



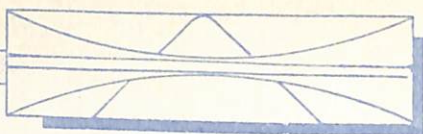
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# ORISSA REVIEW

OCTOBER 1990



MAHATMA GANDHI  
IN ORISSA



*Shri Biju Patnaik, Chief Minister, Orissa giving away prizes to eminent artists on the occasion of the prize distribution ceremony of 'Orissa Sangeet Natak Akademi' on 5-9-90 at State Information Centre, Bhubaneswar. Shri Sarat Kumar Kar, Minister, I.&P.R., Culture, Tourism and Sports was also present on the occasion.*

## ORISSA REVIEW

Vol. XLVII No. 3  
OCTOBER 1990

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## Star of the East

Gandhiji visited Orissa seven times : March 1921, August 1925, December 1927, December 1928, May 1934, March 1938 and January 1946. Two of his visits are particularly remarkable. One was his visit for the propagation of Khadi from the 5th to 21st December 1927. During the 16 days of his stay, Gandhiji visited Berhampur, Chatrapur, Purusottampur, Boirani, Polasara, Kodala, Khallikote, Rambha, Banpur, Bolgarh, Khurda, Sakhigopal, Puri, Balasore, Jaleswar, Bhadrak, Charbatia and Cuttack. The second most remarkable visit was from the 5th May to the 8th June 1934 with a gap of five days from the 16th May to 21st May. Gandhiji's historic Padayatra for the eradication of untouchability commenced at Puri on the 8th May 1934 and covered a huge number of rural areas in the districts of Puri, Cuttack and Balasore. Gandhiji visited Sambalpur on December 22, 1928 and May 5, 1934.

Born on October 2, 1869, Mohandas Karam Chand Gandhi remained the focus of India's socio-political scene from almost the beginning of this century until his passing away on January 30, 1948. Today, Mahatma Gandhi, the prophet of peace and non-violence, remains as significant and relevant to the world as he always was during his lifetime. On the occasion of his 121st Birth Anniversary, Orissa Review pays its humble homage to this Mahatma who embodied a total harmony of word, deed and creed.

## *Mahatma Gandhi's First Visit to Orissa (March 1921)*



Gandhiji visited Orissa for the first time in 1921. The famine in 1920 in Puri district brought the State to limelight in the country. The harrowing tales of woe and suffering were enough to move the heart of any one, let alone the heart of the Mahatma. In his eager haste to see the conditions of the famine-stricken people with his own eyes Gandhiji wired to Pandit Gopabandhu Das, informing him that he would visit Orissa for five days.

Mahatma Gandhi with Kasturba reached Cuttack on the morning of the 23rd March 1921, the Dolapurnima Day. About 30,000 people gave him a splendid welcome, 72 Kirtan Mandals of Cuttack joined the procession. 300 volunteers preserving order escorted him to a decorated car. Mahatmaji compelled a speedy drive and halted at Swarajya Ashram. The main road of the town was nicely decorated with leaves, flowers, festoons and flags. Women were showering flowers from their buildings. The sound of "Mahatma Gandhi Ki Jai" rent the sky. On the 24th March 1921, he addressed a meeting of the Mohammadans at Kadam Rasul in the morning, a meeting of women at Binod Bihary temple and two other meetings of students and lawyers. In the evening he addressed a public meeting on the bed of the river Kathjori. Pandit Gopabandhu Das was his interpreter. In these meetings a sum of Rs. 160 was collected for the Tilak Swarajya Fund. Then he left for Bhadrak at 11.45 P.M. by Puri—Howrah Passenger train. There was a large gathering

at the station to receive him. After halting a day at Bhadrak he proceeded to Satyabadi, Puri, Berhampur and then to Bezwada. At Satyabadi Gandhiji visited the grove School where he addressed a huge gathering of students, teachers and the local people. He was impressed with the system and standard of instruction followed by the school under the inspiring leadership of Gopabandhu Das. He left for Puri on the following day and arrived there at 5.20 in the evening on the 26th March 1921. Never in the history of public receptions, Puri had witnessed a sight that was witnessed when Mahatma Gandhi with his party, accompanied by Pandit Gopabandhu Das, reached the station. Spectators of all classes had assembled on the platform, while outside the platform were gathered about 20,000 men and women, many of whom had come from remote villages to have a look at Mahatmaji. Flowers were showered upon him which literally clothed him. The entire route was gaily decorated. The most sensational event took place when Mahatmaji's carriage was stopped in front of the palace of the Raja of Puri, who expressed his desire of meeting Mahatmaji. As soon as this fact was announced there was a tremendous rush and although Mahatmaji waited for nearly 15 minutes it was physically impossible for the Raja to meet him through the impenetrable crowd. The Raja, however, contented himself with sending garlands of flowers for Mahatmaji. The procession passed slowly amidst continuous cheering and reached 'Gopal Kothi' or 'Sagar Soudha' on the sea beach. The first event after his arrival was the

discussion with the leaders about the Puri famine. The next morning Mahatmaji visited some famine stricken areas. At 4 p.m. he addressed a ladies' meeting and at 6 p.m. addressed a public meeting at Saradhabali. Long before his visit to Puri, he proclaimed famine in this district and as a consequence money came pouring from all over the country. The doles of

Government compared to this were nothing. The famine—stricken people of Puri were rejuvenated by the presence of Mahatma and thought themselves as if the saviour of their soul was physically present there.

The next day was the day of silence and Gandhiji left for Berhampur with Pandit Gopabandhu on the 20th March 1921. □



*Shri Yagya Dutt Sharma, Governor of Orissa going round the "Gramashree Mela organised by the Council for advancement of people's Action and Rural Technology at Kasturba Nari Mahal, Bhubaneswar on 5th September, 1990. Dr. Damodar Rout, Minister, Panchayat Raj and Smt. Sarojini Mahisi, Vice-Chairman, CAPART are also seen in picture.*

## Gandhiji's Padayatra in Orissa (May-June 1934)



*"The temple of Jagannath (the Lord of the World) has the reputation of being the most famous in India, for there all human distinctions are supposed to vanish, and Brahman and Pariah brush shoulders with one another vying for the darshan of the Lord and even eat His Prasad out of one another's hands."*

Gandhiji decided to start his foot-march, his "pilgrimage" to achieve the goal of eradicating untouchability, from Puri because it symbolised the way Harijans were treated in the society. The Jagannath Temple, he said, had "outlived" its reputation in denying entry to the Harijans: "I said to myself that so long as these distinctions were endured before the very eyes of the Lord of the world, that Lord was not my Lord, that He was the Lord of those who exploited His name and kept Harijans out, but certainly not the Lord of the world."

Gandhiji arrived at the Jharsuguda junction on the 5th May 1934 at 5a.m. A public meeting was held at Jharsuguda and a sum of Rs. 435-10-7 was collected for Harijan funds. From Jharsuguda he motored to Sambalpur, where he arrived at 9 a.m.

Mahatmaji, after a short rest visited Harijan lanes and leper clinics and was garlanded by the Harijans.

At noon a few Sanatanists had a hot discussion with Mahatmaji, who convinced them of the necessity of the removal of untouchability.

A crowded meeting was held on the bed of the Mahanadi at 6 p.m. Addresses were presented to Gandhiji on behalf of the

Reception Committee and the Amalgamation Committee. Collection for Harijan fund was Rs.535-4-5. From here Gandhiji with his party left for Ramur by car and stayed there in the Inspection Bungalow.

From Bamur Gandhiji left for Angul by car, on the 6th May 1934 and put up with his party in tents erected temporarily in a mango grove in one corner of the town instead of the house of a local resident as had previously been arranged. It was stated that the host approached the Deputy Commissioner for permission to allow Gandhiji to stay in his house and the permission was refused. However, after arrival Gandhiji went straight to the dias, saluted the people and began his lecture in a sitting posture.

After concluding his speech he began collection by begging. One Dom (a harijan) presented a mango worth one pie. It was put to auction by Gandhiji himself and fetched Rs.5 and another fetched Rs.4/3. At last Gandhiji saluted the audience with folded hands. There were shouts of Haribol, Hulahuli and clapping of hands. Flowers were also thrown.

People were not satisfied with this. They surrounded Gandhiji's tent on all sides. By that time more than 25,000 people had gathered. It



was very difficult on the part of the police, and volunteers to control the people. It was then about 10 a.m.

A meeting took place again at 3 p.m.

When he left for Meramandali station people shouted in joy on both sides of the road. More than 2 thousand people gathered at Banarpal. He took his stand on a platform and delivered a speech and collected funds.

The collection made by Mahatmaji in the Angul meeting for Harijan funds amounted to a sum of Rs.700 approximately.

Gandhiji, on his way to Puri from Meramandali by train on 6th May 1934 night, passed through Cuttack at 8.20 p.m. He was seen seated in a large third class compartment. As soon as the train stopped Gandhiji peeped out of the window and said that the large number of persons who were standing on the platform must pay something towards Harijan Funds. The people assembled there responded by paying something according to their capacity to the out-stretched palm of Gandhiji.

Mahatmaji reached Puri at 11 p.m. on 6.5.1934 and walked to his place of residence at Chakra Tirtha on the sea-beach. After a brief talk with the local workers he began silence and was busy with his correspondence till 2 a.m. of 7th morning.

7th May 1934 was the day of silence. He broke silence at 12 p. m. and conferred with the local Harijan workers on the 8th morning.

At 6 p. m. on 8th May 1934 Gandhiji unveiled the statue of the late Pandit Gopabandhu Das. There he was presented with addresses of welcome by the citizens of Puri and Tarun Sahitya Samaj together with purses of Rs. 400 and Rs. 21 respectively.

Mahatma Gandhi and party including Shri A.V. Thakkar, K. Butow, Miss Mira Ben and others left Puri on foot at 5.30 a. m. on the 9th May 1934 for Harekrishnapur and arrived there in one and a half

hours covering a distance of 4½ miles. On the way poor people offered him coppers.

After taking rest for a while Gandhiji addressed a mammoth gathering of rural people.

Gandhiji and party left Harekrishnapur at 5 p. m. on the 9th May 1934 for Chandanpur. On arriving at Chandanpur at about 6.15 p.m. he joined a public congregational prayer.

Mahatmaji left Chandanpur at 5 p.m. on 10th May 1934 and reached Sakhigopal at 7 a.m.

A purse of Rs.225 was presented to him. Then he auctioned some articles which fetched a decent sum.

Gandhiji stayed for mid-day rest on 10th May 1934 at Kadua Ashram established by the late Pandit Gopabandhu Das.

Gandhiji reached Birapurussottampur from Kadua on the evening of 10th May 1934. At Birapurussottampur, he addressed a large gathering.

Gandhiji left Birapurussottampur in the morning of 11th May 1934. He addressed a public meeting at Dandamukundpur.

A largely attended public meeting at Pipili was addressed by Gandhiji.

On 12th May 1934 Gandhiji walked from Pipili to Seola in the morning and in the evening from Seola to Balakati. Between Seola and Balakati he had a view of the Dhauli hill with the famous rock inscription of Emperor Ashok.

On the 13th May 1934, Gandhiji and party went from Balakati to Satyabhamapur in the morning. At Satyabhamapur they enjoyed bathing in the Daya river.

Gandhiji reached Balianta in the evening of 13th May 1934 after covering four miles by foot from 'Satyabhamapur. The next day (the 14th May 1934) was his day of silence.

On the 15th Gandhiji performed the ceremony of opening the Kunjabehari Temple to all Hindus, including Harijans.

On 15th May 1934 Gandhiji left Baliana at 5.30 p.m. and arrived at Telengapenth at 7 p.m. About 2,000 people shouting, "Gandhiji Ki Jai" followed Mahatmaji on his route. Near Telengapenth a touching scene was witnessed when an old woman of 80 embraced Mahatmaji and presented him a cloth spun and woven by her. Mahatmaji was much impressed and the cloth was auctioned for Rs.7.

Nearly 7,000 people from various villages gathered at a meeting addressed by Gandhiji after prayer.

Mahatmaji and party arrived at Kajipatna at 7 a.m. from Telengapenth. An address was presented there to Mahatmaji by the neighbouring villagers.

Some ornaments and money were collected at the meeting. The ladies of Cuttack presented Mahatmaji with a purse of Rs.78-8-0.

In the evening of 16th May 1934 there was a huge meeting of the citizens of Cuttack on the Kathajodi sands, which was remarkable for the fact that the Sanatani Pandit Lalnath appeared on the scene with his fellow black-flaggers. At Gandhiji's instance Pandit Lalnath was escorted to the platform as well as permitted to address the meeting for a few minutes. Gandhiji congratulated the audience upon their having accorded a patient hearing to the Pandit and observed that such courtesy was the very essence of culture and religion. They should deal gently with their opponents.

