

# ODISHA REVIEW

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# National Song

**Vande Mataram !**

**Sujalam, suphalam, malayaja shitalam,**

**Shasyashyamalam, Mataram !**

**Shubhrajyotsna pulakitayaminim,**

**Phullakusumita drumadala shobhinim,**

**Suhasinim sumadhura bhashinim,**

**Sukhadam varadam, Mataram !**

---

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

# National Anthem

**Jana-gana-mana-adhinayaka, jaya he,**

**Bharata-bhagya-vidhata.**

**Punjab-Sindhu-Gujarat-Maratha,**

**Dravida-Utkala-Banga,**

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

**Tava shubha name jage, Tava shubha asisa mage,**

**Gahe tava jaya gatha,**

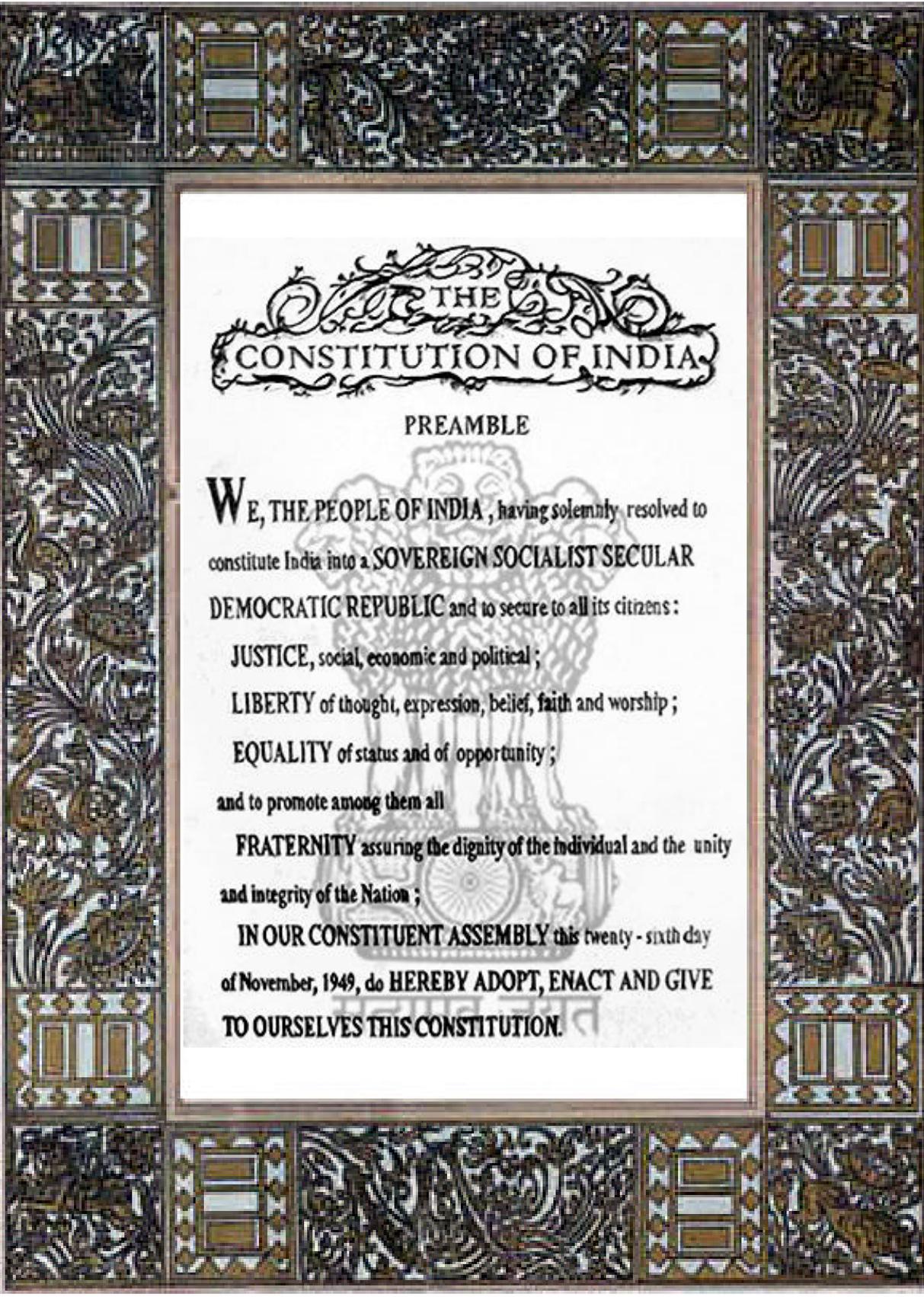
**Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.**

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

---

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

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



# THE CONSTITUTION OF INDIA

## PREAMBLE

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

**JUSTICE**, social, economic and political;

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

**EQUALITY** of status and of opportunity;

and to promote among them all

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

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

# Our Sincere Obeisance



Netaji Subhas Chandra Bose

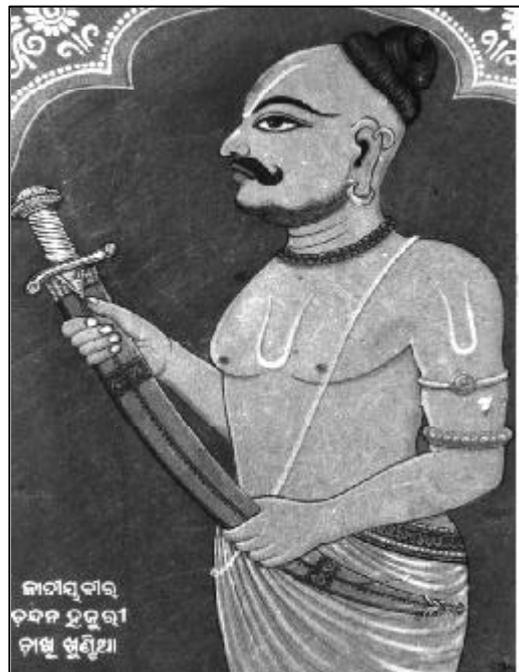


Veer Surendra Sai

# Our Sincere Obeisance



Buxi Jagabandhu

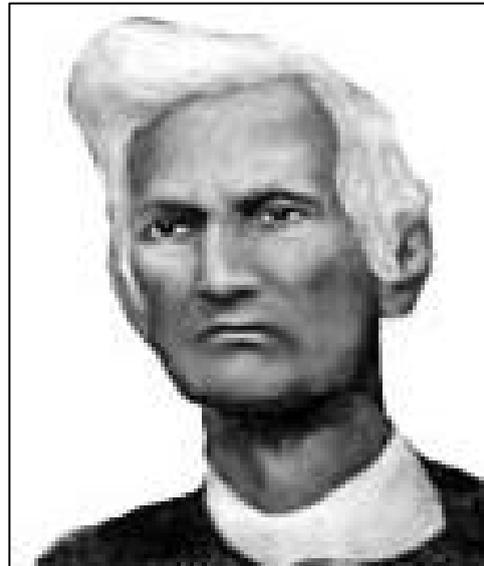


Chakhi Khuntia

# Our Sincere Obeisance



Swami Vivekananda



Vyasakabi Fakir Mohan Senapati

*Message of*  
**Dr. S.C. Jamir**  
Hon'ble Governor  
on the occasion of  
**Republic Day-2014**



Dear Sisters and Brothers,

On the auspicious occasion of celebration of Republic Day 2014, I convey my warm greetings and good wishes to you all.

On this historic day in 1950, India became a Sovereign Democratic Republic. It is a day of great pride and joy for every Indian. This occasion is always a solemn reminder of the sacrifice of the martyrs who dedicated their lives for the cause of the motherland. On this sacred day, we fondly remember those immortal souls, freedom fighters and martyrs for whose sacrifice we attained freedom.

On this august occasion, we also remember with gratitude the greatest contribution of the Framers of our Constitution, which provided us a frame work for democratic governance of the world's largest democracy.

Our Constitution is not just a mere set of fundamental laws that form the basis of governance of our country but it reflects lofty ideals of democracy and aims and aspirations of our countrymen.

The significance of Republic Day is borne in the assertion of sovereignty of the people. It is on this day, that the sovereignty of the people came into force. We became the masters of our own destiny. All the individuals irrespective of race, religion, sex, colour, position and power became equal in the eyes of law and all were assured of equal protection by law.

The Republic Day reminds us the achievement so far made and the miles to go to achieve the rest. Progress and development are a continuous process. It is only through discipline and hard work that we can successfully meet the challenges ahead. Odisha is blessed with vast natural resources and a huge workforce. By harnessing our natural resources and utilizing the workforce, Odisha can be a prosperous state. But we have to make a concerted effort to face all the challenges by way of developing a work culture for achieving our long-cherished goal. Today, my appeal to all of you is to rise above all petty considerations and work unitedly with determination to achieve the task that lies before us to make Odisha a front-runner State of our Country.

*Jai Hind.*

*Message of*  
**Shri Naveen Patnaik**  
Hon'ble Chief Minister  
on the occasion of  
**Republic Day-2014**



On the occasion of Republic Day, I convey my good wishes and greetings to all of you. I pay my tributes to the Father of Nation Mahatma Gandhi, Netajee Subhas Chandra Bose, Maulana Azad and the framer of our Constitution Dr. B.R.Ambedkar on this sacred day.

I pay my homage to the great freedom fighters like Utkalmani Gopabandhu Das, Utkal Gourav Madhusudan Das, Saheed Laxman Nayak, Veer Surendra Sai, Gopabandhu Choudhury, Rama Devi, Nabakrushna Choudhury, Malati Choudhury, Dr. Harekrushna Mahtab whose sacrifices, struggle and patriotism continue to inspire us.

On this occasion, I also offer my reverence to those martyrs who have sacrificed their lives for the unity and integrity of the country.

The 26<sup>th</sup> January is a significant day in the annals of Indian History. On this day, our Constitution came into force for independent India. Our Constitution is an outline of an ideal governance system and a resolution for a developed India. Our Constitution has tied a vast country like India where people from diverse languages, castes and religions live in.

India has achieved independence owing to endless sacrifice and non-violent struggle by crores of Indians. Our freedom struggle has established a new idealism all over the world. It has eulogized truth, non-violence and human values. Our Constitution has paved way to fulfil the great objective of our freedom struggle and transform into reality the dreams of crores of Indians.

The idealism of our democracy and secularism is the soul of our Constitution. Formation of a democratic and developing society along with democratic administrative set up is the goal of our Constitution. Apart from this, it has emphasized on the duties and rights of all the citizens. The uplift of the deprived and vulnerable sections of the society, justice to all and equal opportunity have enhanced the essence of our Constitution.

Democracy in India has been strengthened after independence. There lies trust on democracy among the people. For development of the country, the democratic administrative system is effectively functioning. People have become more conscious of their rights. The accountability of the administration has gone up. The administration has become more pro-poor and proactive. Spread of education has been successful in bringing change in the society. The confidence of the people has been increased on secular idealism.

Odisha, the sacred land of peace and non-violence, has successfully involved itself in the process of development of the country. Fight against corruption has gained momentum. Continuous efforts are made to make the fruits of development reach the common man to bring inclusive growth. The foundation of democracy and secularism has been strong. The faith of the people upon administration has increased and the administration has been more responsive. The empowerment of the people has been prioritized. The self-confidence of the poor man has gone up to live with dignity. Today, a new era of socio and economic empowerment has ushered in.

A developed India along with a developed Odisha should be our motto. We are committed for development of our State. The poor people and the deprived class can understand the meaning of independence only through development and can play their part in formation of a powerful India. So, I urge upon all of you to successfully combat the obstacles on the way of development and to safeguard the democratic and secular values.

*Jai Hind.*

*Message of*  
**Dr. Arun Kumar Sahoo**  
Hon'ble Minister, Information & Public Relations  
and Energy on the occasion of  
**Republic Day – 2014**



On the august occasion of celebration of Republic Day, I convey my good wishes and greetings to all the brothers and sisters of Odisha.

26<sup>th</sup> January is a day of pride and glory for all of us. It is a day of remembrance and resolution. On this sacred day, we had framed a Constitution for ourselves declaring India as a Sovereign Democratic Republic. Indian Democracy is the largest and successful democracy of the world. Protection of fundamental rights of all the citizens of India is the basic principle of our Constitution. Countries who attained independence after India have especially been inspired by our Constitution. Our Constitution has tagged person with person and with the country. Our Constitution is the greatest written and ideal Constitution all over the world. This Constitution is framed on the basis of Indian tradition and environment. People are the soul of the Constitutional administration. The values and essence of the Constitution are expressed in safeguarding and preserving their rights. On the whole, the Constitution of India is the best and a role model. The dreams and aspirations of crores of Indians have been reflected in this Constitution. On this memorable day, I remember the valiant freedom fighters and the makers of the Constitution with reverence and respect.

