelled by the local legislatures, after the passing of the Councils Act in 1861.

The introduction of railways and telegraphs and the establishment of power-driven large scale industries brought into being new types of urban communities under the government of Dalhousie (1846-56) in India. These required fresh laws to regulate the problems emerging from the influx of population to those industrial towns. These demanded better sanitary provisions and civic amenities. Moreover, the post-Mutiny financial embarrassment further enhanced by the Orissa famine of 1866, compelled the Imperial government to establish local institutions as the best way to relieve the financial burden of the central government of India during 1860s. As W.W.Hunter writes, "Born of the financial exigencies which the Central Government had to face in the midnineteenth century, it served first as an efficient instrument of relief to the imperial finances and later as an agency for providing relief to the District Officer from some of the details of his work".² The principle, "Local needs must be met by local taxation", therefore, constituted the basis of Lord Mayo's Decentralisation Scheme incorporated in Government of India Resolution of 1870³ as the central revenue could not

be so expanded to meet the local needs.

When the British thought seriously after 1858 about the desirability of creating institutions of local self-government, they had no indigenous models to follow.⁴ As such, they were able to start with a clean state and proceed on their own lines. State documents like Lord Mayo's resolution of 1870, Lord Ripon's Resolution of Local Self-Government of 1882, Report of the Royal Commission on Decentralisation of 1909, Montague -Chelmsford Report on Local Self-Government of 1918, and the government of India Resolution of 1918 contain the philosophy and justification behind the constitution and evolution of local self-government institutions in India, obviously in Orissa as well.

The purpose of this paper is to focus on the evolution of Cuttack municipality in the general context of the growth of municipal administration in the State of Orissa. This can be studied in the following three phases :

- (a) the period during which Orissa remained as administrative divisions of the Bengal and Madras Presidencies ;
- (b) the period during which Orissa was a division of the Province of Bihar and Orissa, and

(c) the period when Orissa became a separate province.

Orissa continued to be a Division of Bengal presidency upto March 1912, and since April 1912, the Province of Bihar and Orissa came into existence. Administration in Orissa, therefore, was regulated under the Bengal Acts till 1911 and, from 1912 to March 1936, by Acts passed by the Bihar and Orissa Legislative Council. Only the District of Ganjam and Vizagpatam Agency tracts continued to be portion of Madras Presidency till Orissa became a separate Province in 1936. The district of Sambalpur mostly constituted a part of Central Provinces, coming for a short period under Bengal Presidency, and later it was made a part of the Province of Bihar and Orissa.

The institution of a Municipal Government in Orissa, under the Bengal Presidency, dates back to the year 1869, when Town Committees were established in Cuttack, Kendrapara and Jajpur under Sections 2 and 5 of Act VI (B.C) of 1868 (The District Towns Act)⁵ These Town committees were intended to look after the conservancy and improvement of the towns within their jurisdictions. Later, these Town Committees were converted into second class municipalities by a subsequent Act, namely, Act V (B.C) of 1876.⁶ Further improvement of municipal organization was introduced by

Act III (B.C) of 1884 which, as amended in 1894 and 1896, regulated the business of municipalities in Orissa till 1921.

When Orissa was under Bengal Presidency, it had only five municipalities, namely, Kendrapara, Jajpur, Cuttack, Balasore and Puri. Apart from the general purpose of establishing municipal bodies, as pointed out earlier, the specific cause of organising such institutions varied from place to place. Cuttack being the oldest and the biggest city, and having the location at the apex of one of the richest deltas, created by the river Mahanadi and its branches (giving it a vantage position in respect of transport, trade and commerce between the seaboard on the East and the highland of the West), and being the capital of Orissa then, it was the seat of several important officials and private institutions. Provisions for improved health and sanitation, conservancy and roads were, therefore, obviously essential for which, the Cuttack Municipality was constituted on the 4th July, 1876.

The growth of Cuttack municipality during British rule can be surveyed under the following broad heads, like, status and pattern of organisation, function, source of revenue and relations with Presidency Government.

Status and pattern of organization

During 1870s all the municipalities in Orissa, including Cuttack, were second class municipalities and merely nominated bodies. The magistrate of the district, the magistrate of the Sub-division and the Medical Officer in charge of the district were the ex-officio commissioners of the Cuttack municipality. Besides, there were other commissioners nominated by the Lieutenant Governor. Hence, the Municipality was a unit of local government but not a unit of local self-government. However, Lord Ripon's Resolution of 18th May, 1882 brought a significant change in its pattern. In order to associate educated Indians in the municipal administration, as well as to impart them political training, Lord Ripon recommended for adopting election for recruiting the municipal commissioners.⁷ Act III (B.C) of 1884, while giving statutory status to Ripon's Resolution, introduced the elective principle and liberalised the franchise. As per the Act, all residents of the municipal area who had attained the age of 21 years got the right of electing two-thirds of the commissioners, and the remaining one-third were to be nominated by the Government. And the official membership in the Council was not allowed to exceed one-fourth of total membership.

Consequently, election to the Cuttack Municipality for the first time was conducted in December, 1884. The whole Cuttack Municipal area was divided into 9 wards. 8 Interestingly, the officials were returned in majority : out of 12 commissioners, 10 persons belonged to this category. This was contrary to the public expectation that in such election the number of the non-official commissioner would supersede the officials. the success of official majority was, therefore, commented as 'not desirable' by the Editor of the then Oriya Weekly, 'Utkal Dipika' ⁹

Functions

Along with other Municipalities of Orissa, the Cuttack Municipality performed functions relating to the maintenance of police force and was looking after conservancy, roads, buildings and works of public utility. It was yet to provide better provisions for health and sanitation, conservancy, primary education, water-supply, etc. In Cuttack drainage system specifically was most defective during 1885 due to lack of proper levelling and planning. It was recorded that in certain surface drains water was flowing in the opposite direction. ¹⁰

Staffing Pattern :

The instruments to perform the aforesaid functions were

the Chairman, the Vice-chairman, Municipal commissioners and other sub-ordinate staff. However, during 1868 to 1886, the staffing pattern of Cuttack municipality was not well organised. Mostly the Magistrate of the area was appointed as the Chairman, although the commissioners were empowered to elect one of their members as the Vice-chairman. However, in 1884 the Commissioners got the power to elect their own Chairman. ¹¹ By the end of 1887, the staff of the Municipality of Cuttack included a Head Clerk, an Accountant, Tax Daroga, one Overseer, Inspector of Conservancy and some Vaccinators. ¹²

Source of Revenue

Local taxation and grants by the Provincial Government constituted major source of income of Cuttack Municipality under the Bengal Presidency. Taxes were imposed normally on holdings, carriages, carts, horses etc. By 1885-86, municipalities in Orissa were empowered to levy a water rate and lighting rate, where such services were provided.

The municipal fund, on the other hand, was mostly spent on the maintenance of police force. This led the editor of 'Utkal Dipika' to write, "It would be better if more money is diverted to public works by reducing expenditure on Police". ¹³ But by 1884, on the

recommendation of Lord Ripon, municipalities in Orissa were relieved of the charges on account of the local police. However, more money was spent on less important items like maintaining Birth and Death register, watering the roads etc. whereas little money was sanctioned for important matters like road construction, drainage and water-supply.

Relation ship with Provincial Government :

The Provincial Government was exercising rigid control over the Municipal bodies. The governmental control was exercised through the District Magistrate and the Commissioner of the Division in general. When Cuttack had a Town committee it was under the complete control of the Bengal Government. Its members were appointed and removed by the Government. In case of illegal functions of the Town Committee, the Magistrate had the power to assume its function. ¹⁴ this position mostly continued even under the Bengal Municipal Act V (B.C) of 1876. Although representative system was adopted under the Act III (B.C) of 1884, the degree of Governmental control continued to be large. For instance the Commissioner of the Division or the District-Magistrate had the power to suspend any resolution of the Municipality, and finally, in case of incompetence, default

and abuse of powers, the government was empowered to supersede the Municipality. ¹⁵

The second phase of the evolution of municipal administration in Orissa began in 1912, when the Province of Bihar and Orissa was created. Municipal administration, however, continued to be regulated under Bengal Act-III of 1884 till 1922 when the Bihar and Orissa Municipal Act was enacted under the leadership of Madhusudan Das, a representative from Orissa in the Bihar and Orissa Council and then the Minister in charge of Local self-Government. The said Act increased the number of elected seats and extended the franchise to women. It gave the municipal commissioners full power to elect their own chairman and prohibited them from appointing salaried servants of the government as members of municipal councils. The commissioners were also given the powers to frame their own Budget and Bye-laws. ¹⁶ The Local Government Act of 1923, which supplemented the 1922 Act, provided a little more autonomy to the Municipalities later on. During this time, the Sambalpur Municipality was brought under the Regulation of the Bihar and Orissa Municipal Act. Because, since April 1912 Sambalpur was formed as an integral part of Bihar and Orissa.