Gandhiji and party left Cuttack for Patna on the 16th May 1934 by the Puri Express, suspending his pilgrimage on foot after covering 54 miles from Puri to Cuttack in 8 days. Before leaving Cuttack for Patna he expressed his hope that he would resume the pilgrimage in Orissa after the A.I.C.C. meeting at Patna.

On return from Patna A.I.C.C., Gandhiji reached Byree at 4 a.m. on 21st May 1934 by the Howrah Puri Express. Arrangement was specially made for stopping the train there. After prayer on the platform the party marched upto

Champapur Gandhi Ashram and Gandhiji observed his silence day.

Shri A.V.Thakkar left for Delhi. Professor Malkani was acting as Secretary to Gandhiji's party. Miss Agatha Harison was staying with him. Shri M. Masani was also staying in the camp after returning from Patna to discuss the Socialist programme with Gandhiji.

Gandhiji addressed meetings at Champapur Hat on 22nd May 1934 after which he marched to Bheda.

Speaking at a public meeting at Bheda Gandhiji said that as he was travelling into the interior, leaving behind the rail line he was getting more peace of mind.

He left Bheda on 23rd May 1934 for Lekhanpur and addressed a public meeting there.

He visited the houses of Harijans and was pleased with their cleanliness.

Gandhiji then marched to Bahukud on 24th May 1934 via Gopinathpur. At Gopinathpur a purse of Rs. 68-15-3 was presented. At Bahukud a purse of Rs. 150-9-0 was presented in the meeting.

Mr. Pierre Ceresol, a Swiss Engineer, who had come to India in connection with the Bihar earthquake relief work, joined the party.

From Bahukud Gandhiji and party left for Sisua on 24th May 1934 and there they made night halt and in the next morning (the 25th May 1934) they reached Patpur at 7 a.m.

In a speech at Patpur Gandhiji characterised the locality as a khadi-growing place and exhorted his audience to use Khadi instead of mill-made cloth. The Charakha Sangh presented him with some Khadi. A purse of Rs. 101 was presented to him.

Gandhiji arrived at Nischintakoili from Patpur at 7 O' clock in the evening and addressed a public meeting.

On 26th May 1934 the party reached Kaktia at half past seven marching past a dense crowd.

Leaving Kaktia Gandhiji walked up to Salar. On 27th May 1934 the party left for Bhagavatpur and then to Kendrapara.

Gandhiji arrived at Kendrapara on the 27th May 1934 and observed his silence day, on the next day, 28th. Large number of Harijans assembled to hear his advice on the 29th May.

Leaving Kendrapara on 29th May, Gandhiji proceeded to Barimul. On 30th May he visited Indupur, Angaichipur. From Angaichipur he left for Bari on 31st May 1934. The next day (1st June 1934) he left for Purusottampur and then for kabirpur.

Mahatma Gandhi with party arrived at Kabirpur on the morning of the 2nd June, 1934 from Bari-Cuttack and was given a rousing reception.

After addressing two meeting at Kabirpur on the 2nd May 1934 Gandhiji and party arrived at Budhaghat in the evening and camped in an open field. While they were resting there for the

night there was heavy rain accompanied by storm. There being no sheds close by, Gandhiji and those accompanying him were drenched in the rains and took shelter in a dilapidated cottage where they managed to spend the rest of the night.

Arriving at Jajpur on 2nd June 1934 gandhiji directly proceeded to a public meeting on the Baitarani river-bed.

From Jajpur Gandhiji left for Manjuri on 3rd June 1934. Gandhiji proceeded to Bhandaripokhari and then to Todang. On 4th June he observed his Silence Day at Todang and on 5th June he left for Garadpur. He was at Garadpur Ashram, Bhadrak up to 8th June 1934.

Gandhiji cancelled the rest of his programme of tour on foot on account of monsoon. A public meeting was notified to be held near Garadpur Ashram at which Gandhiji was expected to speak on Harijan question. Police arrived at the meeting place and ordered the organisers not to hold the meeting as Section 30 of the Police Act was in Bhadrak Town. After going through the particular section of the Police Act Gandhiji decided to address the meeting inside the Ashram.

Mahatmaji and party left for Wardha on 8th June 1934, via Balasore and Kharagpur. □



Shri Yagya Dutt Sharma, Governor of Orissa, addressing the Fourth Annual Conference of All India Small and Medium News Paper Editors' Council, Orissa Branch on 6th September, 1990 at Bhubaneswar.

The United Nations has declared 1990 as the "INTERNATIONAL LITERACY YEAR"

## *Literacy: Now or Never*

*Lakshmidhar Mishra*

Launched on October 2, 1978 the National Adult Education Programme (NAEP) was intended to impart functional literacy to 100 million illiterate adults within a period of 5 years. The programme sought to achieve this objective partly through a centre-based programme and partly through a mass volunteer-based approach involving teachers and students of universities, colleges and schools, members of disciplined forces, ex-servicemen, non-student youth volunteers, etc. However, this mass campaign orientation was not achieved and the NAEP remained primarily a Government funded and Government controlled centre-based programme for nearly 10 years.

It has been observed that during the last 10 years, there has been an appreciable increase in the number of adult education projects, education centres, adult learners and also the outlay. Despite all possible efforts, however, coverage under the programme has not been found to be appreciable in terms of the number of persons made functionally literate.

The gains achieved in literacy from 60 million persons in 1951 to 247 million in 1981 have been more than neutralised on account of an alarming increase in rate of population growth on one hand and large scale drop-outs and relapse into illiteracy of the neo-literates on the other. Today, we are confronted with a massive number of 450 million illiterates in all age groups which is equivalent to the combined population of USA and UK.

### WORLD'S LARGEST

Of this, about 100 million illiterates are in the 15—35 age-group which is considered to be the most productive age-group crucial to the task of National reconstruction. This number is constantly on the increase and by the turn of the Century it is likely to reach an astronomical figure of 500 million in all age-groups. In other words, our country, by the turn of the Century, will have the single largest number of illiterates in the whole world.

Evidently, no Nation can put up with such an ignominious situation. This, therefore, becomes a matter of National conscience. Moreover, it is not possible to achieve the objective of total eradication of illiteracy (involving such a large number of illiterates in different as well as the adult age-group) entirely through governmental efforts. Government can, undoubtedly, take cognizance of the situation, can identify the agencies, institutions and individuals, can act as a catalytic agent to provide human, material and financial resources; but government cannot eradicate literacy or promote literacy all by itself. The efforts of Government—both Central and State—therefore, will have to be supplemented and strengthened by a number of new agencies, institutions and individuals who are good, reliable, having a clear and positive perception and commitment.

Keeping this perspective in view, a new thrust and priority was given in the 7th Plan period to involve teachers and students on a mass scale

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Keeping this perspective in view, a new thrust and priority was given in the 7th Plan period to involve teachers and students on a mass scale

for the removal of illiteracy. To begin with, the Mass Programme of Functional Literacy was launched in May, 1986 by involving NSS and other student volunteers in colleges and universities on the principle, "Each One Teach One". Starting on a modest scale of 2 lakh student volunteers in 1986, it has gone up to 3.50 lakh NSS student volunteers by the end of 1989-90 and is likely to go up to 4.50 volunteers in 1990-91.

#### INTERNATIONAL LITERACY YEAR

On the recommendation of the General Conference of UNESCO, the General Assembly of United Nations has declared 1990 as the International Literacy Year (ILY). The objective is to generate an intensive public awareness about the need for and relevance of literacy, the predicament of illiterates as also in carrying conviction to millions of illiterates that illiteracy is not a fatality but the outcome of certain unfortunate social, cultural and political compulsions and is fully remediable. The ILY at the National level was launched by the Prime Minister at a special function in New Delhi on the 22nd January, 1990. The Prime Minister exhorted all sections of society including the student and non-student volunteers to muster their collective strength in the noble pursuit of spreading the message of literacy and actual imparting of literacy. The responsibility of teachers and students who constitute an important segment of the society has, therefore, considerably gone up in the context of this appeal of the Prime Minister.

The participation of students in NLM may be viewed both as a social mobilisation as also a part of our total efforts for reduction of inequality and creation of opportunities for those unfortunate sections of society who have been deprived of the access to education for no fault of theirs. The need for and the rationale of mobilising student volunteers and engaging them in literacy action arises out of the following considerations.

#### THE RIGHT PEOPLE

The students and particularly students in school who are in a comparatively younger

group, are full of patriotism and have a genuine and sincere urge for Community Service. They are unsullied by the corrupting forces around them and given the right orientation and motivation can rise to the occasion to take up literacy work out of a natural and spontaneous desire to teach the unfortunate illiterate adults as part of their social obligation to them. The student volunteers will also be able to establish a much better rapport with the illiterate adults and their family as also in their neighbourhood as they speak the same language which is intelligible to the illiterate adults. Besides, they themselves are in the most formative stage of learning, have a genuine concern for and commitment to learning and they could learn number of things from the lives of the adults. In other words, imparting of adult literacy becomes an extension activity for the student volunteers.

#### VARIOUS STAGES

The Mass Programme of Functional Literacy with the involvement of student volunteers involve a lot of stages in the entire process. The first stages include identification of senior teachers as master trainers, motivation and mobilisation of student volunteers, selection of volunteers who are genuinely and sincerely committed to literacy work after a process of thorough screening and identification of illiterate persons in the age-group of 15—35 who may be staying in the neighbourhood of an educational institution. Then comes the most important task of forging a link between the student volunteers and the illiterate persons and assigning an area of operation for each volunteer. Master trainers will have to be trained first and the student volunteers have to be trained by the master trainers. Monitoring of the programme from the student volunteers has to be done by the senior teachers/headmasters of schools.

Then comes the co-ordination with various development departments/agencies by way of visit of functionaries to the place where the volunteer is imparting literacy, making them participate in the programme by telling the learners about the advantages of being literate, making available charts, posters and other development materials to the learners and

identifying genuine difficulties of the learners in the matter of obtaining loan from the Banks and in bringing about a meaningful co-ordination between literacy and development. Post literacy activities for the neoliterates should be provided through libraries, reading rooms, etc.

The coverage and support by media is of crucial importance. And finally the evaluation of the overall impact of the programme through Institutes of Social Science and Research or through University Departments of Adult, Continuing Education and Extension or through Institutes of management.

The various stages involved in the process are really matters of detail; they need to be worked out with lot of imagination, precision, care and concern keeping in view the peculiarities of the environment in which both the student volunteers as well as the learners are placed. It may be noted that majority of our illiterate adults live in the countryside and majority of them are women and belong to Schedule Caste and Schedule Tribe community. They have problems of unemployment and underemployment and cycles of excessive seasonality of employment.

### THE CLIENTELE

Many of them work as either home workers—as in Beedi Industry, collectors of minor forest produce such as Sal seed, Tendu leaf, cutters of Bamboo in dense forests, fishermen (both inland fishing as well as in marine fishing) collectors and flayers of raw hides and skins. All these groups work in extremely harsh and unhygienic conditions and are exposed to lot of operational risks and hazards. The urban illiterates include scavengers, headload carriers, cart drivers, rickshaw pullers who work under excruciatingly difficult conditions. Being ignorant and illiterate they are not aware of the minimum wages notified by Government in respect of scheduled employment nor are they aware of the system and method of payment of wages.

Illiterate women who are in the adult age-group and majority of whom work and live in the rural areas are also victims of a Pardah system

which is characterised by fads, taboos, die-hard obscurantist ideas and practices. They have an extremely arduous, monotonous and drudgerous existence both at home and outside. Women who are engaged in dweedling/seedling and transplanted in the paddy field or thrashing of wheat/jowar/bajra or peeling of the skin of fish or variety of such other like occupations for which they are found suitable also fall prey to the machinations of contractors and sub-contractors and other middlemen who cheat them and exploit their illiteracy and ignorance to their own advantage. The one single feature that distinguishes the illiterates from other categories of workers is lack of organisation and consequential absence of bargaining power.

It is also clear that the clientele in the National Literacy Mission are not easy to be handled. It is both large in number as well as an inchoate group. They are scattered and their working and living conditions are widely different. The working and living conditions particularly of the inter-State migrant workmen are most difficult and not at all conducive to any activity like teaching and learning.

### A COLLECTIVE COMMITMENT

Nevertheless, each member of the target group is important for the Mission. We need to approach them, talk to them in the language of their soul which is intelligible to them, understand their agonising predicament and try to identify ourselves with their laughter and tears. It is only when we succeed in doing this, some rapport may be established and they may treat us as a part of their being and not as outsiders. It is only when such understanding and goodwill is generated, they will feel naturally and spontaneously drawn towards the teaching—learning process. And the interest generated can be sustained only this way.