I pay my utmost obeisance to those ever remembered freedom fighters and Statesmen, whose struggle, perseverance and sacrifice brought us independence. It would be the best

tribute to those if we dedicate ourselves in the nation building and continue to work being inspired by their ideals.

Unity in diversity is our tradition and to hold this legacy and carry the same is our prime responsibility. This will be the highest honour to our democracy and Constitution. To preserve independence is more important than achieving independence. For this, every citizen needs to perform duties being alert at his level.

There is tangible difference between pre and post independent India. India has achieved much progress at every sphere. The most important factor is that the democratic consciousness in India has increased, the reflection of which is noticed in every field. Indian Constitution has always prioritized on democracy, justice, equality and secularism. It has shown the way for rule of law. It has also accorded topmost dignity to the citizen's rights.

The historic freedom struggle of India is a glorious chapter of valiance, bravery and sacrifice. Odisha has immensely contributed to the Indian Freedom Struggle. It is a matter of pride and glory that while the struggle for independence started in 1857 at all India level, the voice of freedom was heard in Odisha much before.

Our State Odisha is on the path of rapid development. Odisha has drawn the attention of the entire country in every sphere like Agriculture, Education, Health and development of infrastructure. To continue this process of development and to accelerate this, various programmes are being implemented.

The Republic Day is a day of resolution. On this day, let us take firm pledge to shoulder our responsibilities and perform the duties for the development of our State as well as the country.

*Jai Hind.*

## *Editor's Note*



On 26<sup>th</sup> of January, the Republic Day is celebrated in our country with patriotic fervor and immense love for our Motherland. It was on this day in 1950, the Indian Republic officially came into being. Our Constitution came into force and our country declared itself as Sovereign Democratic Republic. The day is to celebrate India's freedom and democracy and rightly it is celebrated all over the country as the national holiday, while the flavour of nationalism helps unite the whole country. The concept of liberty, equality and fraternity along with social, economic and political justice are the guiding principles of our Constitution. As we celebrate this august day, we express our gratitude to the freedom fighters and the framers of our Constitution who gave shape to the dream of a society free from hunger, fear, poverty and illiteracy.

India- the name itself sounded synonymous with a rich cultural heritage, woven by a colourful thread of different religions, languages and customs yet each blending to form a perfect amalgamation. All these with our country's incredible culture and tradition make us feel proud. However, our country rarely looked as disjointed as it appears today. The growing atrocity on women and children both in urban and rural India are a matter of national shame. The collective weight of scandals threatens to be a political drag. In the last decade, several entitlement schemes launched, without proper initiatives have fallen short on results. In U.P at a time when people are suffering in Muzaffarnagar and the State is in shambles, a part of the State Government machinery goes on a multi-continent joy ride. Without any propriety and sensitivity public money is being used for having fun and party. The newly inducted Chief Minister of New Delhi neglects governance and says that he is proud to be an anarchist as he squatted besides the Parliament, quietly forgetting that the Republic Day celebrations are a matter of national pride.

I am shocked at the state of our republic when former Union Home Secretary R.K.Singh alleges that the Home Minister had interfered in the probe into the betting scam in IPL and prevented Delhi Police from questioning a businessman with shady reputation. I am also shocked when we learn from Phil Millers article about British guided U.K link to Operation Blue Star. However, the trust overflows when Hon'ble Supreme Court says "every acquittal in a criminal

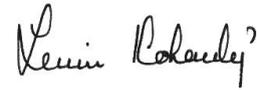
case should be understood as failure of justice delivery system and failure in serving the cause of justice". It also directed the Government to punish the investigating officers in such cases.

Odisha, the ancient commercial hub of Asian Sub-continent continues to hold the treasure of resources and plethora of possibilities. Defining a geographical presence of 482 km. long coastline connected with major ports of India and overseas, carrying a population of over 4 crores and having a legacy of universal peace and brotherhood, the State is now the key destination for trade and commerce. With consistent efforts of Government of Odisha, it is experiencing a trend of economic resurgence and successfully withstood the continuing slowdown in world's economy. Under the leadership of present Chief Minister Shri Naveen Patnaik who has a proven track-record of almost two decades in governance, our economy shows sign of an expanding economy. Inspired by the ideals of our Constitution and the standard set by it, the Government of Odisha has put thrust on multi-sectoral inclusive growth committed to transform Odisha into a prosperous State.

Let us join hands with our Hon'ble Chief Minister, who is leading from the front, to fulfil the aspiration of the common man as per the guidance laid down in the Indian Constitution.

*Jai Hind.*

*Vande Utkal Janani.*



Editor, Odisha Review



## Navakalebara Ceremony of Lord Shri Jagannath

*Dr. Bhaskar Mishra*

Navakalebara is the unique ceremony of 'Birth' and the 'Death' of the presiding wooden images of Shri Jagannath Temple at Puri. The word 'Navakalebara' means the new embodiment, so is called the ceremony which goes for the periodical renewal of the wooden body-divine of the deities. The ceremony is unique in many respects in terms of Hindu religious worship. It involves a total replacement of the five images with the new ones and discarded images are given a sub-terranean consignment as a divine burial in a coppice forest known as "Koili Baikuntha" in the precinct of Shri Jagannath Temple.

In the 'Srimad Bhagavatgita' Bhagavan Shrikrushna has explained to Arjuna regarding the body and the soul. The soul is eternal, whereas the body is transient. When the body becomes old, the soul discards it and takes on a new body, which is similar to discarding of an old cloth to put on a new one.

Srimad Bhagavatam (XI.27/12) prescribes stone, wood, iron, metal, painting, drawing and pictures, psychic and gems to be used for images. The images of painting/drawing etc. are worshipped for a year. Wooden images are worshipped for a span of twelve years, metal for a thousand, stone for ten thousand years. Under these circumstances the wooden body of the deities needs to be changed.

Traditionally to change *daru* the month of when it is a "Leap Month" (Mala Masa) *asadha* is chosen to be the right one.

The worship of wooden images at Shri Jagannath Temple, Puri apparently suggests the possibility of periodical renewal since their incipient consecration. There is no textual evidence, however, is available to prove the practice of the Navakalebara ceremony. The year in which the wooden body of deities will be changed is fixed by the astrologers. It would be that year when there are two months in *Asadha*. Navakalebara which literally means new body being made out of a newly cut Neem tree and is chosen to last till the next Navakalebara.

The legend of Indradyumna, the king of Malwa is uniform in its description every text like Niladri Mahodaya, Skanda Purana, Padma Purana. This Indradyumna engaged his priest called Vidyapati to the place of Vishnu. Vidyapati came all the way long to a place at eastern sea coast circle with streams of water that meet the sea. It is a big sand dune and being shrouded with green growth seeming like a green mountain. He met the Savara king Viswavasva and with their help he could succeed in having the rare sight of the Brahma. But after that the Brahma was lost in the sand, Vidyapati went back to Malwa and related to the king Indradyumna regarding Lord

of the blue mountain. Indradyumna could know that the image had been lost in the blue mountain at Shrikshetra. With the advise of sage Narada he did sacrifice and could know in the dream the existence of a floating-log touched the shore. In the morning people informed him what he saw in the dream. He went to the shore with Viswavasva, brought the *daru* and subsequently carved the images of the Lord by Viswakarma. This event is a unique case of its kind where a new frame of images of Lord was searched and the alternative solution could be found out.

Historically, it has been traced out from Madala Panji (Chronicle of the Jagannath Temple at Puri) regarding invasion of Raktabahu and the evacuation of the images at Sonapur where they lay buried underground for 146 years. Thereafter king Yajati brought back the deities and solemnized Navakalebara. The date is fixed at 950 A.D. or Tenth century A.D.

The second one being the time of 1568 A.D. after the invasion of Kalapahada (the general of Suleman Karrani) Rama Chandra Deva (1) of Bhoi dynasty brought the Brahma from Kujanga Garh and constructed the new images in Neem wood (Daru) at Gopaljew Mandir of Khurda Garh palace wherein Brahma or the *kernel* of the statue was transmuted from the old to the new one and installed the same at Ratna Singhasan of Shri Jagannath Temple in the year 1575 A.D.

Shri Jagannath, Balabhadra, Subhadra, Sudarshan & Madhaba of Shri Jagannath Temple are images in a similar fashion. The change of Vighrahas is known as "Nava Kalebara". In none of the temples in India where idolatry is performed does exist such a system of renewal of the images. Of course, the system of worshipping wooden idols is rare. The occasion usually fall after a gap of 7,11,12 or 19 years span depending upon the occurrence of dual *Asadha* month. The other

*Asadha* is an extra month which is added to the lunar calendar of the Hindus after every 32 months and 16 days in order to make up for the deficiency of a lunar month (29.5. days) against a solar month (30.44.days), i.e. of 0.94 days every month. The extra *asadha* month is known as 'Purusottam Masa' all over India. It is also called as the 'Adimasa' whereas the common people term it 'Malamasa'. As per recorded history, this ceremony had been performed as many as 8 times thus far i.e. in the years, 1863, 1893, 1912, 1931, 1950, 1969, 1977 and 1996. The next Navakalebara ceremony will be held in the year 2015.

**Astronomical considerations** :- The reason of replacement of images in every 12 or 19 years is corrected with some astronomical and astrological considerations. Usually either in the 12<sup>th</sup> or 19<sup>th</sup> year, two *Asadha* months come and as per the temple tradition, when a leap month falls in the month of *Asadha* it becomes convenient to perform Navakalebara ceremony. The tradition is based on some practical reasons, because of the leap month or the extra *Asadha* month, more time factor (3 fortnights) is available for the construction of the new images, their consecration and covering of silken (pata) cloth as well as painting before the temple (Anasara gruha) re-opens on the occasion of the Rath Yatra (Car Festival).

There are two types of Navakalebara. The first one is the construction of images in which the sacred Brahma the inherent spirit is changed and other *Sriangaphita* which means renovation of the images.

It is revealed that, in the year 1893 there fell two *Asadha* months where the images were not changed. Although the wooden images existed but the cloth cladding on the upper portion of

divine body were only changed which could be called as “Srianga Phita”, a partial Navakalebara.

Considering upon the astronomical calculations and the conditions of the wooden images of the deities the ensuing Navakalebara ceremony is finalised and officially declared, preceding some ritual processes in the temple. The ceremony of Navakalebara starts on the 10<sup>th</sup> day of the bright fortnight of Chaitra. A posse of priests consisting of some Daita and Pati Mahapatra Sevak, Brahmin priests, Viswakarmas (carpenters), Lenka, Kahalia, Deula Karana, Tadhau Karana and temple police venture out in search of *Daru* i.e. the tree in the forest. The journey is known as *Bana-Jatra*.

They had to carry lots of material for the ceremonies which they have to perform at every *Daru*. The materials require two bullock carts. After spending the first night at Jagannath Ballav Math, Puri, they go to Kakatpur and stay at Deuli Matha. Being blessed by Mangala, the presiding goddess of Kakatpur, they set out in different parties and directions looking for the *Darus*.

Looking at the practical need, suitability or advantage factor for the image making and above all the maintenance of the sanctity and sacredness of the tree, all the features must have been developed and included in the Navakalebara tradition. The Neem trees are specially considered for the four deities as per the specific marks, sign and colour of each deity on them. The location of the *Daru* (Neem tree) are generally characteristically bear signs and divine nomenclatures. These are as follows:-

- (1) A Barun bush in the pond neighbourhood. The notion that there must be also a sahara bush is not correct.
- (2) The tree must stand near a river.
- (3) There must be an Ashram (heritage) near the tree.
- (4) There must be a cremation ground near it.

- (5) There must be the four sacred signs of Chakra (wheel), Sankha (conch shell) Gada (Mace) and Padma (lotus).
- (6) The tree should have no branches up to a certain height (probably 12 feet) from the ground and all the branches must be in trees.
- (7) There must be an ant-hill at the foot of the tree.
- (8) There should be no bird's nest on it.
- (9) There should be a cobra at the foot of the tree.
- (10) There should be no creeper or parasite on the tree.

At least 5 of these signs must be there before a tree is selected.

After the *Daru* has been located, Homa (fire-sacrifice) is performed until the auspicious day for cutting it. Pati Mohapatra first touch the *Daru* with a golden axe. Then Daitapati Sevak known as Viswabasu touch it with a silver axe. Then the 4 Viswakarmas (carpenters) start cutting. They soon get tired and want the help of the villagers and the villagers come forward for help.

The *Darus* have been shaped into the four deities in secret. Actually there are 5 deities who get new bodies. They are Shri Jagannath, Shri Balabhadra, Devi Subhadra, Shri Sudarshan and Shri Madhab. According to traditional belief the person who transfers the Brahma or the inner contents of Jagannath dies soon after performing the ceremony which is fabricated and not based on fact. The transfer of the inner contents is done in a closed and locked room with the *Badagrahi* Daitapati and Pati Mohapatra Sevak. When the transfer of the Brahma or inner contents was completed all the Daitapatis of Shri Jagannath Temple start a period of mourning as if a close relation had died. They observe this period of mourning for 11 days and on the 12<sup>th</sup> day more than thousand persons are fed Mahaprasad for which contributions are received from many sources. All the ceremonies after the bathing, the

balneal festival (Snana Jatra on full moon of the Jestha) up-till Netrostava are secret. The period is called *Maha Anasar* during Navakalebara.