The period since 1915 to 1936 noticed a remarkable change in

the pattern of organization and composition of the Cuttack Municipality. First, an elected non-official chairman had to head the municipality. Secondly, among the commissioners the number of the Europeans went on dwindling, until 1926 when they totally disappeared. Thirdly the number of ex-officio members in the council also went on decreasing.

As regards the sources of revenue, taxation and governmental grants continued to be the major sources of income of the municipality. However, the municipality was empowered to impose special tax for the maintenance of a sewerage or a surface drainage system. On the other hand, public utility services and office establishment formed the chief items of expenditure of the municipal government.

Despite its greater democratic structure and larger degree of autonomy, the municipality of Cuttack was subject to governmental control. The District Magistrate continued to have direct control over it, whereas commissioner of the Division had supervisory power. Further, Government had the power of supersession of the municipality in case of mal-administration.

The third phase of evolution of municipal administration in Orissa started since 1st April 1936 when Orissa was consti-

tuted as a separate Province. With the unification of the parts of Orissa lying in Madras, the Central Provinces and Bihar and Orissa, the Berhampur Municipality (which was established in 1865 under the Madras Act No. X of 1865), the most important local body in South Orissa had to be added as the seventh municipality of Orissa. And when the princely states, later on, were integrated, three more municipalities (Baripada, Sonapur and Binka) which were regulated under laws framed by the concerned rulers, came under the jurisdiction of Government of Orissa.

In order to bring uniformity in Municipal Administration and to codify the existing Municipal Laws, the Orissa Municipal Act of 1950 was enacted in November, 1950, which now constitutes the sole statutory basis of municipal administration in the State,

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The Significance of 26th January



All of us know that we observe 26th January as our Republic Day. Why was 26th January chosen to be the Republic Day? It is generally explained that the 26th January is the day of the commencement of our Constitution, what made the Constituent Assembly to enforce this Constitution only on 26th January, 1950? Unlike the Constitutional practice of ratification as in USA, USSR, Switzerland, etc., our Constitution did not require ratification by the Constituent Assembly, constituted under the Cabinet Mission Plan. The Assembly started functioning on 9th December, 1946, and

finished the work on 26th November, 1949, working for a period of 2 years 11 months and 18 days. On 26th November, 1949 itself the Assembly did "adopt, enact and give" to the nation the new constitution without referring to the people for their ratification. Even on this day some of the provisions of the new constitution came into immediate effect. Such provisions are as mentioned in the Articles 5, 6, 8, 9, 60, 324, 366, 367, 379, 380, 388, 391, 392, 393 and 394 (10 Articles in toto). Article 394 fixes 26th January, 1950, as the date of commencement of the rest of the Constitution. What for was this delay for two months?

The reason is not political or procedural, but emotional and historical. Pages of history, and particularly history of Freedom struggle of India, will provide the answer.

Simon Commission was ap-

pointed by the British government in 1927 to review the political situation of India and to suggest for political and constitutional reforms in India. But the commission was boycotted by the Indian leaders because the Commission was constituted only of the Britishers. When the Commission was boycotted and greeted with black-flag demonstration everywhere the Commission visited during the course of its short stay in India, Lord Birkenhead, the Secretary of State for India, challenged the Indian leaders to frame a constitution of their own. In response to such a challenge the Congress convened an All Parties Conference in Delhi on 28th February, 1928, which appointed a sub-committee under the Chairmanship of Pandit Motilal Nehru. The report of the sub-committee, known as Nehru Report, suggested among other things, Dominion Status and full responsible Government for India. The Report was ac-

cepted by the All Parties Conference in Lucknow and also by Calcutta Congress in December, 1928. The Congress also issued an ultimatum to the British Government to accept the Nehru Report in toto on or before 31st December, 1929; otherwise the Congress would organise non-violent non-cooperation throughout the country. The British Government continued to feed the Indians with false hopes. On 23rd December, 1929, Mahatma Gandhi and others met Irwin, the then Viceroy. But the Viceroy could not make any definite statement whether the Report would be accepted or not.

Under such tension, the Lahore Congress met at the midnight of 31st December, 1929, the day of ultimatum and adopted the famous Independence Resolution. It also decided to observe the 26th January, 1930, as the "PURNA SWARAJ DAY".

Since then 26th January had been observed and the pledge of Purna Swaraj taken till Independence in 1947. In order to perpetuate the memory of the great pledge of the PURNA SWARAJ DAY, perhaps 26th January, 1950, was fixed to be the day of the commencement of our constitution. Our new constitution was inaugurated on 26th January, 1950, and since then it is being observed as our REPUBLIC DAY.

But commencement of the constitution does not make a State a republic. Only when the head of the State is an elected one, the State becomes a republic. Hence, it is necessary to find out whether India had on 26th January, 1950, an elected head. Chakravarty Rajgopalachari succeeded the last British Governor General Lord Mountbatten, when he left India on 21st June, 1948. Rajgopalachari was recommended by the Indian National Congress to be appointed as Governor-General of the Dominion. He was not elected by the Constituent Assembly which was the provisional Indian Parliament and the sovereign body after independence. He was a nominated head of the State. Further, the first Presidential election was held only in May, 1952, following the procedure as laid down in the relevant articles like 54 and 55. Then was there no elected President on 26th January 1950?

Yes, There was.

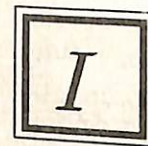
On 24th January, 1950, the Constituent Assembly had its final session in which it elected Dr. Rajendra Prasad to be the first President of India. He took the oath of office on 26th January, and the new Constitution started functioning since 26th January, 1950, with an elected head of the State, and thus, India truly became a republic on 26th January, 1950. Constituent Assembly was also

an elected body, representing all the sections of the society in British India as well as Indian States, and it was made the provisional Parliament of India too. Here lies the full justification of 26th January being OUR REPUBLIC DAY.

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LEPROSY ADMINISTRATION IN ORISSA : PROBLEMS AND PROSPECTS



India has the unhappy distinction of counting among its citizens nearly a third of the world's leprosy patients. "It is estimated that there are more than 15 million leprosy patients in the world and nearly 4 million of them are in India".¹ Out of the total leprosy population, about two-thirds are found in Asia and a little less than one-third in Africa. It is also found in Central and South America. "It is found in about seventy countries in the world".²

THE CHALLENGE

There are other statistics that

further emphasize the gravity of the problem leprosy poses in this country. Large parts of this country are leprosy endemic zones, and at least half of the Indian population is exposed to the risk of infection. Out of 412 districts in the country in 212 leprosy is found at the rate of more than five in 1,000 population.³ Particularly tragic and disturbing are the statistics relating to children. "About 30 per cent of the new cases in the community are children."⁴

"As many as 80 per cent of leprosy cases are not infectious".⁵ The fact that the medical world knows leprosy is curable is important. But in the battle to overcome leprosy, the real challenge lies in overcoming the ignorance, fear, revulsion and shame people feel at the very mention of it. They are the disease's main ally. Indeed the prejudice is more difficult to treat than the disease itself.

CORNERSTONES OF CONTROL STRATEGY

It is essential that every one has to work to convince people that leprosy is curable, that it is not hereditary, that it is not inevitable, that a person suffering from leprosy can still be socio-economically productive, and that such a person need clinical researchers continue the quest for the secrets of prevention and cure, others have to become crusaders for a climate in which not and should

not be cast out of society. Therefore, while the leprosy control becomes a genuine possibility. That climate hinges very much on people's attitudes, which now constitute the most difficult obstacle to a control programme. Leprosy is more than just a medical problem and for the disease to be fully treated, community support is as important as medical help.

"Attitudes have to change on four important aspects of leprosy control : early detection, timely intervention, sustained treatment and community support".⁶ These are the cornerstones of the control strategy, but none of them can be assumed to be easily achieved. In Wardha, an impressive example of a control strategy is at work, a climate in which people seek out the leprosy workers to get a suspected symptom diagnosed. It has taken a generation of dedicated service to achieve this. And it has had Mahatma Gandhi's wonderful personal example as an ever-present inspiration for the workers themselves. Thirtynine years ago, the Mahatma left us a message of hope, "Leprosy work is not merely medical relief, it is transforming frustration in life into joy of dedication, personal ambition into selfless service".⁷

Fear of ostracism currently drives people to suppress the natural impulses to seek help for an ailment. Cases of leprosy

are kept in hiding and precious time that should be invested in containing the infection is thus lost. Those untreated cases also expose other members of a household to the risk of infection, even though the transmission rate is low.