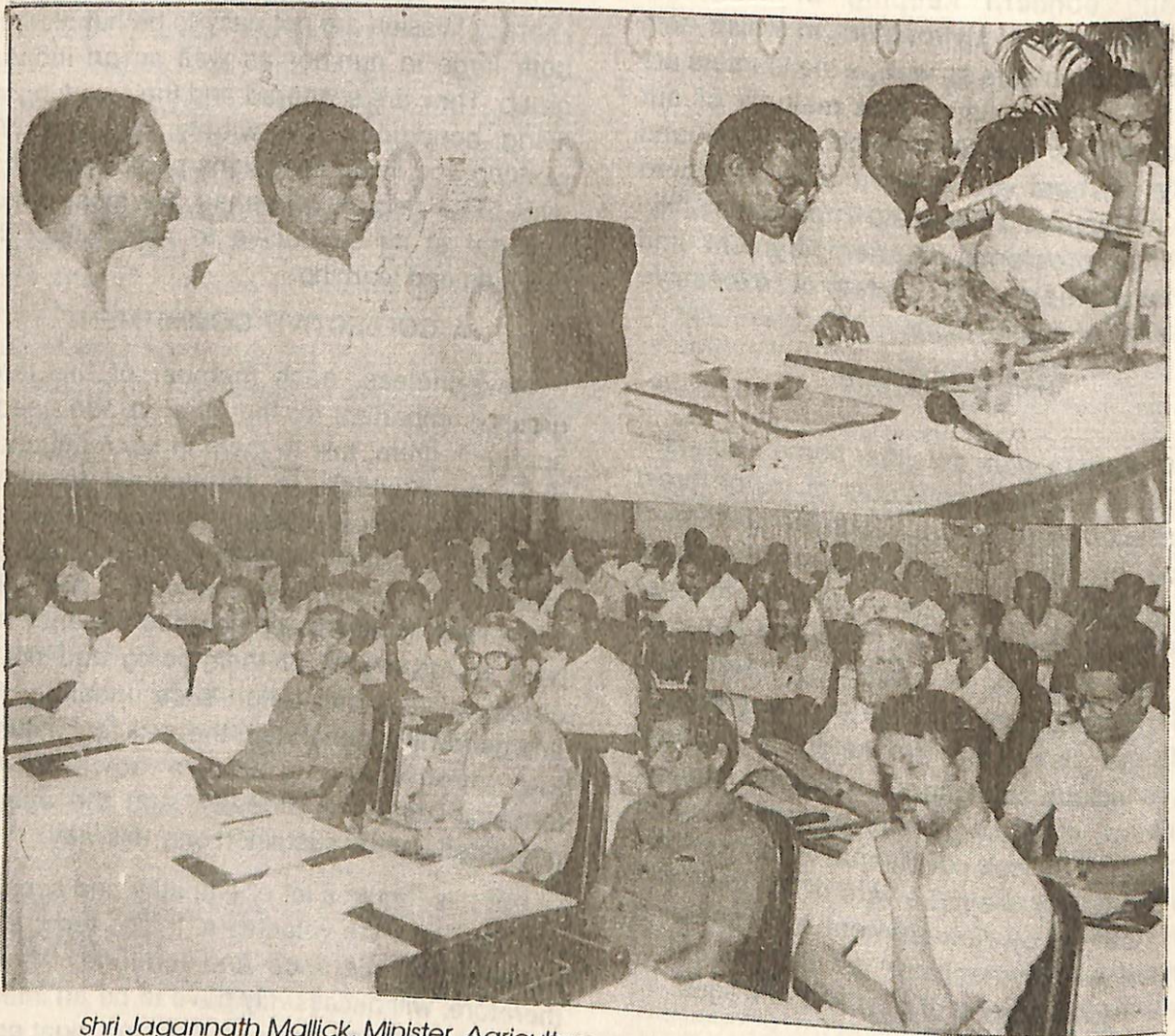
But this requires lot of empathy and sensitivity on the part of the volunteers. It also requires lot of patience, tolerance and fortitude. All this, therefore, will necessarily have to be an integral part of the training process. Training must equip the volunteers with life-skills and communication-skills. It must equip them with the tools and

techniques of establishing a total identification or rapport with the learners. Training must make them more humane, sensitive and empathetic. It is only when we have such volunteers who are willing to impart literacy not out of benediction or patronage but out of a genuine concern for the plight of these unfortunate sections of society, that we can have some silver lining in the programme which is otherwise one of the most complex and difficult, which involves a long drawn out process and where instant results are not achieved.

We are at the threshold of a new era where we cannot shut our eyes to this burning problem of

eradication of illiteracy and say "Literacy can Wait". Literacy definitely cannot wait. Literacy is not an end by itself; but only a means to an important end, the end being individual and social transformation. This cannot be brought about by any single individual or institution or agency and far less by the Government. This will have to be a collective effort of those who believe in the need for and relevance of literacy and those who view literacy as a tool or weapon for social change. The slogan today, therefore, should be "Now or Never". □

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*Shri Jagannath Mallick, Minister, Agriculture and Co-operation inaugurating the seminar on National Watershed Development on 12.9.1990 at Hotel Prachi, Bhubaneswar.*



# *Impact of Buddhism on the Socio-Cultural Life of Orissa*

*Akshya Kumar Sharma*

Buddhism as a dynamic force thrived in India for 1700 years. Between the 5th century B.C. and the 12th Century A.D., the whole of India was rich with the culture of Buddhist life that spread to Burma, Thailand, Srilanka, Korea, China, Vietnam, Indonesia, Japan, Nepal, Tibet, Mongolia, Afghanistan and central Asia. The present paper is intended to throw new light on an obscure aspect of the Buddhism in Orissa and its influence on Socio-Cultural life.

Buddha is not known to have come to Kalinga but the religion preached by him was popular among the people of Orissa even during his life time. It is known from the early Buddhist literature that two merchant brothers of Utkal, named Tapassu and Balhika, met Buddha after his enlightenment at Uruvela forest on their way to Madhyadesa, the place where they were going for trade with 500 cart-loads of merchandise. They gave Buddha his first food after his enlightenment and they were considered to be his earliest disciples. On their return to Utkal, Buddhism in its early form got popularity in that territory. It is further known that after the death of Buddha his tooth relic was brought from his funeral pyre at Kusinara by one Bhikhu named Khama to the Court of king Brahmadatta of Kalinga who enshrined the tooth relic in his capital at Dantapur. Thus Buddhism got a foothold in Kalinga during the time of Buddha and by the time of Kalinga war of Asoka. The Kalinga war that was fought in 261 B.C. was a turning point in the history of Buddhism. As a result of the war Asoka turned a Buddhist and started his policy of

Dharma-vijaya in India and abroad. Buddhism became well-organised in Kalinga after the conversion of Asoka. But by that time this religion was divided in to several schools. Subsequently, about the end of the first Century B.C. Buddhism developed in to two Sects—Hinayana and Mahayana. Mahayana was a gradual development and it became fulfilled later on. Scholars like Prof. N. K. Sahu say that this territory is considered as the cradle of Mahayana Buddhism. Many reputed saints and scholars are known to have preached and consolidated Mahayana Buddhism in Orissa. In later period, Buddhism was at its decline in Orissa. Subsequently, it developed in to a new form of Buddhism named Vajrayana. Indrabhuti, the Raja of Sambhal (Probably Modern Sambalpur) propounded Vajrayana Buddhism. In this new form of religion the Adi Buddha was regarded as Jagannath. Another School of Thought was also developed which was known as Sahajayana. The son of Indrabhuti was Padmasambhava who preached Vajrayana at Tibet and organised a new form of religion known as Lamaism in that land of snow. Vajrayana, Sahajayana and Lamaism are aspects of Tantrik Buddhism which developed in different parts of Eastern India during the medieval period.

The impact of Buddhism was remarkable. Unlike Brahmanical elites, Buddha preached in the Common man's language. He preached equality of all human beings. The Brahmanical lore was in Sanskrit. It was the preserve of the

elite class only. Buddha's teachings were open to all castes. Buddha attacked the rituals and declared them wasteful and futile. Buddhism became popular among rulers, artisans, merchants and peasants.

Buddhism was a non-orthodox religion. It arose when Brahminical norms were being reasserted to the shaking impact of Upanishads. The word "Sutta" is the Pali version of the Sanskrit word Sutra. Similarly, the Sanskrit word "Dharma" became "Dhamma" in Pali. Such borrowings of the terms from the Sutra literature suggest that the two streams coexisted, at least for some period of time.

Buddhism rejected the divine sanction for the caste hierarchy :

No Brahmana is as such by birth,  
No outcaste is as such by birth,  
An outcast is such by his deeds,  
A Brahmana is such by his deeds.

In the Majhima Nikaya, the Buddha vigorously attacks the divinity attributed to the varna hierarchy. He, through a long discussion with a young Brahman, Assalayana, asserts that all human beings are equal. There are a number of Jataka stories in which a Kshatriya or a Brahmana takes the occupation of Vaishya or artisanship without the loss of caste. People made remarkable progress in trade and industry in ancient times. Many industries and crafts are mentioned in Buddhist literature. The Jatakas mention eighteen types of guilds of artisans and workers. They are mentioned as seni or puga (shreni and puga in Sanskrit). The royal Court recognised these guilds. There used to be a head craftsman in each guild, called Jethaka or pamukha (jyeskhaya or pramukha in Sanskrit). He was an important member of the royal Court. Gradually, there developed a prosperous commercial class.

The norms and values of rising puritanical middle class are very well reflected in the Digha Nikaya .

"And what are the six ways of Sauandering

wealth ? They are addiction to drink; carelessness; roaming in the streets at improper times; frequenting fairs; gambling; keeping bad company; and idleness;"

"There are six dangers in addition to drink; actual loss of wealth; increased liability to quarrels; liability to illness; loss of reputation; indecent exposure; and weakened intelligence".

We also find a friendly and useful advice to traders in the Digha Nikaya, it says :

Making money like the bee,  
Who does not hurt the flower;  
Such a man makes his pile,  
As an anthill gradually,  
The man grown wealthy thus,  
Can help his family,  
And firmly bind his friends,  
To himself he should divide,  
His money in four parts;  
On one part he should live,  
With two expand his trade,  
And the fourth he should save,  
Against a rainy day.

The above passage propagates a view of life and work ethics which clearly promote industry and business.

Buddhism gave great incentives to art and architecture in India. The earliest Buddhist art in Orissa is presented by the beautiful elephant figure at Dhuli. When Mahayana and Vajrayana developed, many important centres of art flourished in different parts of Orissa. Reputed art centres are found at Udayagiri, Ratnagiri and Lalitagiri in Cuttack District, at Khalipada and Ayodhya in Balasore district, at Khiching in Mayurbhanj district, at Bauda in Phulbani district and at G. Udayagiri in Ganjam district. The Buddhist art in Orissa influenced the art activities of Ceylon and Indonesia also. □

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# *The Significance of the Right to Work*

*Dr. Sarit Kumar Mukerji*

Growth with distributive justice and self-reliance constitute the main plank of our National Plan objective. The distributive justice or equity can be better attained if more and more people participate in the growth process. With an abundance of human resource, the need is to channelise their enterprise in to such productive sectors that can prove viable and sustainable over a long period of time.

The beginning was made in this direction when the National Front Government pledged to make Right to Work a justiceable Right by shifting it from Article 41 in Part IV on the Directive Principle of the Constitution to Part III on the Fundamental Right.

## THE PROMISE

The election manifesto of the National Front stated—"The National Front believes that every citizen has the right to productive and gainful work in order to live meaningfully and with dignity. The social and economic policy of the National Front will be geared to the realisation of the 'Right to Work' as a fundamental right to the citizens of India".

As Prime Minister V. P. Singh has said "this however, certainly does not mean that everyone will be given jobs in the Government. However, it certainly does mean that people will have a political right which will bind the Government to adopt such policies which can generate work for the unemployed". For this the basic approach of

planning needs to be re-oriented to create conditions in which people can have adequate work at reasonable wages, afford reasonable level of subsistence and avail minimum level of health and educational facilities.

The Government is committed to tackle the issue by according high priority to the rapid expansion of productive employment. The Right to Work constitutes the centrepiece of the re-orientation of the planning process—which implies a full employment strategy. For achieving full employment, the pattern of investment has to undergo a substantial change from the high capital labour ratio to a lower one except in well identified areas of infrastructure, key sectors, intermediate manufacture and some high technique industries.

## APPROACH TO VIII PLAN

The only viable way of realising the cherished goal of the 'Right to Work' on a continuing basis is such a development process that will generate additional employment opportunities on a sufficiently large-scale and in a widely dispersed manner. This will also absorb the increments to the labour force and the backlog of unemployed and under-employed. The emphasis of the Eighth Plan is thus on the content of development rather than on the growth rate per se.