Location of Darus in the past Navakalebara ceremonies are as follows :

#### **Navakalebara –1912**

Sudarshan -	Fategarh (Puri District)
Balabhadra -	Niali Hata (Cuttack District)
Subhadra -	Potara Mahara Udaypur, Puri
Jagannath -	Pratarudrapur, Nua Sahi, Puri

#### **1931**

Sudarshan -	Deuli Matha (Kakatpur, Puri)
Balabhadra -	Satwikapur
Subhadra -	Niali, Cuttack
Jagannath -	Gabapara

#### **1950**

Sudarshan-	Dalaipur (Cuttack, District)
Balabhadra -	Jalalpur, Kakatpur (Puri District)
Subhadra -	Nuahata (Puri District)
Jagannath-	Palunga, Kanpur (Cuttack District)

#### **1969**

Sudarshan-	Balara, Banamalipur, Under Balipatna, Police Station (Puri District)
Balabhadra -	Plot No. 1285 at Villages Bhakar Sahi, Gada Chari Pada, Balipatna Police Station Puri District
Subhadra -	Plot No. 254 at Villages Kanhpur Govindapur Police Station Cuttack District
Jagannath -	Plot No. 928 belonging to Gobardhan Bramha in village Champajhar, undivided Puri District which belongs to the Ekharajat Mahal, the landed property of Lord Jagannath

#### **1977**

Sudarshan-	Simha Sahi, Niali (Cuttack District)
Balabhadra -	Odasapur, Dhamnagar, Bhogeswara Kandla, Cuttack Dist
Subhadra -	Beraboi, Delanga (Puri District)
Jagannath-	Hata Sahi near Raichakradharpur, Sakhigopal, Satyabadi Police Station, Puri District

#### **1996**

Sudarshan -	Panimal, Niali Madhava (Cuttack District)
Balabhadra -	Ramakrushnapur, Salepur P.S. (Cuttack District)
Subhadra -	Malda, Astaranga Block (Puri District)
Jagannath -	Dadhimachhagadia (Khurda District)

The Navakalevar festival, which is an important part of Jagannath consciousness exhibit a perfect balance between the tribal origin and Brahminic Hinduism which was superimposed on it at a later period. Each one is assigned a distinct duty in the multi-formalities, performed during the ceremony, there is neither overlapping nor any possibility of encroachment by any one over the other.

Navakalebara ceremony takes place through certain phases i.e. Banajaga Yatra or searching of *Daru*, transportation of *Daru*, carving of images, consecration, Abhiseka of *Nyasadaru* and fire sacrifice, change of *Brahmapadartha*, Burial of old images, Infuse of life to images etc.

Navakalebara is the most critical, expensive and auspicious occasion in the consciousness of Jagannatha cult. In the Hindu pantheon, the culture of Shri Jagannath bears a separate identity. He is one among us and His Navakalebara presupposes the death of old God and the birth of the new God. Divinity continues. The new is old and the old is new when renewed.

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# GOOD GOVERNANCE



## Odisha Right to Public Services Act, 2012

The Government of Odisha under the leadership of Shri Naveen Patnaik has imbibed processes which take care of Citizens' right on top priority. Now the people of Odisha have been vested with the invaluable right to get notified services within a specified time limit. The time-bound services to be provided as per the Odisha Right To Public Services Act, 2012 as declared by the Government has been enumerated below:-

### **Commerce & Transport (Transport) Department**

Temporary Registration	3 days
Registration of Vehicles	7 days
Tax Clearance Certificate (TCC) in Form-D	4 days
NOC in Form-28	4 days (after receipt of Police Clearance Report)
Addition/Deletion of Hire Purchase/Mortgage entry	4 days (after receipt of confirmation from Financer)
Transfer of ownership of vehicle	4 days (after appearance of both seller and purchaser)
Issue of Learner's License for Driving License	3 days from the date of appearance for test
Issue of Driving License	5 days (after passing in the test)
Renewal of Driving License	5 days
Issue of Duplicate Driving License	5 days
Issue of Trade Certificate	30 days
Issue of Transporting Agent's License	30 days after receipt of clearance from Mining Department wherever necessary
Issue of Fitness Certificate for Transport Vehicle	3 days (after production of vehicle for inspection & compliance to rules)

### **Revenue & Disaster Management Department**

Disposal of misc. certificate cases for SC, ST, OBC, SEBC and Legal Heir Certificates	30 days (excluding the period taken for disposal of objections, if any) <b>N.B.</b> -For these certificates citizens should apply in their native Tehasils.
Disposal of misc. certificate cases for Residence and Income Certificates	15 days (excluding the period taken for disposal of objections, if any)
Issue of certified copy of RoR	3 days

Disposal of uncontested mutation cases	3 months for disposal and 45 days for correction of RoR
Disposal of cases u/s 8 (A) of OLR Act	2 months for disposal (excluding the time taken for payment of premium)
Partition of land on mutual agreement of all co-sharers u/s 19(1)(C) of OLR Act	6 months
Registration of documents	3 days
Issue of Encumbrance Certificate	7 days
Issue of certified copy of previously registered Documents	7 days
Registration along with issue of Marriage Certificate under Special Marriage Act	40 days (where no objection received) 70 days (where objection received)
Registration of Societies	30 months where more than one district is involved (State Level Society) One month (where one district is involved)
Disbursement of ex-gratia by Tehsildars from the Date of receipt of funds and approval	3 months
<b>Finance Department</b>	
Disposal of application for registration under VAT/CST Act	30 days
Disposal of application for amendment of registration Certificates	15 days
Disposal of application for 'C' forms, 'F' forms, 'H' forms & Waybills	7 days
<b>Home Department</b>	
NOC For Passport Verification	30 Days
Character / Antecedent verification	30 Days
Disposal of application for registration of foreigners	7 Days
Disposal of application for extension of residential permit of foreigners	15 Days
Supply of copy of FIR to the complainant	1 Day
Disposal of application for use of loudspeakers (for Commissionerate Police area of Bhubaneswar and Cuttack)	10 Days
Disposal of application for NOC for fairs/ Mela/ exhibition, etc. (for Commissionerate Police area of Bhubaneswar and Cuttack)	10 Days
Disposal of application for final form for road accident/ stolen vehicles/ theft cases	5 days
Supply of copy of fire report	3 Days
Supply of copy of Fire certificate for Fire incident without Insurance	7 Days
Supply of copy of Fire certificate for Fire incident in insured premises (below 10 lakhs)	30 days
Supply of copy of Fire certificate for Fire incident with damage of property worth more than 10 lakhs (irrespective of insurance)	30 Days

Disposal of application for fire safety NOC for factories/ industries/ storage godowns/ explosive premises	45 Days
Disposal of application for fire safety NOC for non-high rise building (below 15 Mtrs of height)	45 Days
Disposal of application for fire safety NOC for high rise building (above 15 Mtrs of height)	60 Days
<b>Health &amp; Family Welfare Department</b>	
Registration of Birth/Death	30 days
For getting Birth/Death Certificate	7 days
<b>Rural Development Department</b>	
Repair of Hand pump/Tube well	7 days (minor repair) 14 days (major repair except replacement) 28 days for replacement
<b>Women &amp; Child Development Department</b>	
Assistance under National Family Benefit Scheme (NFBS)	30 days
<b>Housing &amp; Urban Development Department</b>	
Building Plan Approval	60 Days
Issue of Occupancy Certificate	30 Days
Marriage Certificate	7 Days
Trade License	15 Days
Pipe Water Connection	45 Days
Correction of Water Bill	30 Days
Repair of Tube Wells	7 days for minor repair; 14 days for major repair
<b>SC &amp; ST Development, Minorities &amp; Backward Classes Welfare Department</b>	
Sanction and Disbursement of Post Matric scholarship to eligible ST & SC Students	30 Days
Disposal of Grievance Petitions received from ST & SC students in relating to Post Matric Scholarship	30 Days
<b>School &amp; Mass Education Department</b>	
Issue of Original High School Certificate-cum-Mark Sheet	7 Days(from the date of publication of results by the BSE, Odisha)
Issue of duplicate copy of High School Mark sheet	15 Days
Issue of duplicate copy of High School Certificate	15 Days
Issue of Transfer Certificate for Elementary Schools	3 Days
Issue of Conduct Certificate for Elementary Schools	3 Days
Issue of Transfer Certificate for Secondary Schools	3 Days
Issue of Conduct Certificate for Secondary Schools	3 Days

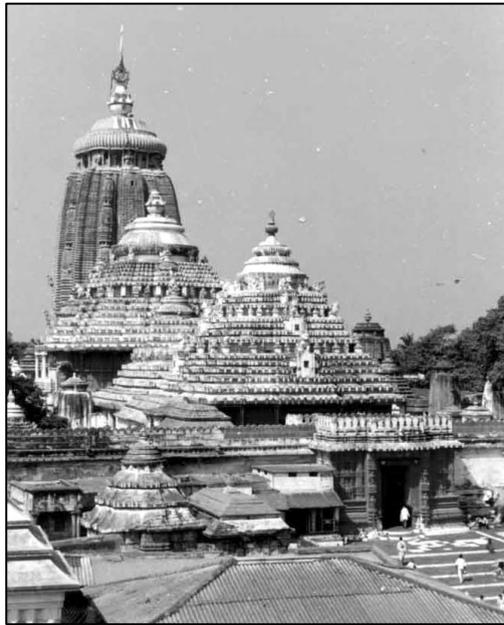
## A Day With Jagannath

*Devidutta Das*

*“Nilachala Nivasaya  
Nityaya Paramatmane  
Balabhadra Subhadrabhyam  
Jagannathaya Te Namah.”*

A pious life without the ills of modern civilization is a rare fantasy. The fact that we as competent individuals are compelled to join the quotidian rat race, only adds up to this rarity. That is the reason whenever I find an escape from this throttling life, I greedily clinch the opportunity to visit my Lord (yes I am a bit possessive about Him), Shri Jagannath, who very comfortably resides in the palatial temple of Puri. Recently I chanced upon such an opportunity to spend some time in Puri with my family. Boarded down from the bus and I was instantly filled with the intense feeling of piety. The fatigue did not deter us from walking down the vast street of ‘Bada

Danda’ (or the Grand Avenue) to the ever welcoming abode of Lord Jagannath. The Nilachakra, which is distinctly visible, magnetizes its devotees to its precincts. It magnetized me. As I entered the main entrance of the temple and climbed up the Baisi Pahacha (the flight of 22 steps) I felt my agony and turmoil vanishing away.



Why do I get filled with this sense of ecstasy whenever I climb up these steps? Why do I feel like a novice who is visiting this place for the first time? John Keats might cut in and say his oft quoted line “A thing of beauty is a joy forever.” The towering building of the Sri Mandir exudes splendor and one is bound to be enveloped by the aura of the temple. As one walks down the path which leads to the main entrance

of the inner temple, one has to cross a myriad mini deities who are ensconced in their cosy corners. Though I have visited the temple umpteen

times, I have never got a chance to pay my obeisance to these deities. The wide corridor or expansive verandah of the temple is swarmed with people throughout the year. As we joined the queue to have a glimpse of the reigning Lord from close proximity a sense of immense fulfillment overpowered my being. Everyone in the queue was effusively describing his/her personal rapport with “Kalia” (He is lovingly called so by His devotees). Every person had a story of his/her own. As the line went closer to the door of the Lord, a heady feeling of beholding Him yet again made me forget that my parents have accompanied me. Such is the strong adoration that the Lord demands. As I finally stood face to face with my Lord I found it increasingly difficult to fight back my tears. My earlier plans to demand the fulfillment of certain wishes and rebuke Him for the turmoil and distress in my life fell flat, what was left with me was a sense of awe. The big, round gazing eyes devoured the pains of my life, solaced my fretting soul and instilled an eerie sense of satisfaction and euphoria. Yes, I was for once transformed into Salabega, the famous devotee of Lord Jagannath. As the devotees came pouring in, I was forced to stop my divine adulation and move out. Only after coming out from that place,

did it strike me that I was hungry. The tempting aroma of the ‘bhog’ drew us towards the “Anand Bazaar”, the place which is inundated with the divine ambrosia, the place where ‘Ananda’ or happiness is a permanent resident and the place where no one is ever glum. My father bought us the divine delicacies which all of us gobbled up happily. As the day rolled into evening, all of us eagerly waited for the change of ‘neta’ (divine flag). I got goosebumps when I witnessed how a priest easily climbed up the 192 ft on foot and replaced the old flag with the new one. Hundreds of devotees eagerly waited for the priests arrival, as everyone wanted a share of the divine cloth. I got to know from an old lady who was standing by my side during the whole affair that, possessing ‘neta’ protects one from all the evils spirits and all kinds of maladies. Grappling with my fifty odd men, I got my share of the ‘neta’. My visit to the temple thus came to end with that possession.