Social attitudes also influence what happens to a person when he or she or the family does take the step of seeking treatment. The family has to make the agonising choice of keeping the leprosy patient in the family circle or turning him or her out. Employers have to decide whether to retain a worker who has leprosy. The patient should be able to stay on in the community. Leprosy patients need not leave home. They can stay and continue to work because, once the treatment is started, the disease is contained.

THE NATIONAL LEPROSY ERADICATION PROGRAMME

The National Leprosy Control Programme was launched in the first plan period by 1954-55. It was redesignated as the National Leprosy Eradication programme in 1982. It has been included under the 20-Point Programme. The scheme is implemented with 100% central assistance throughout the country. "The mode of control chosen was the early detection of cases through house to house surveys, education through individual and mass communication for commu-

nity participation to remove the social stigma and ostracism associated with the disease as well as to encourage voluntary reporting of cases, and mass treatment through a domiciliary and ambulatory pattern with oral Dapsone tablets".⁸

A qualitative change took place in the National Leprosy Eradication Programme following the recommendations of the Swaminathan Committee in 1983. The focus of the programme changed from mere disease control to its eradication. With the shift in approach from institutional care to domiciliary treatment, the scene of activities has moved from urban to rural areas.

LEPROSY IN INDIA

"Leprosy is a major health and socio-economic problem in India. The total number of leprosy cases in the country on the basis of 1981 census, is estimated to be around 4 million, based on the average prevalence of 5 to 6 per 1000 population".⁹ Every year about 3 lakh new cases are detected of which about 60% are actually new and 40% are old undetected cases.¹⁰

The State-wise prevalence in India in 1971 is shown below. The States widely affected are Tamilnadu. Andhra Pradesh, Orissa and West Bengal. According to 1971 Census Tamilnadu has 783000 cases, Andhra has 628000 cases.

Orissa and West Bengal have 237000 and 380000 cases respectively. Tamilnadu and Andhra Pradesh account for nearly half of the leprosy cases in India.¹¹

"According to the prevalence rates, the country may be divided into 3 regions-areas of high, moderate, and low endemicity. The States which have HIGH ENDEMICITY for leprosy (11 to 20 cases or more per 1000 population) are Tamilnadu and Andhra Pradesh. The States have MODERATE ENDEMICITY for leprosy (2 to 10 per 1000 population) are Orissa, West Bengal, Bihar, Maharashtra, Karnataka, Himachal Pradesh, Kerala and Uttar Pradesh. The States which have LOW ENDEMICITY (less than 2 per 1000 population) are Assam, Rajasthan, Madhya Pradesh, Haryana and Punjab".¹²

LEPROSY IN ORISSA

"Orissa is one of the moderate endemic states for leprosy with a prevalence rate of 9.5 per 1000 population. It is estimated that there are 2.82 lakhs leprosy cases in the state with 26.37 million population. Orissa having 3.76% of the total population of India contributes 7.05% of the total 40 lakhs cases".¹³ Miss Kumud Joshi, the then Union Deputy Minister of Health speaking in the Rajya Sabha in 1984 revealed that while occurrence of leprosy was coming down throughout the country it

was increasing in Orissa. According to her, between 1971 and 1981 it increased from 10.80 to 12.14 per 1000 population in Orissa while in the rest of the country it decreased from 5.93 to 5.77.¹⁴ But subsequently, the prevalence rate in Orissa declined, it is claimed.¹⁵ Six districts are hyper endemic (prevalence rate more than 10), 7 districts are moderately endemic (prevalence rate 5 to 9) and one district is low endemic.

DISTRICT-WISE PREVALENCE

The districts can be grouped as follows¹⁶ on the basis of endemicity.

Prevalence Rate	Districts	Total population of Districts (in lakhs)
0 - 4	Ganjam	26.69
5 - 7.4	Kalahandi and Koraput	38.23
7.5 - 9	Keonjhar, Phulbani Puri and Balasore.	40.84
10 - above	Bolangir, Cuttack Dhenkanal, Mayurbhanj, Sambalpur and Sundergarh.	157.94

ERADICATION MEASURES

In 10 districts, the District Leprosy Units have been established and are functioning. In the remaining 3 districts (Phulabani, Keonjhar, Kalahandi) the creation of such units is absolutely necessary.¹⁷ It will not be out of place to mention that there is no leprosy hospital in 4 districts i.e. Kalahandi, Phulbani, Keonjhar and Sundergarh.

One Leprosy Training School at Berhampur is functioning where 40-50 candidates are admitted for P.M.W. training at Regional Leprosy Training and Research Institute, with 60 beds at Aska.

To facilitate the reconstructive surgery in the deformed leprosy cases, 3 Reconstructive Surgery Units have been functioning in 3 Medical Colleges of the State. The Prosthetic Centre at Olatpur in Cuttack district had a proposal to open a reconstructive surgery unit at a cost of 5 lakhs with central assistance. One Leprosy Rehabilitation and promotion Unit at Puri has been established with 100% grants of Central Government.

HEALTH EDUCATION IN LEPROSY

Anti-leprosy activities must be strengthened with persistent and sustained health education to create awareness on true nature of this disease. While governmental agencies address themselves to mass publicity and educational programmes in radio, TV and the Press, non-governmental organisations can supplement this effort by providing group and individual health education.

The educational campaign should cover not only the leprosy patients and their family members but also the healthy population including school going children, teachers, opin-

ion leaders, social workers, and legislators. The general medical practitioner must change his attitude of indifference to leprosy patients and treat them as he would treat patients of any other disease. He can further assist in early detection and treatment of patients wherever required. The general practitioner should impart correct information on leprosy to his patients.

The aim of health education should be to explain to the people the nature of leprosy in order to dispel false notions and beliefs prevalent about it. People should be encouraged to adopt a rational attitude towards leprosy patients as they would to patients of other diseases.

The general public should be made aware :

- i. that leprosy is a disease like other diseases,
- ii. That it is not a hereditary disease nor is it the result of a curse but caused by minute bacteria like tuberculosis,
- iii. that leprosy is curable,
- iv. that 80% of the cases are not infectious,
- v. that early diagnosis and treatment are important,
- vi. that once the treatment is started the disease is contained,

vii. that the deformities are due to neglect and are preventable,

viii. that the patient needs sympathy,

ix. that the best method of eradicating leprosy is raising the living standard and quality of life of the people and

x. that children should be segregated from the infectious parents.

LEPROSY ASYLUMS IN ORISSA

11 Leprosy Homes and 1174 leprosy beds are functioning in different districts of the State through Hind Kustha Nivaran Sangh, a voluntary organisation founded by Mahatma Gandhi with 100% assistance from State Government.

The Hind Kustha Nivaran Sangh, Orissa State Branch was set up on 15th August 1950. By now the Sangh has established itself as the pioneering voluntary organisation in Orissa in the field of leprosy eradication and rehabilitation.

In 1985-86 the Sangh spent Rs.33 lakhs on the treatment and rehabilitation of patients.

The detailed list 18 of leprosy homes with their number of beds is given below :

Sl.No	Name of the District.	Name of the Institution	No.of inmates strength.	Hospital
1	2	3	4	5
1.	Balasore	Lewis Leprosy Colony	80	20
2.	Bolangir	Leprosy Colony	-	20
3.	Cuttack	Leprosy home and Hospital	430	120
4.	Dhenkanal	Leprosy Colony	-	20
5.	Ganjam	M.D.J.Leprosy Colony Paralakhemundi.	80	30
6.	Koraput	Gunupur Leprosy Colony	14	20
7.	Puri	Leprosy Home and Hospital	120	20
8.	Puri	Mangarajpur Leprosy Colony Ranapur.	20	-
9.	Sambalpur	Dr.Isac Santra Health Home, Hatibari	400	40
10.	Sambalpur	Baragarh Leprosy Colony	10	-
11.	Sambalpur	Deogarh Leprosy Colony	20	-
TOTAL			1174	290

OBJECTIVES OF THE STUDY

1. The study tries to find out how leprosy patients come to know of their disease.
2. The study investigates the attitude of the family members and the society to a leprosy patient once the disease is discovered in him.
3. The study aims at exploring the allies of leprosy, the factors that aggravate the problem of leprosy.
4. The study tries to find out whether leprosy is just a medical problem or a social problem. The study has to

determine the relative position of medical help and community support to eradicate leprosy.