Since the adoption of planning process, the rate of employed persons had not exceeded the

rate of employment opportunities resulting in the accumulation of the available labour force. According to an estimate, the population is growing at about 2 per cent and the labour force at 2.7 per cent. In 1951 there were 3.3 million unemployed, when the total population was 363 million. The number of unemployed reached the 20 million mark when the population was 683 million. The population has now crossed the 800 million mark and the unemployed are estimated to be 37 million.

The Central task, therefore, would be to expand opportunities for productive employment at rising levels of real wage rates and incomes at a sufficiently rapid rate to absorb the increment in labour force due to population growth and also to progressively reduce the present level of open unemployment and under-employment. The target will be to achieve on the average a 3 per cent annual rate of increase in employment over the next decade.

#### ALREADY INITIATED

However, there is no simple or unique correlation in the short run either in theory or in Indian experience between the rate of growth of output and the rate of growth of employment.

The realisation of a faster growth of employment even with a 5.5 per cent annual growth of GDP in the Eighth Plan is predicated on significant changes in structure of output and in policy and allocative strategy.

The Planning Commission has already initiated a detailed exercise to draw up the institutional frame work in this regard. Democratic Panchayat and other elected local bodies of self-Government would provide the launching pad for the proposed constitutional Right to Work as the realistic measures of available manpower. Their productive employment, planning and monitoring would be possible and more effective at these micro levels. The Eighth Plan is being evolved with the focus on decentralisation of authority and the development of the rural sector.

A concrete beginning marked the current financial year when an Employment Guarantee Scheme for selected areas was announced by the Finance Minister. Details of the schemes and the role of the State Governments would be incorporated in the Eighth Plan document. The positive results of the Employment Generation Scheme in Maharashtra provide reasons to believe that the scheme, if properly implemented and monitored, would give a valuable contribution to the goal of providing work to all. □

(PIB Release)



Shri Sarat Kumar Kar, Minister, Information & Public Relations, Sports, Tourism and Culture, is being introduced with the players of East Zone Badminton Championship at J.N. Indoor Stadium, Cuttack on 13.9.1990.

# The Antiquity of Orissa

*Er. Raghunath Patra*

In myths we come across many synonyms of Orissa such as Utkal, Kalinga and Odra. The word Orissa (Odisha) has been derived from the word 'Odra'.

In the Ramayana, Kalinga and Kulinga have been described several times. In the chapter "Kiskinda", Kalinga is described to have been located in Deccan. Bharat travelled Kalinga on his way from Ayodhya to his uncle's abode. Kalinga seems to have been situated between the river Gomati and Ayodhya. The Padma Purana describes about the warm reception of Lord Ramachandra's horses in Kalinga.

In the Mahabharat, Yudhistir is described as roaming in the forest tracts and coastal areas of Kalinga with his brothers. Lomash, the revered sage, describes the sanctity and holiness of river Baitarani and its suburbs. In the "Adiparba" of the Mahabharat, the names of Orissan kings are mentioned such as Agratirtha, Kuhar and Sima. The princesses of Kalinga got married to the princes of Chandra dynasty. Duryodhan had kidnapped the princess of Kalinga from the "Swayambhar Sabha". In the "Bhisma Parba," It is said that Srutayu, the king of Kalinga, fought the battle of Mahabharat in favour of Duryodhan and was killed by Bhima with two of his sons.

In "Sabarna manwantara", it is described that the king Suratha worshipped Goddess Sakti with the merchant Samadhi sermonised by the famous sage, Sumedha. Biradha, the grandfather of Samadhi was the king of Kalinga.

Many descriptions are there in the Skanda Purana, Brahmada Purana, Brahma Purana, Tantra Yamala, Sakti Sangam Tantra, Dasha Kumar Charita and Raghuvamsa in praise of Utkal, Odra and Kalinga.

The broken bricks, coloured stones, weapons and iron discovered in the village Kansar of Dhenkanal amidst dense wilderness near the hot spring of Magarnaki belong to the period of Harappa civilization of about 2000 years ago. This is yet to be studied by archaeologists and historians to get the fact ascertained.

Ziraffe, the African animal engraved in Konark temple reveals the ancient trade of Oriya people with African countries. The visitors of foreign countries were amazed at the wonderful art and architecture of the shrines at Konark, Puri and Bhubaneswar. Sir John Henry remarked on the architecture of Konark temple that "this would have found its places in the Seven Wonders of the world, had it been visited by the Britishers earlier."

Karnatak, Kalabarga, Malab and Gauda were under the administration of Orissa in the regime of Kapilendra Dev. In the regime of Anang Bhim Dev (1175—1202 A.D.), Orissa was extended from Huguli of Bengal to Godavari of Madras (now Andhra Pradesh). As mentioned by Andrew Sterling, in the Journal of Asiatic society (1837 A.D), Orissa had extended up to Setubandha Rameswar during the regime of Prataprudra Dev (1504—1532 A.D). The total

area of Orissa was then one third of India. The kings of Deccan and Bengal were afraid of Prataprudra Dev, as observed by Ray Ramananda, the intimate associate of Lord Chaitanya and formerly the ruler of Rajmandri, in his famous Sanskrit text 'Jagarnath Ballav Natak'. The state lost its valour after Prataprudra's spiritual initiation of Vaishnavism. The real disaster came after the death of Mukunda Dev in 1568 A.D. Orissa lost her freedom and came under the Mahammadan rulers.

When the border states of Orissa were under the rules of Mughals and Afghans, the majestic construction of Jagannath temple and Konark temple was in progress during the powerful Ganga dynasty. This shows the bravery and heroism of the people of Orissa as a whole. Meghasthenes, the Greek historian, has mentioned about 'Gangaridai' i.e. , Ganga dynasty, in his famous history 'Indica'.

In the pre-historic period, the merchants of Orissa were the pioneers in sea voyage and had established colonies in Burma, Siam, Malay and Indonesia with cultural exchange between Orissa and South East Asian Countries. According to the historians there were nine natural harbours in the East Coast of India during the 1st and 2nd century, out of which six were in Kalinga namely, (1) Tamaliti (Tamralipti), (2) Palur, (3) Gange (Ganjam) (4) Pitunda (Pithunda), (5) Kantakasilai (Ghantasila) and (6) Sapatama. from Palur and Tamralipti ports, maritime trade was carried in full swing with South East Asian Countries. The historians of China have described the inhabitants of islands as Kun-luns and Holing etc. which are derived from the word 'Kalinga'. French historian Mr. Coedes has remarked that the old name of Pegu in Burma was Ussa (Orissa).

According to Andrew Sterling, Orissa extended in the North from Triveni to Bishanpur and Patkum, in the South to Godavari, in the East to Huguli and Bay of Bengal and in the west from Singhbhum to Sonepur, Gangpur and Sambalpur.

In 1590 A. D., the ministers of Akbar detached Huguli along with ten regions and got them annexed with Bengal. This was the first curtailment of historical territory of Orissa. After the land settlement by the Emperor Akbar, the Muhammadan kings of Golkunda got Rajmandri, Tikali and Raghunathpur separated from South Orissa. In 1727 A. D. the servants of Nizam of Hyderabad conspired with Zamindars of Ganjam and all the southern regions from lake Chilka were curtailed from Orissa as a result. Nizam Sujauddin Mahammad Khan annexed Jaleswar and the surrounding areas up to Subarnarekha with Madhya Pradesh for better facility in collection of taxes. Thus the vast stretch of land was reduced to a narrow patch bordered in the North by river Subarnarekha and Pataspur, in the South lake Chilka, in the East Bay of Bengal and in the West Badamula Ghati. Later this state went to the custody of the Marahattas. In 1803 A. D, Raghujji Bhonsla surrendered Orissa in the hands of British Government. By that time, Orissa was divided into two parts : one Mughalbandi Orissa and other Gadajats. British Government took possession of Mughalbandi Orissa only and Gadajats remained separated under local kings. □

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Shri Bijoy Mohapatra, Minister, Irrigation & Parliamentary Affairs discussing with Shri Baidya Nathan, Member, Planning Commission (Irrigation) and other officers on 22.9.1990 in his office, Bhubaneswar.

## *Biswanath Das : A Pioneer in Socio-Agrarian Reforms in Orissa*

*Baishnab Charan Das*

Thank to the efforts, sacrifice and demands of the leaders of the National Movement in Orissa, the British Parliament finally approved the creation of Orissa as a separate Province<sup>1</sup> and the new Province of Orissa was inaugurated on 1st April, 1936.<sup>2</sup>

The newly carved-out province having six districts<sup>3</sup> inherited three different patterns of administration with different sets of Revenue laws and regulations in force in its component parts. Immediately after the creation of the province, there were three provincial parties in Orissa, besides the Congress Party which had an edge over the three others. These non-Congress Parties<sup>4</sup> were mostly guided by the landlords and landed-aristocrats who had shown allegiance to the British Government and had been withdrawn from the political scene by the end of the Second World War. They played the role of the opposition in the Orissa Assembly during 1937-39 and formed a non-Congress coalition Government (Maharaja of Parlakhemundi Ministry) during 1942-44.

The infight for leadership in the Provincial Unit of the Congress Party had weakened the party's image after 1937. The Congress Party had been split into 'Swarajists' led by Pandit Nilakantha Das and 'Gandhites' led by Gopabandhu Choudhury, who subsequently withdrew from active politics and lived an "ashram" life.

A new group of young Congressites led by Naba Krishna Chudhury formed the Congress

Socialist Group having a rural base and they had extended support to the Congress Party just before the election in January 1937.

The Election of 1937 in Orissa, the first ever to be fought on limited adult suffrage basis and on Party symbols, was held from 18th to 23rd January 1937. Election was held for 56 seats out of 60 leaving four to be filled in by nomination. With 80% votes, the Congress party bagged 36 seats out of 37 seats contested. Being elected as the leader of the Congress Party, Shri Biswanath Das met the Governor on 24th March 1937 to give him a big surprise that he was not prepared to accept his invitation to form Government, unless an assurance was given by the Governor that he would not interfere and set aside the advice of the Council of Ministers with regard to all constitutional activities. The Governor was not prepared to hand over to Shri Das any such assurance and a Congress Ministry could be formed immediately.

However, a non-Congress minority ministry and short-lived Interim Ministry led by Maharaja of Parlakhemundi<sup>5</sup> was sworn in on 1st April 1937 and it resigned on 13th July 1937 making way for the first Congress Ministry of Shri Biswanath Das<sup>6</sup> to take oath on 19th July 1937, after the permission of the Congress Working Committee was accorded that month to form Government. The first Assembly met on the 28th July, 1937 in the Ravenshaw College Hall.

**BISWANATH DAS :**  
**A FULL-FLEDGED PERSONALITY :**

Born in village Belgaon of Ganjam District on the 21st April, 1889 in a conservative Brahmin family, Biswanath Das was adopted to late Madhusudan Das. Having his schooling in the village, Biswanath was shifted to Cuttack where he did his Entrance Course in Town Victoria High School, now call Bhakta Madhu Vidyapitha. After graduating from Ravenshaw College, Biswanath Das got his B.L. Degree from Calcutta University and became a practising lawyer in Berhampur in 1920. Although Biswanath Das came from an aristocratic family having a huge estate and landed property, measuring ten thousand acres, his life-style was quite plain and simple. A man of independent temperament, Biswanath Das, himself a Rayat, got acquainted with the problems of the farmers. He achieved sudden prominence when he organised India's first Kisan Movement in India in 1918. Two years later in 1920, he formed the District Zamindary Rayat Sangh of Ganjam which fought tooth and nail for the betterment of the peasants.

Being influenced by his political 'Guru' Pandit Gopabandhu Das, Biswanath Das joined the Congress in 1919 and actively participated in the Freedom struggle. He was well-known for his fearlessness, independence of mind and amiableness. He had an ability by God's gift to take prompt decisions. As an advocate by profession, Biswanath was very much influenced by Madhusudan Das, the first Oriya Barrister who had spared his library for him. Madhusudan Das also inspired young Biswanath Das to be inclined towards Public Service.

**AGRARIAN REFORMS :**

The Biswanath Das Congress Ministry which assumed office in July 1937 was well acquainted with the various agrarian and economic problems of the people of Orissa. The Prime Minister categorically declared on the floor of the Assembly<sup>7</sup>....(while) rack-renting combined with usurious rates of interest of the moneylenders have brought about the ruination of the peasants of the province, ....we have decided to

remove these difficulties by legislation and by reconstruction".

The intention of Biswanath Das was to bring about radical tenancy reforms" to ameliorate the conditions of Rayats" and to consolidate the tenancy laws prevailing in Orissa, and also in areas transferred to Orissa from Madras, CP and Berar in order to maintain uniformity in tenancy laws.