The next day I returned to my Karma Kshetra (my place of work) from the Shri Kshetra with a rejuvenated spirit and a pious mind.

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Devidutta Das, Asst. Professor, Deptt. Of English, Silicon Institute of Technology, Bhubaneswar.

## Contribution of Dr. B.R. Ambedkar in the Making of the Constitution of India

*Mahendra Kumar Nayak*

The great and pious land of India defies all comparisons to the sheer number of sages, saints, seers and statesmen she has nurtured in her lap. Much water has flown in the Ganges since she had cradled the first of human civilizations with fathomless antiquity. But then the pages of history is punctuated with the foot-prints of some of her progeny who have defied death. Who upon this mortal Earth has achieved immortality after all ? Perhaps No; but, by dint of indefatigable deeds, do some live as legends indomitably in the memories of men. Such a one, undeniably, is Baba Saheb Dr. Bhim Rao Ambedkar.

Wonderful is the way of the world. Since the days of mythology and the pre-historic days, it has been seen time and again that the lotus blooms in the mire, the lighting beams in the dark clouds, dark is the bard Nightingale and pearls are produced by the oysters. In the same way, the one who like a glow-worm in the dark night had glowed in a blue-moon night of 14<sup>th</sup> April of 1891 in the untouchable Mahar family of Major Subedar Ramji Shakpal and Bheemabai of the Ratnagiri

district of Maharashtra was none else than Dr. Bhim Rao Ambedkar. The Sixth Child of the couple was dearly christened as Bhim, after the legendary Pandava. His father endearingly called him “**Bhim**”.



He was bereaved of his mother when he was only two years old. So he went into the care of his elder sister Meerabai. Lord Krishna was born of Devaki but was brought up by Yosoda. The fate of Bhim also drew a parallel. Who did ever dream that the orphaned Bhim would one day be instrumental in shaping the future of the sub-continent? The parental care and commandments, the foster-mother’s spiritual moorings shaped him as a man of austere, work-culture and wisdom.

He received his primary education in Satara of Maharashtra. The problem of untouchability in India at the time was very acute. The people of the lower castes were despised. The schools were not free from the practice. Even the teachers were not sparing either. Eating and drinking were restricted. Food was served separately and drinking water used to be poured

on their palms. This practice of hatred deeply touched his sensibility. He was honest to the hilt and importunate since his very childhood. He was ambitious, diligent and wistful. So, a teacher of his, whose surname was Ambedkar, loved him. The name of his village and his teacher, he himself adopted the surname as his own.

As the first amongst the untouchables, Ambedkar matriculated from the Elfinstone High School of Mumbai in 1907. So, he was hailed in the area and the pre-eminent Maratha, Lok Krishnaji Arjun Keluskar had gifted him a book called "**Goutam Buddha**". With much difficulty he completed his college education. He graduated in 1912, with the financial help from Raja Sayaji Rao Gaekwad, the Maharaja of Baroda and later he moved abroad for higher study under a pact that after his return he would serve in his Kingdom for at least a decade.

In 1913, he left for New York for higher studies. There was no untouchability, no caste-bar, no discriminations. All were equal and free. So the days there were fun-filled. He Passed M.A in 1915 and acquired a Ph.D in 1916. He had a desire to go to England for further studies, but his commitment to the scion of Baroda brought him back to India. Back here, he was placed in a prestigious position, but was never free from that trouble of untouchability. He was seen with scorn as he belonged to an touchable caste. Later, he moved to London for higher studies. He returned to India in 1923 after taking degrees in Economics and Law. He had decided to do his might for the upliftment of the down-trodden. In consequence, untouchability was made inconsequential in offices. 'As you think, so be it', became fruitful. He then formed an '**Bahishkrit Hitakarini Sabha**' (Outcastes Welfare Association). He believed in the Oneness of all as the Children of the God and that all human beings are equal. He later joined

the Indian Freedom Movement under Mahatma Gandhi's leadership and attended the Round Table Conference in 1932. There he succeeded in securing separate constituencies for the untouchables. He was thus successful in bringing to the notice of the world the plight of the untouchables. He was untiringly trying to do away with the blight.

He was a politician, lawyer and an economist of the highest order. Whenever he went abroad, he collected large numbers of books. Once, he had brought more than three thousand books from New York. He had a personal library which he had named "**Raj Griha**". Dr. Bhim Rao Ambedkar was fond of reading and writing. He was a scholarly person and had penned a number of books that dealt with myriad topics ranging from politics to Buddhism, from castes in India to important Political figures in India. Some of his major writings are as follows :- (1) Essay on Untouchables and Untouchability : Social, (2) Small Holdings in India and their Remedies, (3) Buddha and Karl Marx, (4) Manu and the Shudras, (5) Untouchables or the Children of India's Ghetto, (6) Ranade, Gandhi and Jinnah, (7) Statement of Evidence to Royal Commission on Indian Currency, (8) Who were Shudras ?, (9) Buddha and his Dharma, (10) Revolution and Counter Revolution in India, (11) Paramountacy and the Claim of the Indian States to be independent, (12) The Evolution of Provincial finance in British India : A Study in the Provincial, (13) History of Indian currency and banking, (14) The Untouchables : who were they and why became untouchable?, (16) Federation versus Freedom, (17) Philosophy of Hinduism, (18) Notes on Acts and Laws, (19) Ancient Indian Commerce, (20) Caste in India : their mechanism, genesis and development, (21) Annihilation of Caste, (22) Preservation of social order,

(23) India on the Eve of Crown Government, (24) The Constitution of British India, (25) Pakistan or the Partition of India, (26) Need for check and balances  $\frac{3}{4}$  article on linguistic state, (27) Maharashtra as linguistic provision, (28) Riddles of Hinduism, (29) Lectures of on English Constitution, (30) Communal deadlock and a way to solve it... etc.

His works are testimony enough of the vastness and depth of his studies, wisdom and the free-feeling thought and greatness of his qualities which are eloquently refulgent in his works.

In the Round Table Conference of 1932 in London, he had succeeded to secure separate constituencies for the untouchables. Gandhi was opposed to this as, in his idea, this would widen the divide. But, later, Dr. Bhim Rao Ambedkar was able to secure 184 seats for the Harijans in place of only 71. Under a pact in 1941, Ambedkar was included as a member of the Armed Forces Committee. Thus he secured more placements for Mahars in the Armed Forces and in forming a separate regiment for them. The Mahars were almost deprived of Higher Education due to untouchability. So, in the memory of Lord Buddha, he established a College named '**Siddhartha College**'. Especially for the Mahars on the 20th June, 1947 at the time of India's Partition, Ambedkar raised the question of the fate of the untouchables in the ceding regions. As a result, Sardar Ballav Bhai Patel brought a bill in the Constituent Assembly on 29th April, 1947 which was passed to make "untouchability a Punishable Crime", it thus became A Red letter day in Indian history. The Life-time struggle of Dr. Bhim Rao Ambedkar became fruitful and the blot was done away with for good. The world leader's were all praise for him.

Once, as a boy, Ambedkar was not allowed to board a cart and was debarred from using a well; one day he was inducted as the Labour Minister in the Viceroy's Council and in this capacity he had done a lot for the labour fraternity, as also he had got legislation passed against untouchability.

Ambedkar became the first Law Minister in free India. Everybody welcomed the Nehru Cabinet; but there writ large the confusion as to what would be the future governance like, and what should be the Constitution like and who would shoulder the responsibility of framing all things which would envisage the future of India on the path of peace, progress and prosperity. It won't be an easy task at the least. The story of India's Constitution is no less interesting. India was ever ruled by various dynasties through the ages on the strength of the wisdom and acumen of the rulers and on the basis of Shastras, Shruties, Samhitas, Vedas and Purans. The foundation was *dharma*, and *dharma*, as ever, was guided and guarded by the guardian rulers. The Britishers never accepted that India had the right nor the might to frame a constitution for themselves. They therefore appointed the Simon Commission to find a modus operandi to find a solution and the result was the formation of the Nehru Committee headed by Motilal Nehru and the Nehru Report was the first frame-work in this direction.

Making a constitution was not at all any body's cup of tea. It definitely pre-supposes a pre-knowledge of the various constitutions-prevailing in the contemporary world, deep knowledge on law and, after all, a thorough understanding of Indian history and ethos, without which a step ahead would invite apprehensions of dangerous proportions in the given situations.

As the Constitution that the Nation got was the longest in the world, so was the process

of making it prolonged and highly debated. It took two years eleven months and eighteen days to make it. As per the cabinet mission plan the commitment of the State legislative councils was called for. There were 389 members in the constituent assembly in all. In the meanwhile, India was bifurcated and the number came down to 299. On the November 26, 1949, the 248 members present in the Constituent Assembly put their assent on the draft constitution and got it passed. Before that, Dr. Rajendra Prasad was elected as the President of constituent assembly on the December 11, 1946. The Drafting Committee was formed under the chairmanship of Baba Saheb Dr. Bhim Rao Ambedkar taking as members in it the heads of different Committees. The other members were N. Gopalaswami Ayyangar, Alladi Krishnaswami Ayyar, Sayed Mohammed Sa'adulla, K. M. Munshi, B.L. Mitter and D. P. Khaitan ( Later N. Madhav Rao was appointed in B.L. Mitter's place and T. T. Krishnamachary was appointed in the vacancy caused by the death of D.P. Khaitan ). They produced such a complete and commendable constitution which not only succeeded in giving a viable democracy to India but in upholding and maintaining unity in diversity of Indian society and culture. In this regard the comment of Baba Saheb Dr. Bhim Rao Ambedkar in the Assembly on 25<sup>th</sup> November, 1949 is remarkable; he said, "The constitution, I offered may be good or bad, it will depend on how the men in office use it". It means, "However good a Constitution may be, if the executors fail to deliver, it may prove to be a bad one, and if the executors are good enough, however bad the constitution may be, it will definitely prove to be good."

On the 26<sup>th</sup> November, 1949 Dr. Rajendra Prasad, in his inaugural speech announced in his memorable style that the

Constitution Assembly in the whole has been successful in giving us a commendable constitution and expressed confidence that would be effective enough to fulfill the needs of India, but opined that the success of a constitution will depend much on the ability, integrity and character of the elected representatives. If they lack in the qualities, however ideal constitution may be, it will fail to deliver.

On the 29<sup>th</sup> of August 1947 he was made the Chairman of the Drafting Committee; he was to give India the biggest and the most complex of a Constitution. He turned out to be fortune-maker of a great nation. He became the Chairman of the Crips Committee which is a land-mark event in India's history. He was equal to the monumental task he was entrusted with and proved himself to be the Modern Manu as the chief architect of the monument called the Indian constitution. Not only did he create but achieved for himself legendary dimensions. He gave a lot to the nation and the nation was awaiting for more from him, when at the very critical juncture of the nation's new phase of history, his very health had started failing.

The Constitution as the brain-child of Baba Saheb Dr. Bhim Rao Ambedkar acumen had incorporated the greatest schedules on the Dalits and Down-trodden which brought eulogies from the world over. The schedule was accepted on the November 29, 1948. He had warned against the nation-baiters and likened them to the traitors in history who had betrayed the ruler of Sindh, Dahir and the likes of Jayachandra who led to India's ultimate subjugation. He warned against such treachery in future. Therefore he had vowed to guard India's freedom till his last drop of blood.

Dr. Bhim Rao Ambedkar was a great son of India. As the architect of Indian Constitution, his contribution remains unmatched. The

eradication of untouchability and casteism will remain his unforgettable tribute to the making of the modern legacy in the country. This has not only immortalized him, but lifted the deprived, depressed and the down-trodden from the deep pit of discrimination. The betterment of the battered was the mission of his life. His experiences as a member of the depressed class was an open book for himself which guided his future course of action to achieve the goal of his dreams. Though he was intent upon the upliftment of the oppressed, his focus was very much on the unity, integrity and glorification of the nation despite all the contradictions and diversities. Because he believed that, only in unification and not in the disintegration, lies the good of all. The various provisions of the constitution stand testimony to these ideals of the great mind. The secular sentiments of the constitution are the refulgent of his liberal and all-assimilative mind-set.

Whenever history has witnessed a depression in the arenas of vital social life, history has always come up with a man with might to refurbish and resurrect, and the great Baba Saheb Dr. Bhim Rao Ambedkar is such a trend-setter and history-maker who rose to the occasion of time and set the time on the roll.

There is no dearth of such men and women in the long and lustrous history of India who have incarnated from time to time at various points of history, and regenerated and enlivened the continuity and refulgence of the glory to get

going.