5. The study makes an attempt to probe the condition of the children of leprosy patients and their prospects in life.

6. The study explores the possibilities of rehabilitation of leprosy patients.

7. It further tries to find out the attitude of the leprosy patients to the asylum administration.

HYPOTHESES

1. The attitude of the family

members and the society is one of hatred to the leprosy patient.

2. The main allies of leprosy are ignorance, fear, revulsion and shame.

3. Leprosy is not just a medical problem but a social one and community support is as important as medical help.

THE METHOD

The study has been based on methods of survey research. It has adopted the empirical method. The study is confined to a leprosy asylum within Orissa run by a voluntary

organasation, "Hind Kustha Nivarana Sangh". There are 11 leprosy homes and 1174 beds functioning in different districts through this organization.

The "Cuttack Leprosy Asylum" has been taken up for study. This is the largest, oldest and prestigious home of the Hind Kustha Nivarana Sangh and can be taken as a representative one.

The number of respondents have been calculated on the basis of the number of patients residing within the asylum. The total strength of the patients here is 550, out of which 120 beds belong to the Health Department where patients in an advanced stage with nerve and limb complications are treated. We interviewed one third of the hospitalised patients i.e., 40. They were selected through systematic sampling with a random start.

Our sample size of 40 is relatively small. On the response of 40 patients, generalisation has been made. This is a limitation of the study.

The primary data has been collected through interview and the secondary data has been collected by review of available literature.

Content analysis of available literature on leprosy and its administrative aspect has been made. This has included books, journals, articles, and reports of different leprosy missions. The

report of Hind Kustha Nivarana Sangh has thrown light on the leprosy homes working within Orissa and the role it plays for curing the patients and their rehabilitation. The report of the Health Department has thrown light on the prevalence of leprosy in the various districts of Orissa. The leading Oriya daily 'The Samaj' and the national daily 'The Statesman' have been used for their reports on leprosy from 1981 to 1988.

In this study, interview was done through schedules which was the main instrument for eliciting empirical data. The leprosy patients who were our respondents were not in a position to fill up the schedule by themselves. So we had to write down their responses.

The schedule consisted of twenty-three questions. Two types of questions were there—open ended questions and structured questions. At first the interview schedule was framed in English and later on it was translated into Oriya. The Oriya version was administered to the patients.

Empirical data collected from the respondents have been processed and tabulated scientifically. Analysis of the various aspects of the study has followed these data and hypotheses have been tested and conclusions reached.

LEPROSY HOME AND HOSPITAL, CUTTACK

This is the largest, oldest and prestigious home of the Hind Kustha Nivaran Sangh and there is provision for 430 patients and 120 (100 male and 20 female) beds of the Health Department. This home and hospital was started in the year 1919 by the Mission of Lepers, a Baptist organisation. It was handed over by a Baptist Mission to the Government of Orissa in 1954 and the Government handed it over to the Hind Kustha Nivaran Sangh the same year. The Hospital Wing of 120 beds was taken over by the Directorate of Health Services, Orissa, in 1985-86 after prolonged agitation by a body of former-leprosy patients, known as the Indian Hansenian Association.

The Superintendent is the head of the leprosy hospital. There are 72 staff working in the home and hospital out of which 5 are doctors, 12 are nurses and 38 are Class IV employees. All are enjoying the benefits due to State Government employees. The duty hours of the outdoor staff is from 7.00 A.M to 1.00 P.M, and the indoor is open for 24 hours. The duty hours of staff is 8 hours by rotation. There is no accommodation facility for the staff. Most of the beds are non-existent. There are no mattresses, linen or blankets. There is no facility for physio-therapy or reconstructive surgery. Nursing facilities are virtually non-

existent. The nurses are all cured leprosy patients-ill fed, ill clad and ill trained. Lavatories are conspicuous by their absence, Most of the inmates told the visiting reporters in May 1985 that "they had come to the Home to be cured of their sores but ended up as invalid because of neglect. The patients go about with fearful ulcers exposed for want of bandages. Those who have money buy their own medicines and others in the last stage of leprosy lie in dirty hovels waiting for death. 19 The home and hospital is also running short of doctors, clerical staff and Class IV staff. Although it is the largest home of Orissa, there is not a single vehicle provided by the Government. Previously, there was acute shortage of water, but at present this problem has been solved by the application of solar system.

With grants received from the Government of India Ministry of Social Welfare (now Welfare) during the year 1975-76, production-cum-training units in weaving, tailoring, fibre rope making and shoe making were started. This Home is now in a position to meet its own demand of gauge and bandage cloth and clothing (dhoties and sarees etc.) for the inmates. It is also supplying Chappals to Government for distribution among deserving patients. Vegetable cultivation has been undertaken in a large scale and tomato, cabbage, potato and cauli flower and

rabi crops are raised every year.

For the rehabilitation of the cured leprosy patients the Industrial and Agricultural sectors are run by the Community Development and Rural reconstruction Department. The Government is also giving 7 years age relaxation to the cured patients in the sphere of Government employment. The Government is also sanctioning IRDP and ERRP loans and bank loans to the cured patients for their rehabilitation.

CUTTACK LEPROSY ASYLUM HOSPITAL IN ACTION

To know about the patients, to have their views on some important facts of leprosy, we personally visited the asylum 6 times and interviewed them.

TABLE NO.1
AGE GROUP OF PATIENTS

Age group	No.	N=40
1 - 20 Years	5	12.5
21 - 40 Years	17	42.5
41 - 60 Years	14	35
61 - 80 Years	4	10

The respondents belonged to different age groups as can be seen from Table No.1. Maximum number of patients were between 21 to 40 years (42.5%).

TABLE NO.2
SEX-WISE DISTRIBUTION

Sex	No.	N=40%
Male	33	82.5
Female	7	17.5

As regards sex there were 33 males (62.5%) and 7 females (17.5%) as shown in Table No.2. All of them were either uneducated or had a low standard of education (L.P. or U.P.). Among them only 5(12.5%) had high school education.

First of all the question was asked as to how could they know that they had leprosy and what remedial steps they took thereafter. Almost all of them said that they could not know it at first. Gradually they came to know about it. But instead of showing to a doctor or going to a clinic for treatment they hid the disease for many years. Social segregation and overall attitude to the patient forces the person to be secretive which further helps in the spread of the disease. Five among them opined that they had shown their patches to doctors. Knowing from some source about this leprosy asylum they had come here for treatment.

We tried to know the attitude of the family members towards them after they had contacted the disease. All of them answers them answered that as soon as they contacted the disease they became an unwanted and hated person in the family and were driven out of the house. In the family they were considered as strangers and nobody needed them. This was also true of their parents. They were not allowed to remain in the family because of the fear that due to their presence, the

whole family might be excommunicated from the society. As soon as the society knows that a person is suffering from leprosy the process of outcasting starts. "A social distance is created between the patient and society. They are refused participation in educational institutions, means of transport and communications, places of employment. Usually in social relationship too, marriage is avoided". 20 One of the respondents remarked, "After I contacted the disease I was driven out and my funeral ceremony was performed. My wife was made a widow by force". Our first hypothesis that the attitude of the family members was one of hatred to the leprosy patient is thus proved.

The children of the leprosy patients carry the stigma even though they do not have the disease. The respondents also agreed with this view. They replied, "Like them their children are also treated as the outcaster of the society. They are the most unlucky by being the children of lepers. Like their parents they are also looked down upon by the society. They have no access to public places and are unfortunate in not getting scope for prospering in life". The responses of the female patients were most pathetic. Their children live with their husbands in the village. They do not come to meet their mother and have taken their mother as dead.

Like other diseases leprosy is curable if remedial steps are taken from the very beginning. But none of the respondents was aware of this. So also they were ignorant about an important fact that 80% of leprosy cases are not infectious. Only five (12.5%) of the respondents who were matriculates and were in a position to read advertisement in the newspapers were aware of this.

The main ally of leprosy is people's ignorance that it is incurable. The other allies are fear, revulsion and shame. Social ostracism drives people to suppress their natural impulses. Our question was: What are the main allies of leprosy? The variables were:

- a. People's attitude that it is incurable?
- b. Social ostracism which drives people to suppress their natural impulse to seek help for ailment.
- c. Ignorance
- d. Fear
- e. Revulsion
- f. Shame.

The responses in all the cases were affirmative as shown in Table No.3. They all agreed that these were the factors which helped the growth and spread of the disease.