To accelerate the efforts of the Government to initiate tenancy reforms, a pressure was put on Das Ministry by Utkal Krushak Sangh which had moved a resolution on 1-9-1937 at Cuttack requesting the Congress Ministry to enquire in to illegal and oppressive measures of the Landlords and to take steps to remove the distress of the cultivators. To this, Prime Minister Das had given a categorical assurance that through several Tenancy reforms to be initiated soon, rights and privileges of the cultivators would be safeguarded.

In the first session of the Assembly, two major Tenancy laws were introduced—(a) Madras Estates Land (Orissa Amendment) Bill 1937 (b) Orissa Tenancy (Amendment) Bill 1937<sup>8</sup>. The M.E.L. (Orissa Amendment) Bill was introduced by the Prime Minister, Biswanath Das, on 23-9-1937 to be made applicable to the areas which had been acceded to Orissa in 1937 from Madras Province. The purpose of this Amendment Bill was to abolish the anomalous position existing between the cultivators under the Zamindary areas and Ryotwary areas with regard to the payment of high-rate of rent paid in cash to the Zamindars. The rent prevailing in the Zamindary estates of Ganjam and Koraput Districts was worked out on the basis of the half of the gross produce of land which was much higher than the amount of rent paid in the neighbouring Ryotwary areas.

The proposed Amendment Bill suggested an increase of only *Two annas* in a rupee on the rate of rent as Maguni for the Zamindar, in Zamindary areas, in excess of the rate of rent paid in the neighbouring Ryotwary areas for the similar quality of lands.



In the beginning, the Bill faced an opposition from Raja Bahadur of Khallikote, Shri Ram Chandra Dev a prominent Zamindar of Southern Orissa, who feared that it had affected the interest of the Zamindars. The Raja Bahadur criticised the proposal as "Revolutionary in character" and 'indefensible in principle' and added that "it was a hasty piece of tenancy legislation" which made a comparison between the rate of rent in the Zamindary and Ryotwary areas. The claim of the Raja Bahadur was counterargued by the Member in-charge of Bill, Mr. Forbes, who said "These Proprietary rights (of the Zamindars) were not the Proprietary rights in the sense of English law ....and the Government did not wish to rob the Ryots nor to give the Zamindar more than they had to give".

The Bill got a forceful support from the Prime Minister Biswanath Das who said, "The Bill merely wanted to substitute the half-net principle (in the half of the yield after deduction of the expenditure incurred) in place of half of the gross amount of rent collected by the Zamindars of South Orissa by way of exploitation of the cultivators".

While making his intention very clear that the impoverished condition of the poor peasants need immediate improvement, the Prime Minister further added, "if protection (to the poor peasants) is required anywhere, it is more required in the Zamindaris of South-Orissa than any other part of the Province.....I do say that no where in Orissa the Raiyats are so very helpless, so very miserable and so much oppressed and depressed as Rayats in the Zamindari areas of the South Orissa <sup>9</sup>.

The Bill got a teething opposition when it came for discussion on 26-1-1938, and every clause of the Bill was contested.

Replying to the opposition Members, the Prime Minister said, "The history of the Land Reforms in this Province (of Orissa) is the history of woes. As a member of the Madras Legislative Council in 1922, I began the agitation with a group of friends to effect these reforms and that agitation began from 1922. Till today, I must

confess frankly that the reforms that have been effected do not touch the very fringe of tenancy difficulties in Madras and the law that is in vogue here is after all the law that is in vogue in Madras. Therefore, this legislation we have launched is framed on the lines of the agitation that was being carried on, not today or yesterday but since 1922"<sup>10</sup>.

The Bill was finally passed in the Assembly, with only four members opposing, on the 5th February, 1938. But, as ill-luck it was, the Bill was reserved in May, 1938 by the Governor of Orissa for the assent of the Governor General who vetoed it after a lapse of 3 years in 1941 February, giving the Congress Ministry of Biswanath Das an unexpected shock. The plea of the Governor General that the Zamindars had assured him a cut in the rate of rent never appeared convincing. Finally, the first piece of tenancy legislation designed by the first Congress Ministry of Orissa could not become a law and the cut proposed in the rate of rent for the poor peasants in the Ex-Madras Zamindary areas could not be implemented.

#### ORISSA TENANCY (AMENDMENT) BILL, 1938 <sup>11</sup>

Another important legislative proposal towards Agrarian Reforms was introduced in the Assembly in September 1937, which came to be known as Orissa Tenancy (Amendment) Bill, 1937. The object of this legislation was to confer on the Ryots transfer of Northern Orissa certain benefits, such as : Right of free transfer of occupancy holdings and abolition of Mutation fees etc. In clear terms, the Bill aimed at :

- (a) the abolition of Mutation fee i. e. Free transfer of occupancy holdings without the consent of the landlord (Sec. 31).
- (b) Giving tenants the right to cut trees standing on their holdings, to plant trees, enjoy fruits (Sec. 27A).
- (c) Reducing Interest from 12.5 % to 6% on arrears rents.
- (d) Restraining all illegal levies on the Tenants.

The Bill got a severe criticism from the opposition that it should be circulated for eliciting public opinion but the motion was lost. The Zamindars of the North Orissa whose interest was likely to be affected by the provisions of the Bill persuaded the Prime Minister and Revenue Minister to protect their interest and agreed to reduce the Mutation fee on the transfer of land and as regards the rights on the trees.

Replying to the agitated House, the Prime Minister, Biswanath Das warned the Zamindars that unless small concessions are granted by the Zamindars to the peasants, piled-up resentment would burst out which would scrap the class of Zamindars as a whole. He further added, "The people have got the political power. How long could you go on enjoying advantages that were conferred by the Government which had nothing to do with the popular feeling?"

The Bill which became an Act<sup>12</sup> following the assent given by the Governor on 1st November 1938 confirmed full rights of the occupancy Royats on trees standing on their holdings, abolished mutation fees in transfer of lands, reduced the rate of rent from 12.5 per cent to 6 per cent and finally provided for fine up to Rs.500 or simple imprisonment not exceeding 6 months for collection of illegal levies by the Zamindars.

The provisions of the Amended law were so encouraging that demands came from the peasants to revise the tenancy law in the province still further to give them complete freedom from the clutches of the Zamindars. But Das Ministry was out of power, before it could do some thing better for the peasants.

The economic condition of the agriculturists had been badly damaged because of imbalance between the price of the agricultural commodities and the cost of the production. Thus the agriculturists in a large number of cases had incurred loans ultimately leading to the loss of landed property due to indebtedness. Giving protections to the agriculturists against indebtedness, the Congress Government of Biswanath Das brought an amendment to the

Agriculturists' Loans Act of 1884 by Orissa Act VI of 1937. The amended section provided that the indebtedness of the agriculturists should be a valid ground for obtaining loans under the Act.

Added to this, the Congress Government thought of providing other convenient sources of credit from the Co-operative Banks and the Society.

The Biswanath Das Ministry formed an enquiry Committee (known as Mudaliar Committee) to study and make suggestions to improve the conditions of the rural people, especially agriculturists through Co-operative Banks.

The Prime Minister himself introduced the Orissa Co-operative Land Mortgage Bank Bill in 1938<sup>13</sup> which proposed to help the Raiyats in their distress and to relieve them of rural indebtedness by way of granting agricultural loans through Land Mortgage Banks at a low rate of interest. Thus under the Orissa Co-operative Land Mortgage Bank Act, 1938, the Provincial Co-operative Land Mortgage Bank was registered on the 16th September, 1938 and the Bank started to work in February, 1939.

Another important legislative measure was the passing of the Orissa Small Holders Relief Act<sup>14</sup>. The Biswanath Das Government decided to give permanent relief to the small peasants and proprietors. This Act was designed to prevent eviction of small holders and also attachment and sale of their movable property<sup>15</sup>. It was a temporary law which expired on 30th June, 1949. Another major contribution was the Orissa Money lender's Bill, on 31st August 1938 which became a law with the assent of the Governor General on the 30th June 1939.

The main purposes of the Bill were :

- (a) regulation of the business of money-lending.
- (b) reduction of the high rate of interest and exorbitant compound interest in order to relieve a large number of poor debtors in the villages.

The main features of the Act included :

- (i) The Money lenders were required by law to be registered for the legalisation of the profession.
- (ii) Rate of simple interest was 9 per cent for secured and unsecured loans respectively.
- (iii) The principle of DAMDUPAT was introduced with right to open up old Accounts from the 1st April 1936.
- (iv) Penalties like cancellation of Registration for illegal extraction<sup>16</sup>.

Another substantial relief granted by the Biswanath Das Government was to allow a remission of one anna and six pies for the wetlands in the coastal Ryotwary tracts of Ganjam district, which were badly hit by a cyclone. The limit of eligibility of remission was also reduced from 12.5 per cent to 25 per cent of the normal yield. For the convenience of the tenants, the dates of *Kistibandi* was changed from 10th December and 10th March to 10th January and 10th April respectively for 1st and 2nd *Kisti*.

### SOCIAL REFORMS

Several major Social Reforms which were also implemented during the Prime Ministership of Biswanath Das from 1937 to 1939 included :—

- (a) Total prohibition in the Province
- (b) Promotion of Education and removal of illiteracy.
- (c) Removal of Untouchability
- (d) Abolition of *Bethi* (Forced labour)
- (e) Jail Reforms

Total prohibition being the first and the foremost aim of the Government, it was decided to implement the opium prohibition in Balasore.

Other prohibitive measures<sup>18</sup>, besides opium prohibition included the following :

- (a) All the liquor shops opened in 1937-38 were closed and no licence was given to open new shops.
- (b) Shops located at prominent places were shifted.
- (c) Sale of *toddy* was discouraged.
- (d) Sale of intoxicants after the Sun-set was prohibited.
- (e) The practice of carrying liquor home after purchase was discontinued.

In addition to the above said administrative measures, the Assembly passed two more important Bills i.e. (a) Opium (Orissa Amendment) Bill, 1939 (b) Prohibition Bill, 1939<sup>17</sup>.

Education in the provinces was in a bad state when the Congress Ministry of Biswanath Das assumed office. Orissa has no University of her own. The Schools and Colleges of North and South Orissa were affiliated to Patna and Andhra Universities respectively.

In order to examine the feasibility of having a University in Orissa, a Committee was set up by Biswanath Das, under the Chairmanship of Pandit Nilakanth Das and 5 other members such as : Mr. H. Dippi, D.P.I., Dr. P. K. Parija, Prof. S. C. Tripathy, Principal Ravenshaw College, Prof. Mahesh Chandra Pradhan, Principal Training College and Pandit Godavarish Mishra.

The Government set up five other Committees, to advise on several matters relating to Secondary Education, to advise on certain rules of the Orissa Education Code, to evolve a uniform system of Primary Education, etc. Removal of illiteracy got the first priority among other programmes of the Government and compulsory Primary Education became the motto of Biswanath Das Government. It

appointed "Gopabandhu Choudhury Committee on Basic Education" and constructive steps were taken to popularise the scheme. Thus foundational steps were taken in the field of education by Biswanath Das government during its short tenure in office.

While assuring a follow-up action for the removal of untouchability, Prime Minister, Biswanath Das reaffirmed on the floor of the House that it was the sincerest desire of his Government to give the depressed and backward classes in the Society their due importance.

The first step was taken to give Harijans educational facilities. Scholarship was paid to Harijans and a hostel for Harijans, named *Kaibalya Kutir* was arranged at Cuttack. Local people including Harijans were given priority in appointment of clerical and ministerial staff.

*Bethi* (forced labour) was abolished and jail reforms were introduced by the Congress Ministry. The use of *khadar* was given top priority by the Government.

#### ACHIEVEMENT AND FAILURE :

It is very delicate to assess if Biswanath Das had succeeded to achieve his target, as the first Congress Prime Minister of Orissa. During his short tenure in office he had made his Government's programmes very clear. Studied minutely, the socio-agrarian programmes of Biswanath Das Government had justified that it wanted to achieve the largest happiness of the largest number.

A Patriot, a Swadeshi, and determined Biswanath Das was well-aware of his duties towards the people of Orissa, whose Socio-agrarian upliftment had been given priority. He left no stone unturned to achieve his target. He had also failed to meet some of his party's promises to the people. Due to the resignation of the Government on the 4th November 1939, there was hardly any time to follow up several programmes so implemented.