The role played by Buddhist teachings in shaping the mind and thought of Baba Saheb Dr. Bhim Rao Ambedkar has very much reflected in his brain-child, the Indian constitution. It was this that deterred him from denouncing the deathless Vedic dharma and embracing any foreign religion, but induced him for a great and universally assimilative conciliatory approach. The acceptance of the constitution on the January 26, 1950 is no less a tribute to the trials and tribulations undergone by Baba Saheb Dr. Bhim Rao Ambedkar, who dedicated, with determination, his all to treat the ailing India for a healthy and rejuvenated life of endless embarkment into the future. His motto of struggle for the right and not against anything definitely saved India from more possible turmoil's. His inducements and indictments will always keep the unprivileged inspiring and the atrocious deterred. The posthumous award of "Bharat Ratna" to him was really deserved. But, no amounts of awards or laurels can match his personality, pursuits and performances. The extent of his achievements has definitely secured for him a unique and fluorescent place for him in the annals of history. The world will remember him as a messiah and as a man of destiny, who designed and defined the destiny of a nation and a people.

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# Causal Link Between Government Spending and Revenue : An Empirical Analysis on Odisha State Finance

*Dr. Asit Mohanty  
Vasuki.N.Mannem*

## 1. Introduction

To achieve 10% GSDP growth at constant prices in our state as envisaged in the State Budget 2013-14, the effective Management of the state finance plays a very crucial role. Sound and efficient management of the state finance with qualitative and effective liquidity and cash management is a critical factor for the sustainable growth rate in Gross State Domestic Product. A new trend in GSDP in Odisha has been noticed since FY 2003-04. There is a structural break in the growth in GSDP at current prices in 2003-04 with a record rise in 22.30%. From 2003-04 to 2012-13, the annual average growth rate in GSDP has been 17.76%. This growth pattern is quite impressive if it is compared with national average as well as other developed states. On five year moving average basis, the GSDP at constant prices has registered a growth rate of 9.5% as compared to national average of 7% per cent since FY 2003-04. There is a clear evidence of structural upward break in GSDP in 2003-04. Besides, since FY 2004-05, per capita income of Odisha is rising at a rate which higher than the national average.

Both revenue deficits and fiscal deficit, thus, reveal the fiscal health of an economy. Either revenue deficit ratio or fiscal deficit ratio is due to the deliberate decisions to spend beyond revenue

collection or because of low tax revenue yield which is not in tune with cash outflow of the economy. The fiscal situation of Odisha represented by the various deficit indicators has worsened during entire 1990s. Chart -1 gives a snapshot of various deficit indicators from 1992-93 to 2012-13.

Improvement in revenue deficit (RD) ratio, fiscal deficit(FD) ratio and primary deficit (PD) ratio have started improving from 2000-01 onwards. In 1999-2000, all these ratio peaked to a maximum level which was quite alarming. In 2012-13, Odisha is a revenue surplus state with revenue deficit at + 0.18% and moderate level of fiscal deficit ratio and primary deficit ratio reported at – 3% and – 1.30% respectively which is quite below the limit given in the FRBM Act.

It is also interesting to note that during the improvement of these fiscal deficit indicators, the year on year growth rate in GSDP has also improved and shown upward trend which is depicted in the Chart-2.

Besides, ways and means advance is not availed since FY 2006-07 which again proves efficient liquidity management in state finance of Odisha. In fact, Odisha is the only state which has not availed ways and means for 6 years consecutively. As a result of paradigm shift in fiscal

indicators and efficient liquidity management, the state has witnessed rise in growth in GSDP.

In this backdrop, the objective of this paper is to examine whether there exists a causal relationship between expenditure ratio and revenue ratio of the Odisha State Finance. All these ratio are defined with respect to GSDP at current prices. Any deficit ratio can be impacted through the interaction between expenditures and receipts – either by augmenting revenues or curtailing expenditures or implementing both. However, over inter dependence between expenditures and receipts may adversely affect the efforts for deficit management. However, if revenue increases lead to increased expenditure then raising revenues would lead to increased spending. At the contrary, if rise in revenue has a negative impact on revenue expenditure, then deficit management would be effective. However, it needs conscious policy decision for those economy where deficit is at an alarming stage. Similarly, if the policy decision to raise revenues and to increase expenditure are taken simultaneously then it would have an ambiguous impact on deficits.

The plan of this paper is paper to provide the theoretical background in Section 2.

Section 3 deals with empirical evidence of co-integration and bi-directional causality expenditure ratios by splitting them into four pairs of revenue. Section-4 provides the Policy Prescription, Summary, Conclusion and Suggestions. Section-5 outlines further scope of research. The data from 1992-93 to 2012-13 is employed to make the empirical analysis.

## 2. Theoretical Background

The relation between government expenditures and revenues is examined by testing.

**(i) Friedman hypothesis:** increased revenues cause increased expenditures.

**(ii) Barro hypothesis:** higher revenue expenditures cause negative impact on the growth of the economy.

Friedman is of the view that ‘increasing taxes will simply lead to more government spending’. That is, the deficit cannot be reduced by raising taxes (revenues) as increasing revenues result in more spending (Swati, 2004). According to Friedman, Government spends what government receives plus as much more as it can get away with (Friedman, 1982). Hence increasing taxes (revenues) would imply at large a deficit but at a higher level of government spending. Barro (1979) offers a contrasting view. Barro suggests that higher spending forces the growth of economy downwards. The causality exercise can result in any of the following : (i) revenue growth can cause growth in government expenditure – Friedman hypothesis (ii) expenditure growth can cause growth in Gross Domestic Product.

## 3. Co-integration and Causality: Empirical Evidence

This study, using the annual data from 1992-93 to 2012-13, examines the causal relation between state government revenue and expenditure. Stationarity of a time series is checked as it is crucial as the use of a non-stationary time series can result in spurious relationship. Therefore, unit root tests and co-integration tests were made for all the variables used in this analysis. The variables used in the study are:

**TRRGSD** – Ratio of Total Revenue Receipts and GSDP

**TEXGSDP** – Ratio of Total expenditure and GSDP

**TAXGSD** – State Own Tax Revenue as a ratio of GSDP

**COGSD** – Capital Outlay as a ratio of GSDP

**TREGSD** – Total Revenue Expenditure as a ratio of GDP

Dickey Fuller (DF) and Augmented Dickey Fuller (ADF) tests are carried out for each of these variables to test stationarity. All these variables were integrated of order one i.e. I processes. To find out long run equilibrium relationship, the concept of cointegration is used. Co-integration is an equilibrium relationship that provides a formal framework for testing and estimating long run (equilibrium) relationship among selected variables. The DW test statistic can be used as a quick test of cointegration. Under the null of no cointegration, the DW value will not be significantly different from zero. If, a Cointegrating Regression Durbin-Watson of (CRDW) test statistic of Sargan and Bhargava (1983) different from zero implies cointegration. CRDW co-integration test was carried out on each of these fiscal variables and the results of our co-integration tests are given in Table 1. The results of our co-integration tests show that all these variables are co-integrated. The CRDW test statistic is significant for all variables at the 1% level, implying that these variables are co-integrated by rejecting the null hypothesis of no cointegration. The co-integration ADF test, or CADF test on residuals implies the absence of auto-correlation in the error term. We can safely derive that there exists a long term equilibrium associationship between these fiscal variables.

**Table 1: Results of Cointegration Test**

Fiscal Variables	CRDW Stat	ADF stat
TRRGSD	1.99	5.22
TEXGSDP	1.91	5.61
TAXGSD	1.95	4.67
COGSD	1.96	5.37
TREGSD	1.96	4.67

**Critical values for CRDW: # 1% 0.511; \*\* 5% 0.386; \* 10% 0.322 (Engle and Granger, 1987)**

**Critical value for the ADF test: 10% -3.04 (McKinnon, 1990)**

Now we can check whether they have a causal relationship with each other. We have carried out bivariate causality test on the following pair of fiscal variables.

**Pair 1: TRRGSD & TREGSD**

**Pair 2: TAXGSD & COGSD**

**Pair 3: TAXGSD & TREGSD**

**Pair 4: TRRGSD & TEXGSDP**

In this paper, we have attempted to examine the causal relationship between the revenue variables such as total revenue receipt, state own tax revenue and expenditure variables such as capital outlay, revenue expenditure and total expenditure. All these variables are taken as ratio of Gross State Domestic Product at current Prices.

Granger Causality framework is used to examine the dependency between these four pairs of fiscal variables.

### 3.1 Granger Causality

The concept of causality defined by Granger (1969) is widely used to analyze cause and effect relationships between macro-economic and financial (fiscal) variables.

The original Granger causality test has been developed for analysis of the effect of one time series on another one. Suppose we have two stationary time series  $X = X(t)$  and  $Y = Y(t)$  and we intend to study whether X causes Y or not. Granger causality analysis is based on two principles.

1. The cause happens prior to the effect.
2. The cause makes unique changes in the effect. In other words, the causal series contains

unique information about the effect series that is not available otherwise.

To test the hypotheses on the relation between revenue ratio and expenditure ratio, we use the Granger-causality framework. Thus, we estimate the following equations to examine their relation over the years:

$$\text{Revenue Ratio}_t = f(\text{Revenue Ratio}_{lag}, \text{Expenditure Ratio}_{lag}) + e_t \dots \dots \dots (1)$$

$$\text{Expenditure Ratio}_t = f(\text{Revenue Ratio}_{lag}, \text{Expenditure Ratio}_{lag}) + e_t \dots \dots \dots (2)$$

Where, the subscript **t** denotes the time dimension, and **e<sub>t</sub>** is the error term.

Equation (1) tests whether changes in Revenue ratio precedes variations in expenditure ratio, while equation (2) evaluates whether changes in expenditure ratio precede variations in Revenue ratio. We use two lags that appear reasonable given the annual frequency of our data.

It must be noted here that since all the variables are integrated of order one (i.e. are I (1) processes), the **Revenue Ratio<sub>t</sub>** and **Expenditure Ratio<sub>t</sub>** in equations (1) and (2) should be identified with ? Revenue ratio, ? TEG and so on.

The results of Granger causality of these three pairs of fiscal variables are given below.

**Table 2:Pairwise Granger Causality Tests (Pair 1)**

Sample: 1992-93 to 2012-2013

Lags: 2

Null Hypothesis:	Obs	F-Statistic	Prob.
TREGSD does not Granger Cause TRRGSD	19	1.93976	0.1805
TRRGSD does not Granger Cause TREGSD		3.88285	0.0455

From the Table-2, null hypothesis is accepted indicating of total revenue expenditure ratio does not cause total revenue receipt ratio. Whereas, null hypothesis of total revenue receipt ratio not causing total revenue expenditure ratio is rejected implying total revenue expenditure ratio is the outcome of total revenue receipt ratio.

Therefore, we have modeled total revenue expenditure ratio as dependent variable and total revenue receipt ratio as an independent variable in form of simple regression model (OLS Method) using Engle-Granger two step procedure (Engle and Granger, 1987). The equations are given below.

**Eq(3) : TREGSD = 0.23 - 0.44 TRRGSD (-2)**  
**t stat : (8.1) (-2.3) p value : 0.03**

In the second step, the residuals of the equation (3) is tested for unit root at level and found to be stationary implying that the total revenue ratio during two years ago, reduces the total revenue expenditure ratio in the current year by 0.44. This is also corroborated in Chart-3.

A structural break has been observed in chart1 both in Revenue Receipt and Total Revenue expenditure ratio since 2005-06. Downward trend in Revenue Expenditure ratio is followed by upward break in Revenue receipt ratio. As a result, the revenue deficit of the state, which was reported to be at peak of 5.38%, turned to a surplus of 0.57% (Economic survey of Odisha, 2012). This surplus further went up to 2.30% in 2008-09. In 2012-13, it is reported at 0.18%. This negative impact of revenue receipt ratio on expenditure ratio is because of conscious effort of boosting the state own revenue and curtailment of revenue expenditure. The structural downward break of total revenue expenditure ratio is given in the equation (4) that captures the dummy variable. Dummy variable takes the value

'0' from 1992-93 to 2004-05 and '1' from 2005-06 to 2012-13.

**Equation(4):**  $\log(\text{TREGSD}) = 0.168 - 0.0135 \text{ Dummy}$   
**t stat: 36.64 5.29 p value:0.004**

**Equation(5):**  $\log(\text{TRRGSD}) = 0.136 + 0.0297 \text{ Dummy}$   
**t stat: 36.64 5.29 p value:0.000**

Similarly, the upward break in the TRRGSD ratio in 2005-06 is observed in total revenue receipt ratio in equation 5, using the same methodology as in equation 4. In both, equation 4 & 5, the statistical parameters are significant.

During the period of analysis, SOR has increased at annual CAGR of 14.51% and total revenue expenditure has increased at annual CAGR of 12.2% coupled with 12.44% rise in GSDP at current prices on annual CAGR basis. Therefore, in terms of GSDP ratio, the growth in revenue receipt has further increased as compared to growth revenue expenditure.