TABLE NO.3

Allies of leprosy	N=40		N=40	
	Yes	%	No	%
1. People's attitude that it is incurable.	40	100	0	0
2. Social ostracism which drives people to suppress the disease.	40	100	0	0
3. Ignorance	40	100	0	0
4. Fear	40	100	0	0
5. Revulsion	40	100	0	0
6. Shame	40	100	0	0

Once one is struck with the disease one begins to feel that misfortune has struck him with maximum intensity, resulting in cumulative feeling of helplessness, dependency and shame in the patient. He starts considering himself as an outcaste, begins to feel that one day he would lose his toes, his fingers, his nose and would join the mobile tribe of faceless numbers suffering from leprosy. People's attitude that it is incurable further impels him to think so. Because of this the initial response of the patient is to hide the disease. "He is not willing to go to a clinic for treatment with the result that the disease grows in a hidden way and in this vicious circle, the patient is overwhelmed by inferiority, social fear, dependency and to some extent delinquency".²¹ These findings corroborate our second hypothesis that the main allies of leprosy are ignorance, fear, revulsion and shame.

Leprosy eradication will not be possible without removal of the ignorance and the prejudices rampant in the public with

regard to the disease. People think that it is a hereditary disease or due to a curse. So it is essential on the part of every one to remove such wrong notions. It is of utmost importance to accept leprosy like any other disease. Health planners today believe that if only people could be brought to the understanding that the nerve and limb complications that ensue if leprosy is neglected, are not inevitable, and that they can be prevented if the disease is detected and treated in time, a very crucial step forward towards overcoming stigma that has stalked the disease down the ages would have been attained. All of the respondents agreed with this point.

All the respondents agreed that by raising the living standard and quality of life of the people leprosy can be eradicated. All of them were of the view that since 80 per cent of the cases are not infectious they should not be cast out of the society. The most important step towards leprosy eradication is to convince people that it is not just a medical problem but a social one. If the human and socio-economic aspects of the disease are integrated with the recent medical advances on control methods and the programme is implemented rapidly with community support, this dreaded disease will become a problem of the past. The respondents agreed with this. Thus our third hypothesis that leprosy is not just a medical

problem but a social one and community support is as important as medical help is confirmed.

Thirty (75%) patients agreed that by segregating the children of leprosy patients from their parents this disease might be eradicated. Ten (25%) of them said that this was impossible because nobody in the society was prepared to keep the children of lepers.

The important aspects of leprosy control are health education, prevention, early detection, timely intervention, sustained treatment and community support. The responses in each case can be seen from Table No.4.

TABLE NO.4

Aspects of Leprosy Control	N=40		N=40	
	Ycs	%	No	%
1. Health Education	40	100	0	0
2. Prevention	40	100	0	0
3. Early Detection	40	100	0	0
4. Timely Intervention	40	100	0	0
5. Sustained Treatment	40	100	0	0
6. Community Support	40	100	0	0

When asked how could the leprosy patients be rehabilitated they were of the view that, if they were encouraged and helped, they might earn their living by following different occupations through agriculture, horticulture, cottage industry, handicrafts or even as labourers or through self-employment as vendors, rickshaw-pullers, railway gangmen and gate-keepers. Some of them also opined that they need training facilities for employment and advancement

of loan for capital money for starting a trade. The completely cured patients are demanding the Government jobs meant for them. When they were asked about the type of job in which they would like to be rehabilitated 20 (50%) of them wanted to be rehabilitated in industry, 15 (37.5%) wanted to be rehabilitated in agriculture and 5(12.5%) wanted to be rehabilitated in commerce as shown in Table No.5.

TABLE NO.5

Rehabilitation in jobs	N=40	
	No	%
1. Agriculture	15	37.5
2. Industry	20	50
3. Commerce	5	12.5

In case of married persons they were asked whether they have been divorced after they had contacted the disease. All of them said that in legal terms they have not been divorced, but live separately from spouses. There is no communication between the spouses, either through letters or through occasional meet. The female patients who for all practical purposes have been divorced do not get alimony.

The respondents do not get share from their family property as can be seen from Table No. 6. None of them have done life insurance. Everyone of them is a voter except where voting age is not attained. Thirty-four (85%) of the respondents do not know that the Government is giving IRDP and

ERRP and bank loans to the cured patients for their rehabilitation. Only six (15%) of them are aware of this. Only two (5%) who are above 65 years of age get old age pension. "The government of Orissa reduced the age of old age pension from 65 to 60 years. The government also has decided to consider those who have lost their limbs as physically handicapped and to provide them with handicapped allowance".²²

TABLE NO.6

Some information about the respondents.	N=40		N=40	
	Yes	%	No	%
1. Share from family property	0	0	40	100
2. Life Insurance	0	0	40	100
3. Voter	35	87.5	56	12.5
4. Getting of IRDP, ERRP and bank loans	6	15	34	85
5. Old age pension	2	5	38	95
6. Begging as a serious crime.	40	100	0	0

Again they were asked whether their children live with them. Thirteen (32.5%) of them have no children. But the others who said that their children were living with them explained that they could not provide for the separate living of their children because of the following. Some of the responses were :

1. "I don't want to part with my children, because they may face the same problem as I faced before coming over to this asylum".
2. "We have no home, no relatives, no near and dear ones. We are the outcastes of the society. Who shall keep our children ?

3. "Who in the society shall keep the children of lepers ? Therefore, we don't want to part with them".

4. "As children of lepers they do not get scope to mix with others. Everybody hates them. So where shall we arrange for their separate living" ?

5. "I cannot live by being separated from my children. They are the only source of our love and affection. After all, who in the society is prepared to keep our children" ?

When we tried to find out the condition in which they were living, none of them complained about food, clothes, housing, sanitation and treatment by staff (which could not be avoided) When the interview was going on. Still then some of the patients expressed their opinions in the following way :

1. "I cannot elaborate them openly".
2. "This is the only place for me now to live. If I shall lodge any complaint I may be driven out".
3. "I alone cannot complain about them, If others come out to complain, I can join them".
4. "If I shall complain, I may not get food, clothes, treatment any further. I may be thrown out from here".
5. "If I shall make any complaint I might be denied further shelter here, which will make me nothing a street beggar, because we are the so-

cially ostracised people".

6. "This is the only place for lepers to live. Society has banished us. So, I have no moral right to lodge any complaint against the authorities, whatever may be the conditions here".

7. "This is the only place where I can get some food to eat, a house for shelter, clothes to wear and treatment for the disease. Society does not need me. So whatever I get, I am satisfied with that. Against whom I shall complain? What will be the result of my complaints" ?

They had no complaints against the doctors, nurses, Class IV employees etc. Despite this, we think their living condition should be improved. The buildings which have been provided for accommodation are too old and in dilapidated condition. They require immediate repairs.

An industrial unit is functioning in this institution consisting of five wings since October '75. They are

1. Weaving
2. Fibre-making
3. Tailoring
4. Carpentry
5. Shoe-making

An enquiry was made how these production units are operating. All the respondents opined that as rehabilitation centres they operated very well. These units meet the requirement of

the patients by providing them clothes, bandages, shoes, chappals etc. There is no difficulty in selling the finished products which are being sold to the Government to supply them to the leprosy units elsewhere.

Vegetable cultivation is also done within the asylum. It has got 80 acres of land out of which 30 acres of land are being utilised for agricultural programme. The seasonal crops like paddy, vegetables etc are being produced with the help of the inmates of this institution and the produced vegetable are used in the hospital for the feeding of the patients. Whatever remains, is being sold in the market. This was the view of the respondents.

Lastly when asked whether they consider begging to be a serious crime, they responded as shown in Table No.6. Though all of them take begging as a shameful act still many of them adopt this profession when all the paths of earning their livelihood are closed. Pope John Paul II once observed, "For the sake of those people (leprosy afflicted), efforts must be increased everywhere to ensure that those who are still condemned to a sort of civil death can re-discover life, improve its quality and find in society a place corresponding to their human dignity, for like all other people, they are made in the image and likeness of God".²³

CONCLUSION

Leprosy is a major health and social problem in India.

The study reveals that the attitude of the family members towards the patients has been one of hatred. They become unwanted and are driven out of the home.

The study further reveals that the main allies of leprosy are people's attitude of ignorance, fear, revulsion and shame. The irrational stigma and fear of ostracism drives people to suppress the natural impulse to seek help for the ailment. People have to be brought to the understanding that nerve and limb complications and disfigurements that ensue if leprosy is neglected, are not inevitable and they can be prevented if the disease is detected and treated in time.