The Biswanath Das Ministry had several limitations, but the determination, sacrifice, Open-mindedness, courage and self-respect of Biswanath Das had given him enough of mental courage to introduce several Socio-agrarian reforms and see them duly implemented in the province to cater to the needs of the poor peasants, the Harijans and the down-trodden. A devout Gandhian Biswanath Das had dedicated his life for the welfare of the people of Orissa, who were socially under-developed and economically exploited. □

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2. Government of India (Constitution of Orissa) order, 1936, issued by His Majesty on 3rd March 1936.
3. Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput.
4. (a) The Nationalist Party led by Mandhata Gorachand Patnaik;  
(b) The United Party led by Raja Rajendra Narayan Bhanj Deo of Kanika.  
(c) The Independent Party led by Raja Rama Chandra Mardaraj Dev of Khallikote.
5. The Paralakhemundi Ministry included, K.C. Gajapati Narayan Dev (Prime Minister), Mandhata Gorachand Patnaik and Maulavi Latifar Raheman, (Ministers).
6. The Biswanath Das Ministry had 3 ministers : B. Das (Prime Minister), N. Kanungo and Bodharam Dubey (ministers). The four Parliamentary Secretaries were Jadumani Mangaraj (Finance and Publicity), Jaganath Mishra, (Home, Revenue, Public Works), Raj Krishna Bose, (Education and L.S.G.) and R.K. Biswas Ray (Law and Commerce).
7. Orissa Legislative Assembly (OLA) Proceedings : Vol. I, P.-55 (30-8-1937).
8. The Bill was introduced on the 13th September 1937.
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11. Introduced on the 25th September 1937, by the then Revenue Minister, Shri Nityananda Kanungo.

12. ORISSA TENANCY (Am) Act. (Act VIII of 1938
13. Introduced on 24-1-1938
14. A small Holder was defined as a person holding land not exceeding 6 acres of irrigated or 12 acres of other land and who cultivated the land himself or through farm servants or who depended on agriculture.
15. Mohapatra, Jadunath, ORISSA, 1936-37 to 1938-39.
16. See O.L.A. Proceedings, Vol. No. IV (1939, Page-45).
17. Both the Bills were passed on 12th September 1939 but could not be implemented as the Biswanath Das Ministry resigned on 4th November 1939.

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## *Biswanath Das : A Member of the Constituent Assembly*

*Satchidanada Misra*

The Constituent Assembly was a galaxy of top-ranking leaders of the Congress and the Muslim League, veteran statesmen, seasoned administrators, eminent jurists, in fact people drawn from all walks of life and all parts of the country<sup>1</sup>. Usually with the Constituent Assembly, names like Dr. B.R. Amedkar, Alladi Krishnaswami Ayyar, N. Gopalswamy Ayyangar, Hridayanath Kunzru, K. Santhanam, Satchidananda Sinha, K.M. Munshi, Tej Bahadur Sapru etc. come to occupy the memories of the students of Indian Government and Politics. But there were also other members in the Constituent Assembly whose names do not appear frequently in the memories of the scholars of Indian Constitution, though they have rendered a great services in the making of the constitution of free India. One such name is late Biswanath Das, the Ex-Chief Minister of Orissa. Late Biswanath Das was the first and only Chief Minister of Orissa to be associated with the constitution making.

To forge unity out of numerous diversities was the foremost task of the constitution makers. As Pandit Nehru had explained in the Constituent Assembly, the real and stupendous task was to free India through a new constitution. This idea of a constitution for a free India was very much with Shri Biswanath Das. In the very first session of Business of Legislative Assembly, Biswanath Das brought a resolution to rescind the Government of India Act, 1935 which was quite unsatisfactory. The Assembly demanded that it should be replaced by a constitution for free

India formed by constituent Assembly. Biswanath Das had reiterated that no outside authority possessed any right to frame a constitution for another nation<sup>2</sup>.

It will not be an exaggeration to say that the political carrier of Biswanath Das in free India had started with the membership of the Constituent Assembly. There are certain factors which helped him greatly so far as active participation in the deliberation of the Constituent Assembly was concerned. Biswanath Das had active contact with great Oriya leaders like Utkal Gaurav Madhusudan Das, Pandit Gopabandhu Das and many others and also he was associated with eminent leaders of Madras like Sir Subramania Iyer, Sir Sivaswamy Aiyer, S. Satyamurthy, Alladi Krishnaswamy Ayyar and C. Rajgopalachari when he was a member of the Madras Legislative Council<sup>3</sup>. His association with both national and regional leaders had made him more enlightened and made his approaches to things more pragmatic. For sometime he had taken up the job of a lawyer. His knowledge of law and jurisprudence had added to his stature as a member of the Constituent Assembly. Not that all that he said regarding some of the provisions of the draft constitution and all that he argued to justify own stand were accepted. But he was in a position to appreciate the legal nuances involved in the deliberations. There were certain occasions when he could throw some light on the legal status of the Constituent Assembly. Commenting on the report of the Constituent Assembly he said ".... I must frankly confess that I

am not happy with the report that has been presented to us. The report seems to support the adaptations which I am afraid very few members of this House will do. Both report and Mr. Munshi's resolution therefore proceed on the basis that the Constituent Assembly which has been the dominion Parliament from the 15th of this month (i.e. August 1947) has to function in absolutely two different capacities, namely : the Constituent Assembly and the Dominion Parliament .... A reading of the Indian Independence Act of 1947 shows that the Constituent Assembly is the supreme legislature of this country. That is a position which has been accepted by the Constituent Assembly or if not by the Constituent Assembly at least it has been accepted by our leaders and the Constituent Assembly is a party to it from the 14th August. This Constituent Assembly has accepted the Indian Independence Act .... In that view of the question the Constituent Assembly as such has accepted the position assigned to it by the Indian Independence Act, 1947. Therefore, there is no use saying today at this late hour that we function differently and absolutely for different purposes. The purposes are one and the same"<sup>4</sup>. In his opinion the task before the Constituent Assembly was not only to prepare a bill for the future constitution of India and pass it into an Act, but also to look to the day to day administration of the country and to undertake such other legislations as might be necessary. He thus proposed that different days might be allotted for constitution making an ordinary legislations, for convenience.

There are certain provisions in the constitution which are mere extensions of the provisions of Government of India Act, 1935. He was highly critical of the Government of India Act, 1935. In connection with a discussion on the report of the union power Committee, he commented, "What is the basis of that Act, (i.e. 1935 Act) ? That Act gave all powers and all resources to a foreign Government. That devil of a foreign Government has Quit India but the devil's system still continues....."<sup>5</sup> On another occasion he said, I am sick of hearing in this House that in certain respects we are following

the Government of India Act, 1935. Those of us who opposed the enactment of that Act and those of us who knew stage by stage how the stranglehold of Britain and the autocratic British Government was being perpetuated in the Government of India Act, feel ashamed and humiliated to hear that today where we are coming to Free India or Dominion India within a fortnight or so, we are trying to frame a constitution for India on the lines of the Government of India Act that perpetuated these strangleholds on India and postponed the formation of the Federal Government from 1935 to 1947...." He was convinced that few sections of 1935 Act i.e. Sections 136 to 149 about finances and borrowings about subventions and grants-in-aid were not inserted with any intention of securing social security and social justice to the people. Rather they were meant to enrich the British at the cost of Indians. His deep sense of patriotism was thus reflected in his speeches on the floor of the Constituent Assembly. He wanted a constitution more indigenous and more Indian. He fought in the Assembly for an administration which we could call ours. He had strong hatred for the I.C.S. system which he considered to be a relic of the British regime. He objected to the appointment of I.C.S. Officers as Governors of the provinces. He once said, "I cannot agree to see that people, who have been public servants, continue as Governors of provinces. Most of the I.C.S. people do not have the Indian outlook and cannot in any sense be termed as the servant of the people. That being the case, I would submit that it would be very hard on the country to tolerate a system of administration in which the same I.C.S. regime is being perpetuated in the provinces. I believe our leader will not commit this blunder."<sup>6</sup>

In a federal set up adequate provision must be made in the constitution for the maintenance of State right with national unity. Some of the speeches of Biswanath Das inside the Constituent Assembly indicate that he stood for more of powers to the provinces. Sardar Vallabhbai Patel had moved the 'Transitional Provisions' in the Constituent Assembly. These are the provisions for the transition period in

order to avoid an interregnum. Das congratulated Patel and simultaneously pointed out that the constitution that had been drafted for the provinces gave them less powers than what the provinces were enjoying under the Act of 1935. In order to make the provincial government really democratic, the leaders of the people of the provinces should be appointed as Governors, he insisted. Otherwise the slogan "Government of the people, for the people and by the people" would be meaningless under the new dispensation. In clause 24 of the union constitution Committee the superintendence, control and direction of elections were left with the federal authority to be appointed under the new constitution. Biswanath Das pointed out that it would be absurd and impossible for any authority except the province to think of conducting elections without the cooperation of the province"<sup>7</sup>. He requested the members of the House to visualise the conditions in which elections are held, including preparation of rolls, the taking of the buildings required for the purpose, the posting of polling booths, etc. etc. All this has to be done by the Provincial Government. No federal authority however powerful it may be, could take on all these responsibilities. The cooperation of Provincial officials is also necessary. Under these circumstances it is necessary that the provinces should be left in charge of the conduct of elections. Of course he agreed to a certain extent with Dr. Ambedkar in his claim that the control and superintendence of these elections should be entrusted to some tribunal or to a central authority to keep a watchful eye over them. Shri Das was particular about the independence and impartiality of the Election Tribunals. He observed that cases have come where the tribunals have been utilised for party purposes. Thus he emphasised on justice and fairplay.

He also put emphasis on the financial independence of the provinces. He viewed that the Act of 1935 gave all resources to the Centre so that the Centre could rule and dominate and spend the country's resources as it likes. But after independence we have a people's

Government. He told "...nobody wants charity from the Central Government. I do not want that though I belong to the poorest province Orissa, which had a *per capita* expenditure of Rs.1-80 before the war, but there should be an equitable distribution of taxation...."<sup>8</sup>. Shri Das was pleading for the economically poorer States. He told in response to a motion moved by N. Gopal Swamy Ayyanger on the power of the federal Government to make subventions for grants out of federal revenues that we had an alien Government which lived for British domination. Its financial and economic policy was to take all it could take to maintain British imperialism. It gave nothing to the provinces. If it gave to the poorer provinces like Orissa or Assam anything, it was just a sustenance allowance and nothing more. There was development and prosperity in ports like Calcutta, Bombay, Madras and Karachi. And he added "...Provinces that came later, I mean my own province of Orissa even Assam, they were the victims of circumstances like a poor man's home where children often come and they are not wanted by the parents because they cannot equip them properly for life or give them proper food or proper education". He strongly aspired to see economically sound States in the Indian Union under the new Constitution.

He also put emphasis on the political, geographical and emotional identity of the States. Participating in a debate over the amendment to Article 3 as moved by H. V. Pataskar, he expressed his dissatisfaction. He explained "...for myself, I am not very happy with this new Article 3 or with Schedule 1 that is coming whereby two of my ancient Orissa States, namely Sareikalla and Kharsuan once merged with Orissa and then re-merged in Bihar. We feel those Oriya people will loose their race identity....". These are problems and I am touching on the psychological aspects of those fears and apprehensions. Whatever our Drafting Committee legislates or lays down is not the issue. The hearts of the people speaking different languages or having ancient ties with one another are seriously affected and touched in this matter. I am not very happy at my Friend Prof. Ranga laying claim almost to the area in



which my villages stands..."<sup>9</sup>. He had thus no appreciation for Article 3 of the draft Constitution since he could not see in it any chance for any people to be amalgamated with their own race by adjustment of boundaries.

Commenting on the powers of the Executive on the floor of the Constituent Assembly, Biswanath Das opined, "...the enormous powers that are vested in the executive are not at all desirable. When my honourable friend Shri Alladi Krishnaswamy Ayyar was thrusting his homilies on us to trust the executive, it took my breath away..."<sup>10</sup>. He was supporting the idea of an 'Expert Committee' and suggested that this Committee consisting of some of the eminent jurists who happened to be members of the Legislature should be constituted to place recommendations before the Law Ministry so that the Ministry gave them a legal shape. All this he reiterated in connection with the proposal for a substitution in Clause 2 of Article 307 moved by T.T. Krishnamachari.

Biswanath Das had been drawn to Gandhiji from his student days. He was deeply inspired by the Gandhian principles. It was but natural that he thought in terms of social justice and economic well being for all. He insisted that the primary duty of the State is to render social justice to the people. He was very glad that two gentlemen Shri Alladi Krishnaswami Ayyar and Shri Gagan Vihari Lalubhai Mehta spoke of social welfare and social justice. He pointed out that the report of the Union Power Committee should define clearly the primary duty of the Central Government. He once boldly suggested that "we will have to conceive of a system of administration so that the largest amount of taxation that will come from the people should go back to the people. It should not be spent in manufacturing armaments or in manufacturing atomic bombs. I want fifty per cent of the taxes of India should filtrate for the common good to remove hunger, to remove starvation from the poor people, and the standard of living of the people should be better"<sup>11</sup>. He proposed that in the preamble of the Constitution it should be stated clearly that the objective is to maintain peace and well-being of the people and to bring

prosperity to the people of India. Thus he gave his firm support to the establishment of a welfare State in independent India. He welcomed the idea of a Financial Enquiry Committee to be appointed and hoped that such a Committee would contain not only eminent lawyers but also financiers, economists, etc. who could lay down what is the minimum standard of social security that India's over-burdened and over-saddled financial and economic conditions (at the time of Constitution making) should warrant for the people.