Thus from the empirical results we conclude that the relationship is unidirectional, running from revenue to spending. These findings support the tax-and-spend hypothesis in Odisha. This implies that growth in government expenditure in Odisha has been influenced greatly by the availability of funds to finance this spending following the prediction by Friedman and Buchanan-Wagner. The results show a negative relationship, which means that as revenue increases spending also decreases. Therefore, revenue deficit can be controlled by raising state own revenue in Odisha.

### **Table 3: Pairwise Granger Causality Tests (Pair 2)**

Sample: 1992-93 to 2012- 13

Lags:2

Null Hypothesis:	Obs	F-Statistic	Prob.
COGSD does not Granger Cause TAXGSD	19	3.02182	0.0811

TAXGSD does not Granger Cause COGSD	0.64530	0.5394
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It is found from the Table-3 that bidirectional causality between capital outlay ratio and tax ratio is not significant at lag 2. However, at lag 1, the capital outlay ratio causes tax ratio at lag 1 as given in Table-4.

### **Table 3: Pairwise Granger Causality Tests (Pair 2)**

Sample: 1992-93 to 2012-13

Lags: 1

Null Hypothesis:	Obs	F-Statistic	Prob.
COGSD does not Granger Cause TAXGSD	20	6.77940	0.0185
TAXGSD does not Granger Cause COGSD		0.04708	0.8308

The null hypothesis of capital outlay does not cause tax to GSDP ratio is rejected at lag 1 level, indicating, the previous year's capital outlay influence the current year state own tax revenue.

To estimate the impact, we have run simple regression model, using two step Engle-Granger procedure, wherein, the residuals of the model is checked for stationarity. However, the residuals are found be non-stationary (unit root problem), implying that the long run causality from capital outlay to state own tax revenue does not exist.

From, policy point of view, this result is very concerning for the state finance of Odisha. More, capital outlay by the government should induce more business opportunities by creating a positive investment climate through creation of more infrastructural development. Also, more capital outlay by the Govt. should bring in more private investment if there is complementarity between public and private investment.

Essentially, our result raises the efficiency of our tax policy. If we compare our tax to GSDP ratio, it is reported at 5.9% in 2012-13 (Budget at a Glance 2013, Govt. of Odisha). Compared to the tax performance of Odisha in the 1990s and earlier, a tax-GSDP ratio of around six per cent is an improvement but compared with other states of India, it is actually on the lower side, and could stand a steady increase. Only Bihar and West Bengal had a lower tax- GSDP ratio as compared to Odisha; the two contiguous states of Chhattisgarh and Andhra Pradesh had ratios well above seven per cent, while the highest ratio (Karnataka) was above nine per cent. Obviously, there is plenty of scope to raise the same in Odisha<sup>3</sup>. Therefore, tax policy as a public policy is not able to encourage the trade and commerce in the state from which the yield on tax could have been more. Also, the low tax efficiency may be because of untapped taxable goods. However, it needs further investigation to find out the real cause of low tax efficiency in our state which is beyond the scope of this study.

As proved in granger causality test, the capital outlay ratio does not cause tax ratio. This may be because of decline in the productivity of capital in creating more GSDP. Therefore, elasticity analysis of capital outlay on GSDP is required to prove this point. This is also beyond the scope of this study.

#### **Table 4: Pairwise Granger Causality Tests (Pair 3)**

Sample: 1992-93 to 2012- 13

Lags: 2

Null Hypothesis:	Obs	F-Statistic	Prob.
TREGSD does not Granger Cause TAXGSD	19	1.33692	0.2942
TAXGSD does not Granger Cause TREGSD		1.66772	0.2241

From Table-4, it is clear that the feedback effect (Bi-directional causality) between total revenue expenditure and tax to GSDP ratio is absent. This indicates that tax yield is not sufficient to bridge the revenue deficit. This is evidenced from the Chart-4 given below. It can be concluded that the decline in revenue deficit ratio has happened in our state, since, 2005-06, because of curtailment of revenue expenditure, but not because of rise in tax revenue.

#### **Table 5: Pairwise Granger Causality Tests (Pair 4)**

Sample: 1992-93 to 2012- 13

Lags: 2

Null Hypothesis:	Obs	F-Statistic	Prob.
TEXGSD does not Granger Cause TRRGSD	19	0.43063	0.6584
TRRGSD does not Granger Cause TEXGSD		2.12353	0.1565

The feedback effect between total expenditure ratio and total revenue receipt is not proved in Table-5. Total expenditure includes both revenue and capital expenditure ratio. The total revenue expenditure, total capital outlay and total revenue receipt have shown an increase of 12%, 12% and 14% respectively on CAGR basis during the period 1992-93 to 2012-13. Since, GSDP at current prices has increased at a 12.44% on CAGR basis during the same period; the total expenditure ratio and total revenue receipt ratio do not show any feedback effect. In order to get further insight, the trend in fiscal deficit ratio is examined.

Chart -5 depicts the trend in total revenue receipt ratio, total expenditure ratio, capital outlay ratio and fiscal deficit (FD) ratio during 1992-93 to 2011-12. The total expenditure ratio has significantly declined during 2002-03 to 2007-08 as compared to previous years. In post 2007-

08, rise of total expenditure ratio, however, has remained below pre 2002-03. Hence, there is a declining trend in total expenditure ratio in post 2007-08 as compared to pre 2007-08. During 2002-03 to 2005-06, there is slight compression in capital outlay ratio, however, during the entire period of analysis, the capital outlay ratio has remained at same level. Hence, it can be inferred that the decline in total expenditure ratio is mainly due to decline in total revenue expenditure ratio.

In Chart-6, the declining trend in revenue expenditure ratio is quite discernible. However, the total revenue receipt ratio reported at 17% in 2007-08 remained at almost same level in post 2007-08 (16.4%). Hence, the feedback effect between total expenditure ratio and total revenue ratio is not established.

However, the fiscal deficit ratio has improved since 2002- 03(Chart 3) mainly because of compression in revenue expenditure ratio and near stagnated capital outlay ratio. Total revenue receipt ratio has no role in improving the fiscal deficit ratio.

The increase in total expenditures of the state exchequer has a negative effect on growth (Barro 1991). Barro's finding reveals that government revenue expenditure share of GDP to be negatively related to per capita growth. In our analysis, the decline in revenue expenditure ratio since 2002-03 has resulted in CAGR of 17.6% at current prices. Both theory and data suggest that accepting the decline in revenue expenditure ratio has a significant positive impact on the growth rate of Odisha's GSDP.

We could establish that between the Friedman hypothesis and the Barro hypothesis, the support for the Barro hypothesis is applicable to state financial policy of Odisha.

#### **4. Policy Prescription, Summary, Conclusion and Suggestions**

The purpose of this analysis is to find out the feedback effect between expenditure ratio and revenue ratio of Odisha by employing the annual data for the period 1992-93 to 2012-13. The ratios are defined with respect to the GSDP of the respective years at current prices. In examining the existence of a causal relationship between state government revenues and expenditure ratio, we find on-directional causality from total revenue receipt ratio to total revenue expenditure. The rise in revenue receipt ratio decreases the revenue expenditure ratio. No causality has been established between tax ratio & capital output ratio, tax ratio and revenue expenditure ratio and total revenue receipt ratio & total expenditure ratio. We find the Friedman hypothesis is not applicable to Odisha's state finance as rise in revenue does not increase the expenditure. Therefore, the support for Barro's hypothesis – decline in revenue expenditure ratio has a positive effect on the growth of GSDP is established from the data. We can thus conclude that efforts to reduce the deficit, both revenue and fiscal deficit, by increasing revenues may not be very effective while attempts to reduce the deficit through revenue expenditure containment would be more effective. Hence, the policy intervention of state finance policy has contemplated measures to curb revenue expenditure growth and to boost the growth of GSDP of the state.

However, rise in economic activity in terms of record rise in GSDP has not been translated to higher tax to GSDP ratio, which is an efficiency parameter of state taxation. Causality between tax ratio and capital ratio is not established. This raises a concern on productivity of capital and tax elasticity on GSDP. Though, GSDP has shown a record rise, the tax to GSDP

ratio is still below the benchmark, thereby, the efficiency of tax policy is questioned.

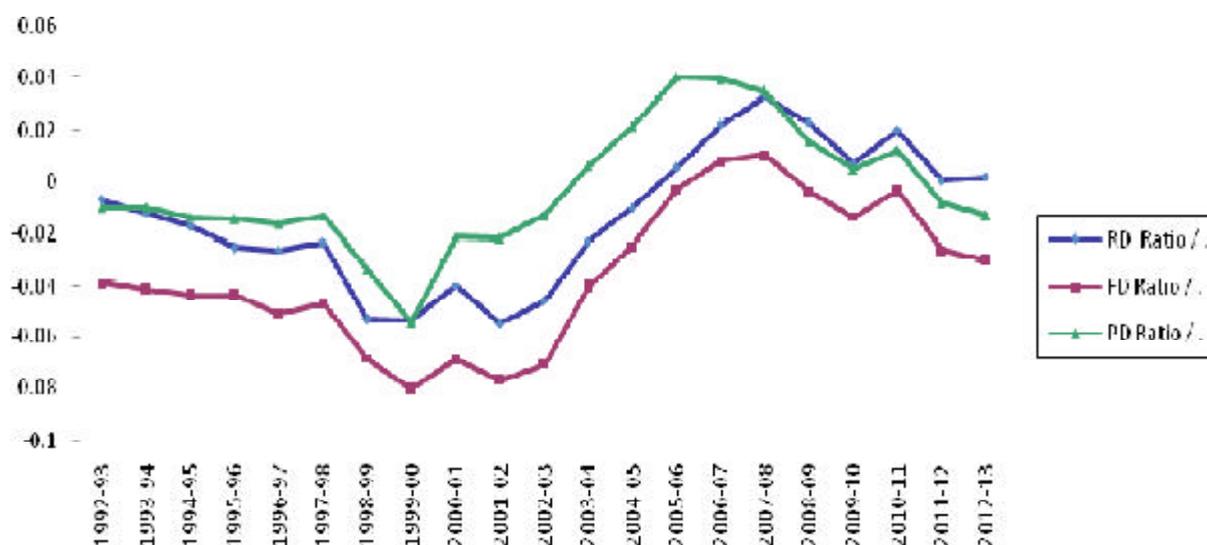
The deficit ratios have improved in post 2001-02 because of compression of revenue expenditure. At the same time, the capital outlay ratio has been stagnated. Therefore, policy measures to be to increase the capital outlay ratio for creating more economic and business activities. Since our fiscal deficit is well below the FRBM stipulation, there is a need to push the

fiscal deficit further, at least by 0.5%, by increasing the capital outlay ratio.

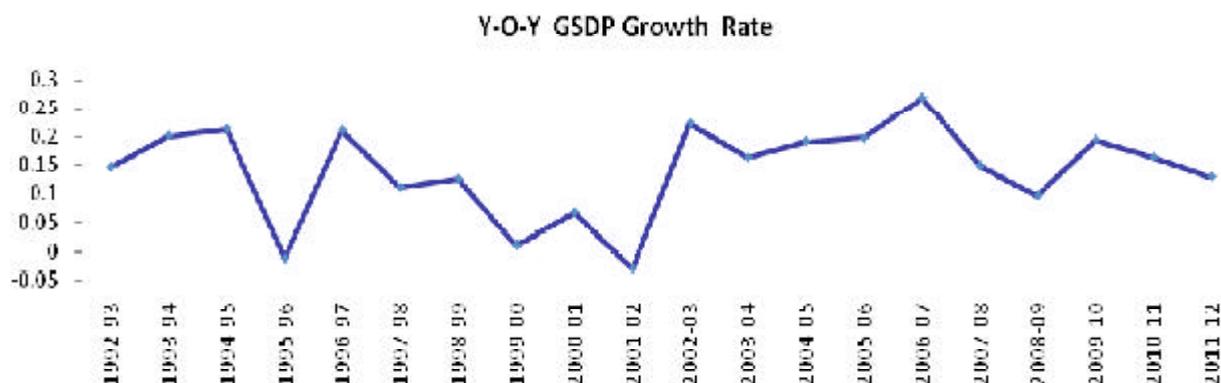
### 5. Further Scope of Research

Since the causality between capital outlay ratio and tax to GSDP ratio could not be established, further investigation is required on capital productivity of our state and the tax elasticity on GSDP. This may open up new policy initiatives to generate more business activities and