The study also finds out that the important aspects of leprosy control are prevention, health education, early detection, timely intervention, sustained treatment and community support. Leprosy can be eradicated by convincing people that it can be cured and is not hereditary or due to a curse, that it is not just a medical problem but community support is as important as medical help, that it is as much a social disease as a physical one. The best method of eradicating leprosy is raising the living standard and quality of life of the people. This was how the

disease was eliminated in Europe.

Leprosy patients need not leave home. The disease cannot be eradicated by isolating leprosy patients. The patients should be able to stay on in the community. They can stay and continue to work because, once the treatment is started, the disease is contained.

Of all the children for whom we are concerned, leprosy-afflicted children and the children (who do not have the disease) of leprosy-afflicted parents demand our assistance most for their care, protection, education and preparation for life. The children of the leprosy afflicted parents after their birth should be separated from their parents and kept in a nearby place and looked after. This is one of the most important challenges before the society.

A significant finding of the study is that the leprosy patients were unable to arrange for the separate living of their children. They argued that their children were hated by everyone in the society and were treated as social out-casts.

House to house surveys, school surveys need to be done rigorously and regularly. It helps us to remember that prevention is better than cure.

Educational programmes with the help of coloured picture cards of patients with hints of diag-

nostic signs and symptoms should be launched in every village and every town. Pamphlets, posters and booklets on leprosy will definitely help to raise the awareness of the public in regard to the basic facts of leprosy. Individual and group talks will also help. The mass media like television, radio, newspapers can help in a big way.

The establishment of a separate Directorate for leprosy needs consideration. Pending its setting up the post of Joint Director in the Health Directorate may be upgraded to the rank of Additional Director. Promotion prospects for the leprosy field staff needs expansion. It is expected of the Health department that it should bring out its annual report every year. After 1980-81 no report has come.

The annual budget of the health Department is being sliced year by year. This retrograde step should be halted and health allotment must increase progressively. As Rs. 7/- per day per patient is totally insufficient, it should be raised, to dissuade them from begging. Old age pension at the rate of Rs. 40/- per month should not be denied to them. Now the Government has planned to lower down the age of old age pension of leprosy patients from 65 years to 60 years and to accept the disabled patients as physically handicapped.

Leprosy in India is largely a disease of the poor. Disease affected families face acute economic deprivations. The financial hardship acquires almost tragic proportions if the sole bread winner in the family contracts the disease. The patient is thrown out of the job and new jobs are difficult to come by. The disease causes incapacitating effects. Faced with poverty, antipathy from family members and hatred from the community, these patients often fall victim to mental depression, they shun society and neglect treatment.

Rehabilitation of leprosy patients is of vital concern to the patient and the society. Rehabilitation in the context of leprosy implies not only restoration of the handicapped patients to normal economic activity but also their reassimilation into society. If rehabilitation aims only at establishing the patients as separate segregated groups without their social acceptance, it will amount only to vocational settlement and not rehabilitation. Thus, rehabilitation of leprosy patients must fulfil the triple objectives of their physical, economic and social rehabilitation.

In the area of leprosy, political will at every level is conspicuous by its absence. There is need for legislators and executives both at the national and state levels to be more concerned about this serious disease.

There is a general need for voluntary organisations to come forward to take up this responsibility. The performance of voluntary organisations should be better than that of the Government, because, voluntary organisation is expected to be actuated by a sense of selfless service. The dependence of voluntary organisations on the Government for funds should be minimal.

The world today is scarce of one thing, that is love, The leprosy patients consider themselves cursed. The patients also suffer from a sense of neglect. It is a challenge to our humanism. Humankind must rise to the occasion. Selfless service is the need of the hour.

In the end we would like to conclude that the entire governmental and voluntary organisation's role in leprosy service and eradication programme is due for an independent evaluation. It would identify areas that require to be strengthened.

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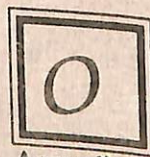
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Simlipahar Forests - A Boon to the Economy of Orissa



Orissa is a land which is dominated by rich and massive forests. According to current estimates, forests occupy about 67,000 Sq. Kms. or nearly 40% of the geographical area of the State. However, the forest sector

contributes hardly 5% of the State revenue.

Over the past decade, there has been doubling of the Forest revenue but the percentage of contribution remains insignificant.

The basic economic problem of resources allocation for Forest development determines the current trend of poor return from the state forests in terms of volume and value. It has been noticed that the revenue per sq. km. is the highest in Kerala (Rs.11,799,00) and lowest in Orissa (Rs.1211.00) coming next only to Rajasthan which has practically no valuable forest. Massive investments made in Kerala forests in the past have now paid rich dividends because increased production is a function of investment.

Simlipahar Forest

Following recommendations of the National Commission of Agriculture for Aggressive man-made forestry, attention was rivetted on Simlipahar forests as a potential area. This is a compact block of commercially valuable forests in Mayurbhanj district of more than 2000 Sq. Kms. comprising nearly 1/3rd of the estimated area classed as valuable forests in the Orissa State. This is located in the centre of the district adjoining to Bihar and West Bengal.

The monumental hills with their innumerable creases and valleys clad with a rich forest interspersed with innumerable nalas and streams which radiate in all directions between folds of hills to outside the plains, add to scenic beauty of the place. The rich fauna and flora and the climatic condition attract the tourists all over India and abroad during the year excepting the rainy season when it is made inaccessible. On the southern side of the forest is present the highest peak - Meghasani is 1300 meters above and is present in the southern side of Simlipahar. The total reserve forest area 2510.40 Sq.Km. out of which 305.70 Sq.Km. is reserved for the Tiger project.

This range of forests is estimated to have a growing stock of about 10 million cubic metres inventory. But the annual cut is 0.75 lakh cubic metres or 0.75% of the growing stock. Number of factors contribute to such insignificant exploitation of the valuable forest resources here, with a suitable network of all weather roads and application of improved forestry practices, this block of forests can generate timber, industrial wood and other produce many times more than the recorded removal and can provide substantial additional employment opportunities to the unemployed and underemployed tribal labour force of the area. The revenue from these forests is quite high i.e. about

Rs. 4,000,00 per Sq. Km. as against the state average of Rs. 1211.00 per Sq. Km.

It has been proposed to create an autonomous body to be known as 'Simlipahar Development Authority' for facility of securing institutional finance and also for greater managerial autonomy for effectively wealth of resources from this forest. Various measures of development have been outlined keeping the following economic perspectives in view :

- i. Increasing the productivity of forest land and improve output of timber and other raw materials while satisfying local needs.
- ii. Creating necessary infrastructure for better exploitation of forests and socio-economic development of the area.
- iii. Generating greater employment opportunities in the state to absorb unemployed and underemployed labour force.
- iv. To develop awareness among the inhabitants of the area for better ecosystem management.

Supply and Demand Analysis

In any analysis of supply and demand of forest products of given area, regional and national considerations are to be kept in mind. Any increase in

the output in the project area means an addition to the total economy of the country and the State. This has an effect on the overall supply and demand position, prices as well as inter-regional trade flows.

The 5th five year plan draft postulated a projected requirement of 25.5 million cubic meters of industrial wood. It will advance to 40.1 million cubic meters during the decade 1980-1990.

The supply position of industrial wood may however, be affected by demand for fuel wood. The production of fuel wood from recorded sources was 137 million m³ where as the actual consumption was 10 times higher. According to the interim report of the National Commission of Agriculture, the fuel wood requirement during 1980-90 will be 300 million cubic meters. It is thus evident that massive efforts must be made to increase the wood production by afforestation, social forestry and other measures.

Contribution of Simlipahar Forest

The total volume of wood cut from the Simlipahar forest area is nearly 80,000 cubic metres per annum. The entire output comes from the natural forests. Bulk of the removal is in the form of round logs. Losses occur at many stages. Several species are left unextracted as it is

uneconomic to extract the same because of the bad road conditions. Lops and tops are wasted in the forests. Only a negligible quantity from the periphery of the project area is extracted.

Prospects

It has been estimated that the forests will provide 20 lakh cubic metres of timber and 2.80 cubic metres of fire wood besides providing a number of minor forest produce by 1995. It will be major tourist place in India.

The prospects of supply of wood and minor forest products from the Simlipahar region in the coming years is brighter. There is a steady flow of timber and other forest produce from district to neighbouring deficit district of Bengal and Bihar. The timber and fire wood are the chief marketable products to the bulk of the eastern states of India.

Beside, a large number of minor forest produces can be harnessed from the Forest area for upliftment of the economy of the state. They are :

1. Sal Seeds : Sal seed was previously used by the local people as an oil for cooking medium. There is now great demand for sal seeds both from inside and outside the State for extraction of oil for soap manufacture. The sal seeds collection has now

been nationalised and it is collected for 2 months during summer which provides part time employment to a large number of local people.