He was not in favour of the ties of an Independent India with the Commonwealth Association. "Are we a Republic or are we still suffering from the sins of being associated with the Commonwealth Countries? The preamble says that we should render justice, economic, social and political. Can we render economic justice as long as we are tied down to the apron-strings of the sterling areas?" He questioned the floor of the Constituent Assembly. He advocated for severance of ties with the Commonwealth countries and particularly U. K. in any form.<sup>12</sup> Biswanath Das had aversion for anything foreign. He, in the constituent Assembly, insisted on specifying the national dress: "Our association with the commonwealth does not entitle anybody to put on foreign dress. They should be debarred from doing it. Parliament should debar by legislation. Nobody in the employment of State should wear foreign dress," he remarked.

Biswanath Das a strict disciplinarian and honest. He was known for his sobriety and simplicity. It was but natural that a man like him thought in terms of an upright and clean administration in free India. He attached more of importance to the financial integrity of the country and highlighted the role of the Auditor General in this connection. The Auditor General must not allow officials to over-spend or to spend without the proper sanction of the Parliament, he observed. He advocated in favour of a small Cabinet because by this only economy could be effected. For him a large Ministry meant more of strain on the State exchequer. He was of opinion that if all the officials are honest there is

no necessity to separate the judiciary from general administration which would otherwise increase the cost of administration.

There are certain provisions of the Constitution which he did not like. He did not like Article 22 on detention, Article 34 on the martial law provision nor did he like Article 128 whereby High Court judges could be shunted from one part of the country to another. Even he did not like the emergency powers with the President. He told in the Assembly, "I never liked these emergency powers but they have come in". He had a feeling that the Constitution could not reflect the spirit of the Congress. He once boldly expressed his feeling as to how "it happened that the Drafting Committee had its majority in non-Congressmen", and lamented saying, "I think many of my comrades here will agree with me that the spirit of Congress is lacking in this Constitution which will be our Magna Carta for some time to come"<sup>13</sup>

But still he had all his praise for the hard work the Drafting Committee had put in for making the Constitution. He appreciated the circumstances which led the Drafting Committee to increase the number of Articles : "If I may say so they have done away with the work of legal interpreters. This Constitution of 395 Articles does not need any Bhashyakars or commentators".

He was whole heartedly with the basic aims and objectives as enunciated in the Objectives Resolution moved by Pandit Jawaharlal Nehru, in spite of difference of opinion on certain occasions with some of the members of the Constituent Assembly. He had expressed his satisfaction that they had done the task of Constitution making well. Regarding differences of opinion he said there must be difference of opinion because if all of us would be of one mind it would be fascism or autocracy, and it could not be democracy. Therefore, there might have been and there may be differences now and hence after, but the fact stands out foremost that we have got the Constitution, a democratic Constitution<sup>14</sup>.

The contribution of Biswanath Das to the shaping of the new Constitution is no less important. His ideas and ideals are reflected in many provisions of the Constitution. The chapter on Directive principles of State Policy had given place to most of his ideas on social and economic justice. He was very much optimistic about the working of the new Constitution. He once said, "Perhaps ours is the last Constitution framed in the 20th Century. One would have expected that we would have profited by the knowledge, by the suffering and by the experience of the other countries. Let us make a more acceptable draft. Let us make the draft fit in with the conditions in India. Let us tell the world through out draft Constitution that Indians have a civilization and culture ten thousand years old. We should draw up a democratic constitution whereby the State serves the people and the people the State. Let our Constitution bear the stamp of the culture and civilization of India". □

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## *Non-edible Oilseeds in Orissa*

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Non-edible oilseeds constitute an important and alternative raw material for industrially and biologically useful products like soaps, surfactants, paints, resins, lubricants and cosmetics. To some extent, it is used by the poor people for lighting and culinary purposes. The defated seed meal, after removal of toxic substances are also used as a source of feed for poultry or cattle. In view of the present crisis of oilseeds, the importance of non-edible oilseeds cannot be ignored. There is a great scope of non-edible oilseeds in the tribal districts of Orissa which needs to be fully exploited.

Orissa has vast areas of forest, hills, valleys and hill slopes. It accounts for about 42 per cent of the total geographical area. Among the total cultivable area of 65-50 lakh hectares, about 46 per cent of the area are under dryland and rainfed farming. Due to uncertain and erratic rain, almost every alternate year, the crop fails at sprouting or flowering stage. In the inland districts of Orissa, this problem is more acute compared to coastal districts. Most of the farmers of these district are tribal and there is no alternate source of income excepting nearby forests for their sustenance. These forest areas are the natural resources where lie the well-being and prosperity of tribal economy.

In the forests of Orissa, a good number of trees yielding non-edible oilseeds, viz., *Neem*, *Sal*, *Mahua*, *Karanja*, *Polanga*, *Kusum* are naturally grown. Tribal people generally collect a

part of these seeds and sell it to the Tribal Development Co-operative Corporation (TDCC) for commercial purposes. Fuller utilisation of the areas for growing non-edible oilseeds may help in meeting their requirements as well as better economic development of the State. These trees also possess the ability to grow on adverse situations of marginal and dry lands and can check soil erosion besides giving oil for home and industrial purposes. These trees can be widely used in soil conservation and afforestation programmes. However, information on habitat, distribution, availability, fruiting, harvesting time, average yield of seeds, improvement of species, methods of propagation, economics of production and study of growth and development suitable to silvi-cultural practices for increasing biomass and economic products is yet to be studied for proper utilisation of these resources. A short account of the products and uses derived from non-edible oilseeds is outlined below.

Neem oil derived from the kernels is one of the most important among non-edible oilseed products. The oil is used in medicated soaps, tooth pastes, hair lotions and creams. It is highly valued for use in general antiseptics and for other medicinal properties. Neem oil can also be converted in to polyal to substitute petroleum products such as poly proylene glycol which is used as a rocket propellant fuel. Useful products such as olein, stearin and a denaturant for alcohol have been derived from Neem oil. The bitter principles of Neem oil are also useful in pest control programmes as a safer insecticide.

The seed fat of Mahua can be used for the preparation of palmitic acid, currently used in the manufacture of palmitates of Vitamin A. The seed coat yields a product, which can substitute the synthetic antioxidants and can be safely used. It is obtained as a waste in the isolation of fat. Its kernel also yields appreciable amounts of a substance used as a wetting agent in the photofilm industry.

Sal seeds yield an essential oil called Chua oil used as fixative for flavouring, chewing as well as smoking tobacco. Sal seeds, after roasting, yield a fatty oil. Sal Butter, used locally for cooking and lighting. It can be a substitute for ghee and cocoa butter in the manufacture of chocolates. Cake can be used as a feed for cattle and poultry. Oleo-resin of the tree is used as an incense and in paints and varnishes. The seed fats of Sal, if properly exploited, can also meet the domestic demands for chemicals like lauryl and behenyl alcohols which are important intermediates in the manufacture of detergents, shampoos and textile chemicals. It is also rich in lauric acid. It can substitute the coconut or mustard oil used for such purposes.

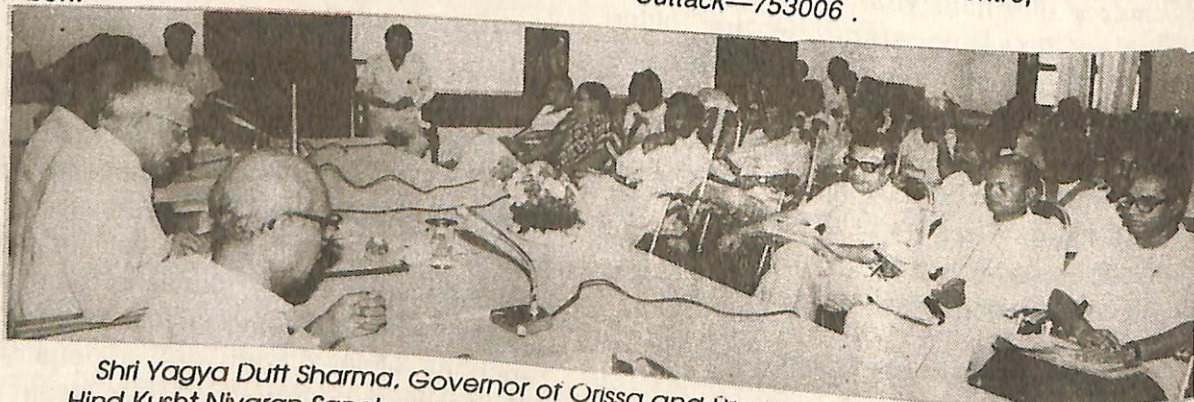
Karanj oil is used as source of light for the poor and seed meal as fertiliser. Bitter principles of the seed (Karanjin) can be isolated for uses in the pharmaceutical industry for general antiseptics and medicinal properties. Medicinally, it is applied in scabies, herpes, leucoderma and other skin diseases, internally it is used in dyspepsia. Juice of leave is prescribed in flatulence, diarrhoea and cough. Juice of roots can be used for cleansing foul ulcers and fistulous sores and for cleaning teeth and strengthening gums. The bark is used in beri-beri.

Kusum seeds yield fatty oil called Macassar oil, used for culinary, lighting purposes, lubricant for machinery, oil for hair dressing and as a cure for skin troubles. It is used for massage in rheumatism. For edible purposes, the oil is properly refined to remove cyanogenetic glucosides, a common adulterant of mustard oil. The oil when mixed in suitable proportions improves the lathering properties of laundry soap.

Polanga seeds yield oil, known as poseed oil, used for soap making, illuminating rheumatism and skin infections. It contains 10—30 per cent resins and can be useful as varnish. The tree also yields a resin which is emetic and purgative. Bark also contains tannin (11.9 per cent).

These trees have tremendous potential to enrich rural economy in providing both oil for home consumption and for industrial purposes and thus can lessen the load on edible oil seeds used for these purposes. More work on these under-utilised non-edible oilseeds trees are needed for the synthesis of biologically active products useful for mankind. Steps to protect and propagate further the species for multi-fold uses in industry, afforestation and soil conservation programmes is the need of the hour.

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Shri Yagya Dutt Sharma, Governor of Orissa and President State branch of Hind Kusht Nivaran Sangha presides over the Annual General Body Meeting at Rajbhavan on 21.9.1990. Shri Ghasiram Majhi, Minister, Health was also present there.

# The Concept and Working of Kendriya Vidyalays

*Shri L.N. Panda*

The idea of establishing Kendriya Vidyalayas for the benefit of the children of the Central Government employees liable to transfer in public interest was initially mooted by the Second Central Pay Commission. In November 1962, the Government of India approved the scheme to cater to the educational needs of transferable central Government employees including defence personnel and at the very outset, 20 Regimental Schools located at places having large concentration of defence personnel were taken over as "Central Schools" or Kendriya Vidyalayas" during the academic session 1963-64. Since then, the number has gone beyond 810 today located in various parts of the country and even abroad, one each at Kathamandu, Thimpu, Kabul and Moscow. The Kendriya Vidyalayas have not only flourished in number, but have also made rapid strides in the major areas of educational reforms and have been appreciated as pivotal institutions of modern India striving to raise the quality of education at the school level.

The main objectives of the Kendriya Vidyalayas are :

1. to meet the educational needs of the children of transferable Central Government employees, including defence, personnel, by providing a common programme of education.
2. to develop Kendriya Vidyalaya as model schools in the context of the national goals of Indian education.

3. to initiate and promote experimentation in education in collaboration with other bodies like CBSE and NCERT etc. and
4. to promote national integration.

## MAIN FEATURES OF THE SCHEME

1. The Kendriya Vidyalays are usually established at such places where Central Government employees including defence personnel constitute a large population. The defence sector Vidyalayas are established on the recommendation of the Ministry of Defence while those in civil sector are established on the recommendation of the various Ministries or the concerned State Governments. The Kendriya Vidyalayas are also opened in the campuses of Public Sector undertakings and institutions of higher learning only when these agencies agree to provide physical facilities as per norms of Kendriya Vidyalayas and to bear all the recurring and non-recurring expenditure.
2. The Vidyalayas give priority to the Children of transfereable Central Government employees including defence personnel and in case of Project Schools, children of employees of these agencies get the first preference.
3. Uniform syllabus and text books are followed in all the Kendriya Vidyalayas of the country.
4. Instruction is imparted throuth the media of Hindi and English with the ultimate

object of making the children bilingually proficient.