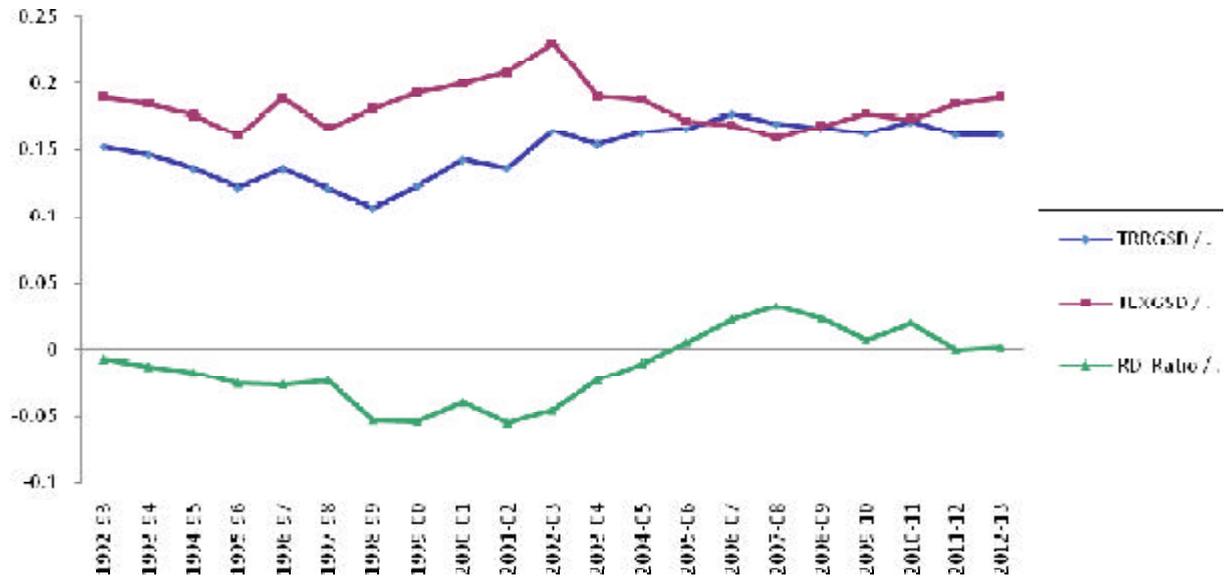
**Chart 1: Trend in Deficit Ratios and GSDP Growth**



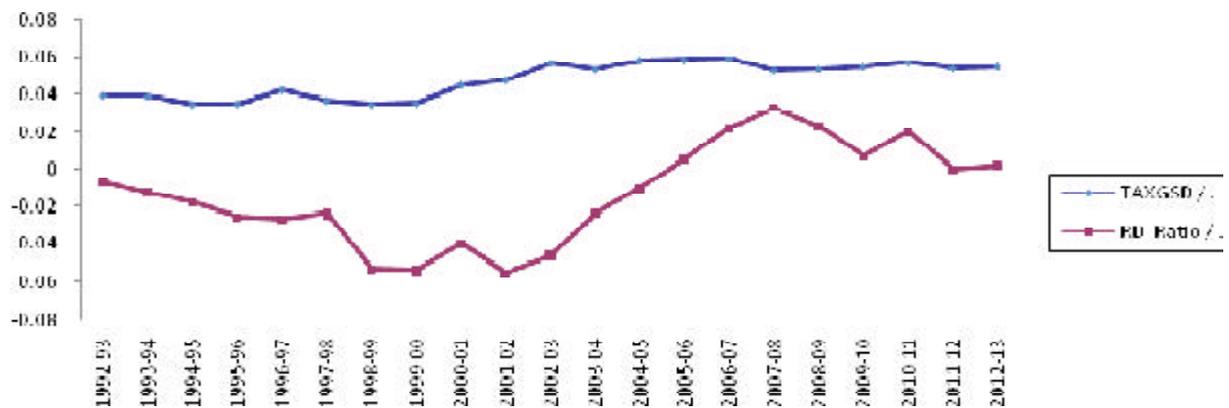
**Chart 2: Trend in year- on-year growth rate in GSDP**



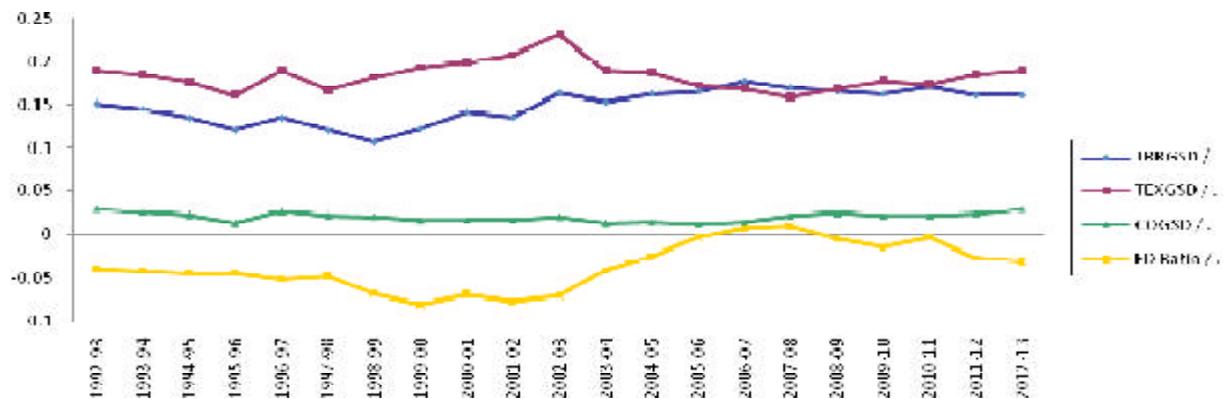
**Chart 3: Trend of Total Revenue Receipt and Total Revenue Expenditure Ratio**

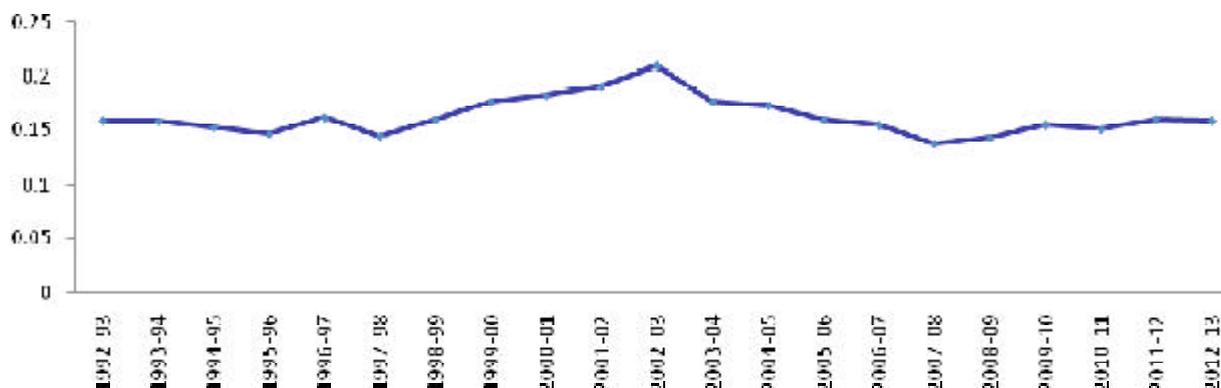


**Chart 4: Revenue Deficit Ratio and Tax to GDP Ratio**



**Chart 5: Trend in Ratios**



**Chart 6: Trend in Total Revenue Expenditure Ratio**

generating more tax revenue from these activities which in turn will augment the tax to GSDP ratio.

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## Swami Vivekananda-An Honour to Humanity

*Souribandhu Kar*

It is always fascinating to read, study and speak on Swami Vivekananda. On 31 March 1963, Dr. Sarvepalli Radhakrishnan, President of India on the occasion of Swami Vivekananda Birth centry delivered a lecture at Sri Avinashlingam Home Science College. In the said lecture he said, "In any living culture, you will always find a perpetual process of renewal. What happens to be heresy to-day became heritage tomorrow. What is adventure for us today becomes legacy tomorrow. In other words, if a culture is to perpetuate itself, it is reaffirming fundamentals and trying to readjust them to the requirements of each generation. If we lose this quality of self renewal, the culture itself becomes decadent. It has been our good fortune that so far as the Indian culture is concerned, it has had this living vitality, this capacity to preview itself to shed away the old and reincarnate itself in the new."

"The great leaders are the vehicles of the living world. They are the voice of the inspired logos. Swami Vivekananda was a Spokesman of this divine logos"



This year is the 150<sup>th</sup> birth Anniversary of the great visionary Swami who has nourished the searching mind of the generations of the people. His message was the message of eternity –eternal message for a changing world. So Sri Aurobindo Said, "Behold Vivekananda still lives in the Soul of his mother and in the soul of her children"

Vivekananda belongs to entire humanity and not for any sect, creed or religion. Swamiji said, after so much *tapasya* and austerity, I've known that the highest Truth is this: He is present in all beings. These are all the manifestation forms of Him. There is no other God to seek for. He alone is worshipping God who serves all being".

"Human kind ought to be taught that religions are but the varied expression of the RELIGION which is oneness, so that each may choose the path that suit him best".

"If you go below the surface, you find that unity between man and man, between races and races, high and low, rich and poor, gods and men and animals. If you go deep enough, all will be seen as only variation of the one, and he who

has attained to this conception of oneness has no more delusion.”

These are the basic values of unity of all beings and equal concern for all forms of life which is the message of the Swami to the world.

What Dr. Radhakrishnan Spoke is nothing but reiterating the age old truth which Vivekananda spoke.

“No civilization can long exist unless this idea (of universal toleration) enters into it. No civilization can grow unless fanaticism, bloodshed and brutality stop. No civilization can begin to lift up its head until look charitably upon one another; and the first step towards that much needed charity is to look charitably and kindly upon the religious convictions of others. Nay more, to understand that not only should we be charitable, but positively helpful to each other, however different our religious ideas and convictions may be.” (Vivekananda (CW III P.I 87). This is the requirement of the present age as we advanced with science and technology.

The process of westernization in India got a new upsurge after the recent wave of consumerism. It has swept the world.

This has created tremendous gap in the human society economically, politically and socially. There is uncertainty hovering over the national horizon. The problems and difficulties before us are multi dimensional. India is attacked from all sides. Despite all the scientific advancements and technical power, we do not see a corresponding decrease in mental and emotional distress. This is witnessed by us with ever growing despair in the wide spread violence, bribery, corruption, indiscipline, social atrocities,

religious intolerance and communal tension. The youths of the country are frustrated, disillusioned and septic on democratic values. There is a cry for change.

In this background Swami Vivekananda becomes more relevant. India has to live and lead the world and this should be the concern for all of us. Like Buddha, Swami Vivekananda highlighted the role of nationality in the human conduct. He believed that whatever we do must be justified and supported by reason, otherwise, our beliefs will be reduced to wishful thinking. Man must learn to leave with a religion which commends itself to his intellectual conscience and to the spirit of rationality. Besides, religion should be the sustaining faith that insists on the intellectual and spiritual development of every human being irrespective of his caste, creed, community, or race. Any religion that divides man or supports privileges, exploitation and wars cannot commend itself.

In this concept Swamiji went beyond the traditional Vedant philosophy. For the first time he stated that every religion must serve the poor and downtrodden in order to remove poverty, ignorance, and disease. He further emphasized for the removal of discrimination between man and woman between one sect and another, between one profession and another. He in fact raised service to the poor to the level of worship, and at that level, harmony persists among different faiths automatically. Swamiji emphasizes the need to worship the divinity within every individual. In his famous lyric “The living God” Swamiji wrote :

“Ye fools! Who neglect the living God,  
And his infinite reflections with which the world is full  
While ye run after imaginary shadows,  
His worship the only visible!  
Break all other idols.”

Swamiji have seen religion in spheres of human suffering, social discrimination, and poverty removal. He declared, "It is a man making religion that we want——give up these weakening mysticism, and be strong——let all other, vain gods disappear from our minds. This is the only God that is awake, our own race, everywhere. His hands, everywhere. His feet, every where, his ears also, he covers everything——The first of all worship as the worship of those all round us——These are all our gods man and animals; and the first Gods we have to worship our own countryman."

He was a humanist. The humanism of Swami got numerous expressions in his writings and in his lectures. He writes:

"A country where millions of people live on flowers of the mohua plant, and a million or two of Sadhus and hundred million or so of Brahmins suck the blood out of these poor people, without even the least effort for their amelioration is that a country or hell? My brother, here is one thing for you to understand fully. I have travelled all over India and seen the country too can there be an effect without cause? Can there be punishment without sin? Amidst all the scriptures and Puranas know this statement of Vyasa to be true, that doing good to others conduces to merit and doing harm to them leads to sin! Isn't it true?"

If you want any good to come, just throw your ceremonials overboard and worship the living God, the man-God-everything that wears in human form-God in his universal as well as individual aspect. The universal aspect of God means this world and worshipping it means serving it, this indeed is work, not indulging in ceremonials.

Neither is it work to cogitate as to whether the rice plate should be placed in front of the God for ten minutes or for half an hour that is called lunacy — Living God is dying for want of food, for want of education".

Swami Vivekananda was not only a humanist or Vedantist but he was a universalist. He was in favour of harmony among religious beliefs and against one religion for all. He says :

"The greatest misfortune to befall the world would be if all mankind were to recognize and accept but one religion, one universal form of worship, one standard of morality. This would be the death blow to all religious and spiritual progress, instead of trying to hasten this disastrous event by inducing person, through good or evil methods to conform to our own highest ideal of truth, we ought rather to endeavour to remove all obstacles which prevent men from devolving in accordance with their own highest ideals, and thus make their attempt to establish one universal religion".