2. Siali leaves & fibre : Siali creepers (*Bauhinia Vahlu*) occur extensively in this forest range and this is required for processing and binding of kendu leaves. It is estimated that one bundle of Siali fibres (45 kg) will be required for 35 processed kendu leaf bags of 60 kg. each. As Orissa is one of the major producers of the kendu leaves, the expenses in the packing is quite high and the siali creepers are generally purchased from Madhya Pradesh. But, with the proper exploitation of this forest produce, a large sum of money can be saved from the state exchequer.

3. Honey and bee wax : The Simlipahar forests have been a rich source of natural honey. This is being collected by local tribals with the better management of bee fauna of the locality and preparing flowering period and duration of flowering of the flora of the forest, 200 tonnes of honey valued to be 20 lakhs can be collected.

4. Sal resin : The forest area is abounded by natural sal forests which is the ma-

ajor of 'Sal resin' sal resin is used as an incense. A quintal of resin costs around Rs. 35 and nearly 500 quintals of the resin are collected from the area.

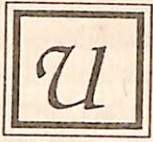
5. Arrowroot :- This is a nutritious food collected from the forests. It has been proposed to maximise its production by tapping inaccessible areas and achieve a goal of 10 tons. the sale price of the tonne of arrowroot is Rs. 10,000 while the collection price is 5,000 per tonne.

To sum up, the simlipahar forest range has several tangible and intangible benefits. The tangible benefits are production of timber, fire wood and other forest produce. The intangible results are creating employment potential for the backward tribal population, improving their economic condition, providing raw materials for various forest based industries. Other benefits are proper watershed management conservation of environment and wild life. This will no doubt, give a fillip to the economic prosperity of the Orissa State.

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Utkalamani Gopabandhu (1877-1928)



Utkalamani

Gopabandhu Das was born on 9th October 1877 in the Village Suando near Sakhigopal in Puri district of Orissa. His father Daitari Das married four times and Gopabandhu was the son of Swarnmayee Devi, his third wife. Swornmayee Devi breathed her last only a four days after Gopabandhu was born. In his childhood he was brought up by Kamala Devi, the widowed sister of his father. Daitaryi Das was Muktear and was interested to impart modern education to his sons, Narayan and Gopabandhu. He appointed a village pedagogue to teach his sons.

In those days, schools and colleges were not many. Children had to run for Primary education to a distance over 5 to 7 miles. Since Muktear Daitaryi Das was not in favour of sending his two sons to distant palces, he opened an U.P.school at Suando. The orthodox Brahmin community in those days performed the early marriages of their sons and daughters. Gopabandhu too had to marry a young girl, Apti of Gadadharpur, an adjacent village when he was 12 years of age. But he did not desist from further studies after marriage. He read in the middle Vernacular School at Rupdeipur about 5 miles away from Suando. Gopabandhu was deeply impressed with the teach-

ings and love of his head Pandit.

He was taken to Puri Zilla School for further studies there from Class VIII. Here Gopabandhu came in contact with Sri Ram Chandra Das, a Muktear of Puri, whose love and sacrifices for the distressed impressed young Gopabandhu. Dibyasingh Mishra, a teacher of Puri Zilla High School, highly admired Gopabandhu's knowledge and broad vision.

Once during the Car festival time at Puri, there was a virulent attack of cholera and it took a heavy toll of Municipal authorities were callous to the sadplights of the pilgrims.

Afflicted by this gruesome sight, student Gopabandhu organised "Puri Seva Samity" to render service to the dying persons and to cremate the dead bodies. Gopabandhu got the strong support of Acharya Harihar in this work. Gopabandhu during his school days was interested to organise meetings and societies and this really taught him elements of leadership and instilled in him the pleasure of working in co-operation. During this time Dibakar Das a friend of Gopabandhu published in "The Statesman" about the negligence of the local medical and public health authorities and this annoyed Mr. Charles Beck, the then Civil Surgeon, Puri, who had caned Dibakar Das severely. This news excited the youth of Puri Town causing imminent danger to Mr. Beck's life. Gopabandhu advised Dibakar to file a case against the illegal assault of the Civil Surgeon. The District Magistrate was an Englishman and tried to save Mr. Beck; but due to the tense

situation, the District magistrate persuaded Mr. Beck to compromise the case.

On Gopabandhu's advice. Mr. Beck had to bag apology to Dibakar Das in public place. Once Gopabandhu faced the anger and punishment of Radhanath Ray, Inspector of Schools for the publication of his poem against the Modernists of the Oriya Literature and appreciation of the ancient. since Radhanath Ray led the Madernists, he was really annoyed with Gopabandhu. He asked the headmaster of Puri Zilla School to fine him an amount equal to his Scholarship. Though the Headmaster and the teacher pleaded against such punishemt, Gopabandhu did not agree to accept that and on the contrary stuck to his view that a nation as well as its literature lived by their traditions and it was unwise to condemn them simply because new traditions are being laid by a group of contemporary writers. Like Edumnd Burke Gopabandhu realised that a national superstructure of the present can endure only if it is based upon solid foundations of past heritage. In fact, Gopabandhu had no illfeling against the modernists; he only deprecated their attempt to undermine the ancient. Gopabandhu having passed the Matriculation in 1899, entered Ravenshaw College to study Arts at the age of 23. During this time his father Daitari Das died.

It was great shock for him. He gave his family responsibility to his elder brother Narayan Das and prosecuted his studies at Cuttack. At that time, Revenshaw College was functioning in the small building of present

District Judge's court at Cuttack. He organised Kartabya Bodhini Samity' with his contemporaries where regular discourses on social, economic and political problems were undertaken. Gopabandhu objected to the attitude of the Calcutta University which was providing Bengli passages instead of Oriya passages for Oriya students to translate into English. Due to protest of the Samity led by Gopabandhu the authorities were compelled to set Oriya passages for Oriya students. Gopabandhu got his old friend Harihar Das and a new friend Braja Sunder Das to give him active support among others. Gopabandhu got the death news of his son in 1903 when he was preparing for his B.A. examination. He could not do well in the examination and prepared for B.A. examination in 1904 and passed. Then he joined Law and M.A. Classes in Calcutta.

While in Calcutta, Gopabandhu saw the Oriyas engaged as coolies or cooks. He wanted to educate and unite them through the night schools. One of the night schools is still there in Calcutta known as "Gopabandhu Night School". Gopabandhu witnessed the Swedeshi Movement and partition of Bengal in 1905. His acquaintance with Sashibhusan Ray Choudhury and Khudiram and revolutionary activities in Bengal against the British made him a patriot and statesman. Gopabandhu passed the B.L. Examination in 1906. It so happened that he got the news of success in the B.L. Examination and the death news of wife by post at the same time. Gopabandhu was then 28 years old. During the 12 years of his conjugal life, he was blessed with

two daughters and three sons. But all his sons died before the death of his wife. Only his daughters Sarangini and Ketaki survived.

On the death of his only son in 1904, Sri Raghunath Rao a nephew of Bhaktakabi Madhusudan and an intimate friend of Gopabandhu says that in a small house at Daitapada Sahi, Puri, Gopabandhu's son was lying dangerously ill. He was hovering between life and death. Friends and relatives were coming in large numbers to see and console Gopabandhu. Raghu Babu and many others were by his side. Just then, Gopabandhu got the news of devastating flood at Dovar that made people homeless. It was feared that the flood would take a very heavy toll of human lives. This news of people's distress and suffering stunned Gopabandhu. He sat still for a while. Tears flowed incessantly from his eyes. He suddenly burst out, "friends, I am going to the flood stricken people. the responsibility of my ailing son lies with you all". His friends said, "Gopa, it is heartless for you to leave your son in such a dangerously ailing condition. Please wait for a day or two. Can any father go away having his son in this wretched condition ? Gopabandhu in a cool voice replied, "Life or death is not in the hands of man. It is God's dispensation. I leave my son in the hands of Almighty. If I stay behind to save the life of one son, hundreds of sons would die in the flooded area. If you say that my father's heart would grieve for the death of my only son what right have I to give the same grief to hundreds of fathers who would lose their only sons ? You must know that their love for their sons

is as intense as my love for my son. I must immediately go". Saying this he moved out of his house to serve the flood victims. After the death of his wife, Gopabandhu was persuaded for second marriage by Raghunath Rao at the instance of his elder brother, Sri Narayan Das. After listening to Raghunath, Gopabandhu asked him "would you have advised my wife to marry again had I predeceased her"? Raghunath said, "How could it be possible" ? Then Gopabandhu asked in a resolute mind, "If she could not have married again how do you advise me to marry again" ?