5. The quality of teaching is kept reasonably high by an appropriate teacher-pupil ratio.

6. The Kendriya Vidyalayas prepare students for All India Secondary School(Class-X) and All India Senior School Certificate (Class-XII) Examinations conducted by the Central Board of Secondary Education, New Delhi.

7. Hostel facilities have been provided in a few Kendriya Vidyalayas for the benefit of students especially those whose parents are transferred in the mid session, to stations which do not have a Kandriya Vidyalayas.

8. Education is free upto Class VIII. The tuition fee at the varying rates are realised from the students from IX to XII depending upon their parents' basic pay.

At present there are 15 Regional Offices of Kendriya Vidyalaya Sangathan working in different parts of the country with Kendriya Vidyalaya Sangathan, New Delhi as its national headquarters.

#### LOCATION OF REGIONAL OFFICES OF KENDRIYA VIDYALAYA SANGATHAN

1. Ahmedabad Region, Gandhi Nagar
2. Bombay Region, Bombay
3. Bhopal Region, Bhopal
4. Bhubaneswar Region, Laxmisagar, Bhubaneswar.
5. Calcutta Region, Calcutta
6. Chandigarh Region, Chandigarh
7. Delhi Region, Delhi
8. Guwahati Region, Guwahati
9. Hyderabad Region, Haderabad
10. Jammu Region, Jammu
11. Jaipur Region, Jaipur

12. Lucknow Region, Lucknow

13. Madras Region, Madras

14. Patna Region, Patna

15. Silcher Region, Silcher

Commissioner, Kendriya Vidyalaya Sangathan at New Delhi is the authority of the Kendriya Vidyalaya Sangathan. He is assisted by the Joint Commissioner, Deputy Commissioners, Assistant Commissioners, Education Officers, Administrative Officers, Accouts Officers and many other officials.

In Regional Offices of the Kendriya Vidyalaya Sangathan, Assistant Commissioner is the head of the region concerned and he is assisted by Education officers, Administrative Officers and many other officials.

To regulate the smooth running of the Kendriya Vidyalayas, there is an apex body of the Kendriya Vidyalaya Sangathan known as "Board of Governors" which usually formulates its policies. The Minister or the Minister of State in the Minister of Education or Deputy Minister in the department of education, Minister of Human Resources Development, nominated by the Government of India is the Chairman of the Board of Governors and Chairman of the Kendriya Vidyalaya Sangathan. Another senior officer of the Minister of H. R. D. is nominated by the Government of India to act as Vice Chairman of Board of Governors and Kendriya Vidyalaya Sangathan. The following members shall form the Board of Governors.

1. Chairman of Kendriya Vidyalaya Sangathan
2. The Offier specified by the Government of India to be the Vice-Chairman.
3. Financial Advisor to the Ministry of H.R.D. or his representative.
4. Representative of the Ministry of Defence.
5. Chief Welfare Officer, Department of Personnel.

6. Director, National Council of Education Research and Training or his representative.
7. One Director of Public Instruction or Director of Education of State Government nominated by the Government of India in the Ministry of H.R.D.
8. One Education Secretary of the State Government nominated by the Government of India on the Ministry of H.R.D.
9. One or more members of Kendriya Vidyalaya Sangathan who may be nominated by the Government of India in the Ministry of H.R.D.
10. One of the Members of Parliament, who is a member of the Sangathan, nominated by the Government of India in the Ministry of H.R.D.
11. Commissioner of the Sangathan.
12. Deputy Commissioner and ex-Officio Secretary of the Sangathan : Secretary.
8. Director of Education, Air Headquarters
9. Representative of the Ministry of Health and Family Welfare, Works, Housing, Urban Development to be nominated by that Ministry-Member.
10. Chairman, Central Board of Secondary Education-Member.
11. Director, National Council of Educational Research and Training-Member.
12. Education Secretaries of two State & Government to be nominated by the Ministry of H. R. D.-Members.
13. Directors of Public Instructions or & Directors of Education of two State Governments to be nominated by the Ministry of H. R. D.-Member.

11. Commissioner of the Sangathan.
12. Deputy Commissioner and ex-Officio Secretary of the Sangathan : Secretary.

#### GENERAL BODY OF KENDRIYA VIDYALAYA SANGATHAN

1. Minister or Minister of State or Deputy Minister in the Union Ministry H.R.D. (Education) in charge of the Kendriya Vidyalaya Scheme-Chairman.
2. An Officer of the Ministry of H.R.D. specified by the Government of India for this purpose-Vice Chairman.
3. Financial Adviser to the Ministry of H. R. D. his representative Financial-Member.
4. Chief Welfare Officer, Department of Personnel-Member.
5. Representative of the Ministry of Defence to be nominated by that Ministry-Member.
6. Director of Education, Army Headquarters
7. Director of Education, Naval Headquarters

16. Two other Educationists, to be & nominated by the Ministry of H. R. D.-Member.
17. Member.
18. Three Members of Parliament are from 19. Rajya Sabha and two from Lok Sabha to be & nominated by the Ministry of 20. H.R.D.
21. Commissioner of the Kendriya Vidyalaya Sangathan.
22. Deputy Commissioner and Ex-Officio Secretary of the K.V.S.-Member (Secretary)

(The Kendriya Vidyalaya Sangathan is under the Ministry of Human Resources Development in the Department of Education)

The Kendriya Vidyalaya Sangathan was registered on the 15th December, 1965 under the Societies Registration Act-(XXI of 1860). In order to cater to the educational needs of the transferable Central Government Employees including Defence personnel, Public Sector Undertakings and Institutions of Higher Learning, Kendriya Vidyalayas are being

established. There are Kendriya Vidyalayas mainly in four sectors such as Civil Sector, Defence Sector, Public Sector Undertakings and Institution of Higher Learning.

Like "General Body of Kendriya Vidyalaya Sangathan" and "Board of Governors" there are "Regional Advisory Bodies" in the Regional level and Vidyalaya management Committee in the Vidyalaya level to look into the welfare and progress of the Kendriya Vidyalayas.

Kendriya Vidyalayas have become extremely popular today not only for its higher standard of teachings, excellent results and high standard of discipline, but also for its role in nation building and national integration. Every Kendriya Vidyalaya is a mini India with co-educational system. From dawn to dusk, the Kendriya Vidyalayas are engaged in the man-making activities whether it is play field or classroom, Laboratory or Library, Morning Assembly or computer Room, Exhibitions or CCA functions.

The students study subjects like English, Sanskrit, Hindi, Mathematics, Science, Social Science, Art, Music, Socially Useful Productive Works, General Studies, Physical Education and Regional Language. The instructions are imparted through the bilingual system, English & Hindi.

A Kendriya Vidyalaya (Central School) starts its routine from its morning assembly which unites all the students from Standard-I to +2 level (in Arts, Science and Commerce) at one venue that sings the sacred Vedic Sloka :

*"Asoto Maa Sadgamay,  
Tamaso Maa Yotirgamoy,  
Mrityur Maa Amrit Gamoy"*

Vidyalaya Prayer, Vidyalaya Song, Community Song, Students pledge, News Reading, Day's thought, Speech and National Anthem, etc. IN fact, the Kendriya Vidyalaya culture is modern enactment of the Gurukul system of Education that prevailed in ancient times.

The Kendriya Vidyalayas are, in true sense, the pace setters in the cultural movement of our

country. The teachers, students and parents who are from various parts of the country indeed form a mini India and work together with love, respect and co-operation with a firm determination to build a united, stronger and prosperous India of Mahatma's dreams.

In a Kendriya Vidyalaya, apart from academic pursuits, the students have adequate scope of joining Science and Social Science Exhibitions every year in the Regional and National levels. "Youth Parliament" to promote the qualities of leadership is conducted every year in Regional, Zonal and National level in collaboration with the Ministry of Parliamentary Affairs, Government of India. Games and Sports activities are encouraged and the talented students are selected to cluster, Regional, National and ultimately to S.G.F. Meets and get sports scholarship and higher coaching facilities. Under the Co-Curricular Activities, the students take part in competitions in the areas like debate, quiz, drama, declamation, recitation, elocution, extempore speech and essay writing etc. The Kendriya Vidyalaya students celebrate important days and colourful functions. Through different study circles and clubs there is wider scope of visiting different worth seeing places, trekking, mountaineering, etc. There is House system in Kendriya Vidyalayas for conducting various Cultural activities and sports events. The talented and dedicated teachers are engaged in their sacred mission of building the future of the Nation on the values of peace, patriotism, excellence and ethics.

Now-a-days Kendriya Vidyalayas have attracted the popular attention of the public and State Governments and have realized the spirit and contribution of these institutions in the field of quality education, secularism and National integration. Most of the parents who are not Central Government employees have been expressing strong desire for educating their children not only for quality teaching but for making children socially more efficient and intellectually advanced which would ultimately add to the advancement of the Country in every dimension.



There are 54 Kendriya Vidyalayas existing under the Bhubaneswar Region out of which there are 22 Kendriya Vidyalayas in Orissa (Bhubaneswar Region at present includes parts of Andhra, M.P. and Bihar) :

I. Puri District :

1. K.V., Puri
2. K.V., Khurda Road
3. K.V., INS, Chilika
4. K.V. No. 1, Unit-IX, Bhubaneswar
5. K.V. Mancheswar
6. K. V., CRPF Group Centre, Bhubaneswar.

II. Cuttack District :

1. K.V., Cuttack
2. K.V., Charbatia
3. K.V., Paradeep

III. Balasore District :

1. K.V., Balasore

IV. Ganjam District :

1. K.V., Ambapua, Berhampur

V. Koraput District

1. K.V., Koraput
2. K.V., Sunabeda

VI. Dhenkanal District :

1. K.V., F.C.I., Talcher
2. K.V., Dera

VII. Sambalpur District

1. K.V., Sambalpur
2. K.V., Brajaraj Nagar
3. K.V., Jharsuguda

VIII. Sundargarh District :

1. K.V., Rourkela
2. K.V., Bandhamunda

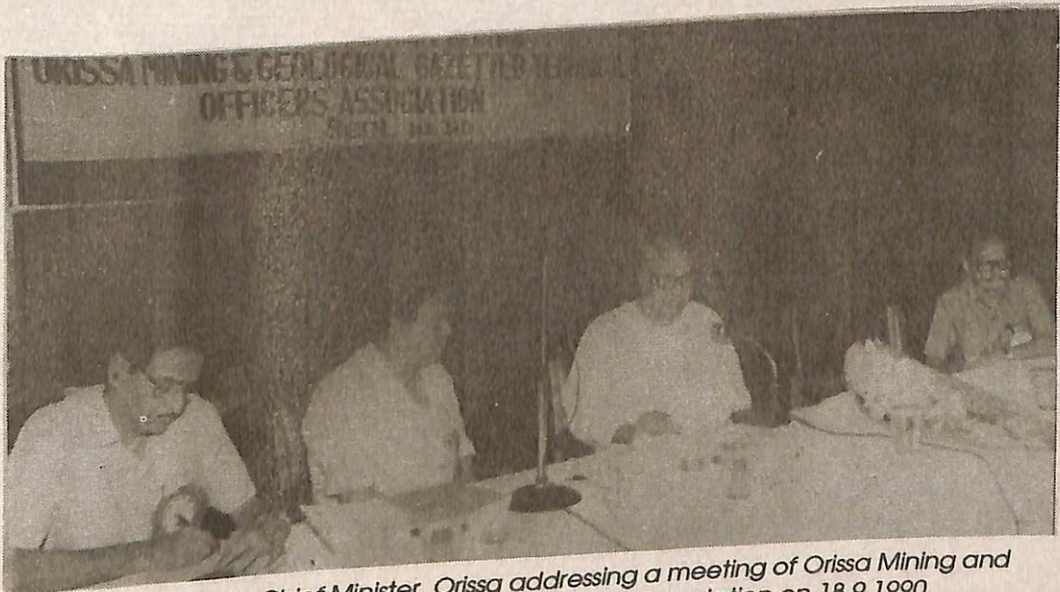
IX. Balangir District :

1. K.V., Saintala

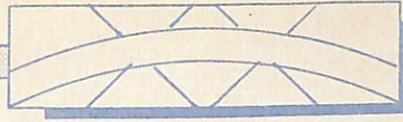
X. Mayurbhanj District :

1. K.V., Baripada

Post-Graduate Teacher, History,  
Kendriya Vidyalaya No. 1,  
Unit-IX, BBSR—751007.



Shri Biju Patnaik, Chief Minister, Orissa addressing a meeting of Orissa Mining and Geological Gazetted Technical Officers Association on 18.9.1990 at Soochana Bhavan, Bhubaneswar.



*Shri Biju Patnaik, Chief Minister, Orissa, felicitates the awardees of Police Medal and other shields and prizes on August 15, 1990 at Suchana Bhavan, Bhubaneswar.*

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MAHATMA GANDHI  
IN ORISSA