In 1904, the Utkal Union Conference met at Cuttack. There was difference of opinion between Madhusudan Das, the popular leader of the Oriyas and Raibahadur Janakinath Bose, the leader of the Bengalee residents of Orissa on the question of holding the conference. Gopabandhu at that time was prosecuting his law studies in Calcutta and lived in a Bengalee mess in Burra Bazar. He came to attend the Utkal Union Conference with a few of his Bengalee friends who got naturally attracted for the high ideals of the Union. But when Madhu Babu saw Gopabandhu with a number of Bengalee friends at the conference gate, he shouted "who allowed the Bengalees to get into the pandal ? They must go out from here". Gopabandhu felt sad that such parochialism should be demonstrated in what he looked upon as a national assembly and came back with his friends and wrote a letter to Madhu Babu. Madhu Babu realised his mistake and with an apology to Gopabandhu and his friends invited them to the conference the next day.

Gopabandhu left Nilgri High School where he worked as a Headmaster for a period of six months along with Acharya Harihar on the request of the Managing Committee. There he also organised a voluntary crops to serve the victims of cholera. He then joined the Bar at Cuttack. For sometime, Gopabandhu worked as a junior to Madhusudan Das, Gokulananda Choudhury and Baikunthanath Dutta, then well known in legal practice. But he did not like to continue in that profession. He wanted to serve the poor and distressed. A serious flood in Brahmani, Baitarani and Khar-suan submerged a large tract of Kendrapara and Jajpur Sub-divisions in 1908 and Gopabandhu ran to the affected people with food and clothes. He organised the Young Utkal Association with Mr. R. Shaw, the then Ravenshaw College Principal as president, and himself as its General Secretary to serve the people. He and Madhusudan Das released an elaborate news of the flood victims in "The State man" which drew the attention of the public throughout the country. He moved the following resolution in the Utkal Union Conference at Puri on 18th April 1908.

"That because of the terrible flood and consequent famine throughout Orissa, this conference resolves to constitute a committee of ten members with powers to coopt additional members, to devise ways and means for permanent remedies."

When Gopabandhu worked as the State Pleader of Mayurbhanj, he was the centre of attraction for the intellectuals and youth of the State. Gopabandhu and Sailen-

dranath Sarkar, Headmaster of Baripada High School worked together to arouse interest in social service among the youth. He organised an orphanage at Baripada and invited his childhood teacher, Sri Sadasiva Mishra there. He resigned in 1912 from the State pleadership of Baripada and started his legal practice.

Pandit Gopabandhu was an exponent of the ancient Gurukul system of education. So he wanted to establish a residential School at Satyabadi in order to revive the ancient ideals of education. On the 12th August, 1909, just before his joining as Government Advocate at Baripada, he set up Satyabadi M.E. School with 19 students. He started the School in the Bakul Grove and as the Secretary, he wrote the temple Management for 2 acres of land on lease. The Education Department recognised this School and this developed to a High School with Pandit Nilakantha Das as the Headmaster from the 11th October, 1911 and this most ideal open air School had its own building by 1914. In Satyabadi School, the big five-Godvarish Mishra, Pandit Krupasindhu Mishra and Acharya Harihar-were among others who not only taught different course disciplines but also stressed on character building, self reliance and patriotism. In this residential School, all the students and teachers had to reside in the hostel which was like an Ashram. When Pandit Gopabandhu started his practice at Puri Bar, he used to put up at Satyabadi School hostel and looked into internal administration. Even when he was at Baripada, he frequently came to this Bakul Van Vidyalaya. This institution be-

came Shantiniketan of Gopabandhu. With the entry of Gopabandhu into the national movement, Satyabadi School was transformed into a national School and became the centre of cultural, literary, educational and political activities.

Utkal Gourab Madhusudan Das suggested that Gopabandhu was the fittest person to represent Orissa in the newly constituted Bihar-Orissa Legislative Council in 1917. At that time, the legislative had no powers but Gopabandhu had concentrated on for major issues: (1) Amalgamation of all Oriya-Speaking tracts of Bengal central province, Madras and Bihar and Orissa under one common administration (2) Permanent measures for eradicating flood and famines in Orissa (3) Restoration of Oriya's right to manufacture salt free from excise duty and (4) Spread of education on the Satyabadi model.

Once there was a serious famine in Puri district and it affected 250 villages. The District Magistrate of Puri did not take timely steps to curb this problem. So Gopabandhu invited on Sir Edward Gait, the Lieutenant Governor, to see the famine stricken areas of Puri district and he visited on April 7, 1920. The District Magistrate kept this tour secret but he was surprised when he saw Gopabandhu accompanying the Lt. Governor. Sir Edward Gait personally saw people living on the leaves of the wild plants, their nakedness, sickness and damaged houses. He also came to know how Mr. Grunning, the District Magistrate, considered the brass ornaments of women

as golden. Sir Edward Gait said, "Gopabandhu, unfortunately the Government had not done what should have been done". This was terrible indictment on the local administration in Orissa and in Puri. The District Magistrate was so much irritated that once he said to Pandit Lingaraj Mishra, "There are two major problems in Puri District. One is famine and the other is Gopabandhu". At the instance of Pandit Gopabandhu, the Lt. Governor visited Chilika for the restoration of rights to manufacture salt there but later on two companies reported that salt manufacture at Chilika would be unprofitable.

Gopabandhu advocated the open air school system every where which greatly impressed Sir Edward Gait. Due to Gopabandhu's demand in the Legislative Council, M.A. and B.L. classes were started in Ravenshaw College. He also took initiative to establish Engineering school at Cuttack and a Sanskrit College at Puri with the award of scholarships to 10% of the students. He fought for nomination of one candidate per annum to be deputed to England from Orissa to sit for the I.C.S. Examination. He also arranged the supply of filtered drinking water through pipes at Puri where pilgrims suffered from cholera in these days. He spread the co-operative movement.

Gopabandhu was elected as the President of Utkal Union Conference held at Idgha in 1919. In his presidential address, he

said, "This is the conference of entire Oriya People. This is not a conference of only those who are present or those who have sent messages in not being able to attend or of the present living generation of Orissa. The conference is also of those who are yet to be born as our posterity". Through out his life, Gopabandhu worked for the unification of Oriya speaking tracts. He personally toured different areas where the Oriyas were living with unspeakable misery being tortured by the other linguistic people. Gopabandhu understood their difficulties and worked throughout his life to give them peace and solace. In this attempt Utkal Samilani played a vital role under the leadership of Pandit Gopabandhu.

Gopabandhu attended a session of National Congress at Calcutta in 1906 addressed by Dadabhai Narojee and this inspired him to join the National movement for emancipation of the Country from British subjugation. Thereafter, he continued to link himself attended a special session of National Congress in September, 1920. He highly appreciated the programme of non-co-operation movement of Mahatma Gandhi. The Congress session met on 4th, September, 1920 and before his journey for Calcutta he formed District Congress Committee at Puri on 30th August, 1920 with himself as its President. He also attended the Annual Session of National Congress at Nagpur in December, 1920. He was much influenced

by the ideals of Mahatma Gandhi and programmes of National Congress. So he proposed the merger of Utkal Samilani with Congress. At his instance, Mahatma Gandhi came to Orissa and visited different areas accompanied by Pandit Gopabandhu.

During the time of Gopabandhu, there was only one newspaper "Utkal Dipika" published from Cuttack. Since it was a moderate paper, Gopabandhu wanted to start a newspaper.

Gopabandhu established "Samaj" which started on 4th October, 1919 with himself as its Editor. It was printed at Satyabadi press, Sakhigopal and published every week on Saturday. Gopabandhu wrote on the problems of health, Primary education, co-operative movement, social conditions and sad plight of the poor. He gave a vivid description of the National movement and made the people of Orissa aware of British oppressions. Sri Satyabadi Tripathy and Sri Radhanath Rath were among the other important functionaries of this newspaper. The Samaj was published at Puri in 1926 and later on, it was shifted to Cuttack on 2nd July, 1927. The Samaj became a daily newspaper from 6th April, 1930 following the Dandi march of Gandhiji. Gopabandhu passed away on 17th June 1928.

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**Shri Rabi Roy has been elected speaker
of the ninth Lok Sabha**



**Shri Nilamani Routray was sworn in as Union Cabinet Minister on
December 5, 1989.**

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