As William James writes: "The Swami is an honour to humanity."

So, when we celebrate the 150<sup>th</sup> birth anniversary of Swami, let us focus on and work towards making India a strong nation and equitable society and the world a better place to live in.

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## Indian Constituent Assembly : An Evaluation

*Rabindra Kumar Behuria*

The first historical session of Indian Constituent Assembly held its meeting on 9<sup>th</sup> December, 1946 under the Chairmanship of Dr. Sachidananda Sinha, on 11<sup>th</sup> December, it elected Dr. Rajendra Prasad as its permanent President. The membership of the Constituent Assembly included all eminent Indian Leaders. Though the Constituent Assembly consisted of 296 members, the first historical session was attended by only 210 members who attended the first historical Session of the Constituent Assembly, there were 155 high caste Hindus, 30 scheduled caste representatives, 5 tribals, 5 Sikhs, 5 Indian Christians, 3 Anglo Indians, 3 Parsis and 4 Muslim members. Though the Constituent Assembly had 80 Muslim members out of total 296 members, their attendance was very poor as because the Muslim League had called upon the Muslim members to boycott the first historical session of the Constituent Assembly.

The election results, particularly the big majority secured by the Congress, unnerved the Muslim League. It passed two resolutions. By the first, it withdrew support from the Cabinet Mission Plan and by the second it resolved the resort to direct action for achieving Pakistan. It decided to boycott the Constituent Assembly. It celebrated 16<sup>th</sup> August, 1946 as the Direct Action Day.

At the time of its establishment, the Constituent Assembly was not a Sovereign body. It stood organised on the basis of the Cabinet Mission Plan. Its powers were derived from the sovereign authority of British Parliament. Some Indian leaders held the view that the Constituent Assembly was not a Sovereign body. The Assembly resolved this issue by adopting: "The Assembly should not be dissolved except by a resolution assented to by at least 2/3<sup>rd</sup> of the whole number of members of the Assembly. Once constituted it could not be dissolved even by Britain." When on 15<sup>th</sup> August, 1947, India became a fully sovereign body and remained so till the inauguration of the constitution of India during this period, it acted in a dual capacity: first as the Constituent Assembly engaged in the making of the Indian Constitution, and secondly as the Parliament of India, it remained involved in legislating for the whole of India.

Pt. Jawaharlal Nehru introduced the Objectives Resolution on 13<sup>th</sup> December, 1946. After a full discussion and debate, the Constituent Assembly passed the Objectives Resolution on 22<sup>nd</sup> January, 1947. It clearly laid down the ideological foundations and values the Indian Constitution and it guided the work of the Constituent Assembly.

The Objectives Resolution passed and adopted by the Constituent Assembly read as under:

(1) "The Constituent Assembly declares its firm and solemn resolve to proclaim India as an independent Sovereign Republic and to draw up for the future governance a Constitution."

(2) Where in that territories that now comprise British India, the territories that now form the Indian states as well as such other territories as are willing to be constituted into the Independent Sovereign India, shall be a Union of them all, and

(3) Where in the said territories whether with their present boundaries or with such others as may be determined by the Constituent Assembly and thereafter according to the law of the Constitution shall possess and retain the status of autonomous units, together with residuary powers, and exercise all powers and functions of the government and administration, save and except such powers and functions as are vested or assigned to the Union, on resulting there from; and

(4) Wherein all power and authority of the Sovereign Independent India, its Constituent parts and organs of government, be derived from the people; and

(5) Where in shall be guaranteed and secured to all the people of India, Justice, economic and political, equality of status, and of opportunity before the law, freedom of thought, expression, belief, faith, worship, vocation, association and action subject to law and public morality; and

(6) Wherein adequate safeguards, shall be provided for minorities, backward and tribal areas, and depressed and other backward classes; and

(7) Where by shall be maintained the integrity of the territory, the republic and its sovereign rights sea and air according to Justice and the law of civilised nations; and

(8) The ancient land attains its rightful and honoured place in the world and makes its full and willing contribution to the promotion of world peace and the welfare of mankind."

The Objective Resolution was adopted by the Constituent Assembly on 22 January 1947. It provided the ideological frame work which was to guide the process of framing the constitution of India.

The Preamble of the constitution embodies all the ideals which were listed in the Objectives Resolutions. The Objective Resolution was designed to declare the resolve to make India a Sovereign, Independent, Republic and to secure all its citizens, fundamental rights, justice, secularism and welfare state as well as to preserve the unity and integrity of the nation. It declared the resolve to make India a democratic Union with an equal level of self-government in all Constituent parts. It affirmed that all power and authority of the government is derived from the people. It affirmed the resolve to frame a constitution which should secure for India a due place in the country of Nations.

On 15<sup>th</sup> August, 1947, India became independent. A day before, on 14<sup>th</sup> August, Pakistan was partitioned out of India. The Constituent Assembly of India then got a sovereign status and started undertaking the task of formulating the constitution of India with a new zeal of enthusiasm. For conducting its work in a systematic and efficient manner, the Constituent Assembly constituted several committees which were to report on the subjects assigned to them. Some of these committees were committees on procedural matters while others were committees

on substantive matters. The reports of these committees provided the bricks and mortar for the formulation of the constitution of India.

In the making of the constitution, a very valuable role was played by the Drafting Committee. The Drafting Committee was constituted on 29<sup>th</sup> August, 1947 with Dr. B.R. Ambedkar as its Chairman. The members of this committee included its versatile chairman Dr. Ambedkar, as such legal luminaries as B.L. Mittch, N. Gopalswamy Ayyanagar, Alladi Krishna Swami Ayyer, K.M.Munshi, Saiyid Mohd Saadulla, N. Madhab Rao and D.P. Khaitan. After the death of Mr. D.P. Khaitan, T.T. Krishnamachari was made its member. Dr. B.N. Rau worked as the Chief Constitutional Advisor attached to the committee.

Drafting Committee submitted its report (Draft) to the Constituent Assembly held debates on it. On the basis of these discussions, a new draft was prepared by the Drafting Committee submitted to Assembly on 4<sup>th</sup> November, 1948. From 14<sup>th</sup> November, 1949 to 26<sup>th</sup> November, 1949 the final debate was held on the draft. On 26<sup>th</sup> November, 1949, the Constitution was finally adopted and enacted when the Constitution was signed by the president of the Constituent Assembly. In the words of Granville Austin “the adoption of the Constitution of India was the greatest political venture since the Philadelphia convention.”

Some of the provisions came into operation immediately while as a whole the constitution was inaugurated on 26<sup>th</sup> January, 1950. It is significant to mention that this day was

observed as the Independence Day every year as long as the British Rule in India. Later, in order to perpetuate the memory of the great pledge of the “Purna Swaraj Day” 26<sup>th</sup> February 1950 was chosen to be the day of the commencement of our constitution and was declared as republic with Dr. Rajendra Prasad as its first President.

This is, in brief, an account of the making of Indian constitution by the Constituent Assembly it took the Constituent Assembly 2 years, 11 months and 18 days to accomplish the task of making the constitution. In all it held 11 plenary sessions and discussions were held for 114 days. Rs.6,396,237 were spent in this exercise. Constitution of India indeed the highest and most valuable constitution of the Constituent Assembly to the Indian political system.

Dr. Rajendra Prasad observed, “I desire to congratulate the Assembly on accomplishing a task of such tremendous magnitude. It is not my purpose to appraise the value of the work that the Assembly has done on the merits and demerits of the constitution which it has framed, I am content to leave that to others and posterity.”

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## Swami Vivekananda and Nationalism

*Dr. Saroj Kumar Panda*

Swami Vivekananda was a true nationalist in heart and spirit. He believed that there is one all dominating principle manifesting itself in the life of each nation. He said, “in each nation, as in music, there is a main note, a central theme, upon which all others turn. Each nation has a theme, everything else is secondary India’s theme is religion. Social reform and everything else are secondary.”<sup>1</sup> Like Sri Aurobindo and Bipin Chandra Pal, Swami Vivekananda advocated for religious basis of nationalism. Spirituality or religion was not to be confused with rituals, social dogmas, ecclesiastical formulations and obsolete costumes. By religion Vivekananda understood the eternal principles of moral and spiritual advancement. He believed in universal toleration and not in social and religious imposition. Therefore he can’t be charged with sectarianism or communalism.

Vivekananda felt that Indian nationalism had to be built on the stable foundation of the



post historical heritage. In the past, the creativity of India expressed itself mainly and dominantly in the sphere of religion. Religion in India has been a creative force of integration and stability. When the political authority had become loose and weak in India, it imparted event to that a force of rehabilitation. Hence, he declared that the national life should be organized on the basis of the religions idea. As supporter of this idea, he revived the eternal things of the Vedas and Upanishads to strengthen nation’s growth and faith in its individuality.

Vivekananda’s soul like that of Bankim was lit with the luminous vision of mother India as a deity.<sup>2</sup> To him, India didn’t just mean either a geographical entity or a heaven of opportunity for the elite. Hence Vivekananda

worked for awakening the masses, the development of their physical and moral strength and creating in them a consciousness of the pride in the ancient glory and greatness of India. It is therefore he was hailed as one of the great architects of modern nationalism in India. In the

words of Dr. Rao, “patriotism means love of the country and country means its masses. Only Vivekananda arrived at this road through religion”.<sup>3</sup>

Vivekananda was an ardent patriot and he had tremendous love for the country. He was the embodiment of emotional patriotism. A nation is composed of individuals. Hence Vivekananda stressed that noble virtues like manliness, a sense of human dignity and honour should be cultivated by all individuals. These individualistic qualities had to be supplemented with a positive sense of love for the neighbour. Without deep sense of selfless service it was mere prattle to talk about national cohesion and fraternity. It was essential to identify one’s ego with the ego of country and the nation. As a theorist and teacher Vivekananda has given to the country the idea of fearlessness and strength. His outstanding legacy was that he reconciled life and religion<sup>4</sup> and sometimes gave a national, almost pragmatic definition of religion : “strength is religion”. Vivekananda declared, “the essence of my religion is strength. The religion that doesn’t infuse strength into the heart is no religion to me, be it of the Upanishads, the Gita or the Bhagavatam. Strength is greater than religion and nothing is greater than strength.”<sup>5</sup>

Vivekananda didn’t pursue the negative policy of condemning the tyrannical, political and economic system that was in operation in India but positively stressed the cultivation of strength. He didn’t openly advocate the cause of India’s political emancipation. He couldn’t do so for two reasons. Firstly, he was a Sanyasi and didn’t want to get involved in political and legal controversies. Secondly, in those days the British imperialistic was firmly entrenched in India. If Vivekananda would have openly advocated the cause of political autonomy, he was sure to meet with imprisonment. That would have meant loose of

his energy and detraction from the work that was dearest to his heart- the moral and religious regeneration of his country-men. Although Vivekananda didn’t openly advocate any protestant theory of Indian nationalism in opposition to British imperialism, he was intensely devoted to the cause of the emancipation of the poor and the downtrodden.<sup>6</sup>

With the advent of Indian freedom movement, the study of the Indian nationalism had assumed great importance. By that time Vivekananda’s writings and speeches had contributed a good deal to the strengthening of the moral foundations of Bengal nationalism in theory and practice. In fact, through his writings he imparted among the nationalists a sense of pride in the past and gave a cultural confidence to people who had lost their self- esteem. At a time when the Indian intelligentsia was busy imitating the westerners, Vivekananda boldly proclaimed that the west had to learn much from India. To understand the genesis of the Indian national movement, it is highly essential to read the political literature between 1904 to 1907 which is full of the gospel and writings of Vivekananda.<sup>7</sup>

From police reports published in 2012 by the intelligence department reveals new evidence regarding Vivekananda’s links with the revolutionaries in the following manner:-

1. The Ramakrishna Mission’s establishments were sometimes the nodal points in the organization of conspiracies leading to political crime by the nationalist in different parts of India. As regards the big ‘conspiracy’ cases we might mention the Lahore conspiracy case. Rashbehari Bose as well as the five accused Bengali youths were allegedly members of the R. K. Mission branch at Hardwar. Similarly of the

Manikmatola conspiracy case, in which Aurovindo Ghosh was implicated, at least one accused, Prajnanananda (Devabrata Basu) was connected with the Mayabati Ashram of the R.K. Mission at Almora.

2. Many militants or the so called terrorists were individuals associated with the R.K. Mission Ashrams. The famous Bagha Jatin (Jatini Mukherjee) occasionally visited the Ashrams. Those who visited the Ashrams more regularly belonged to two categories- the probationers who left the Ashram having been won over by the militants, and the former militants who joined the Mission later in life.<sup>8</sup>

3. The Published works of Swami Vivekananda and his message to the youth formed part of their syllabus for training militants. The police report further say that members of the revolutionary parties seized upon the teachings of Vivekananda and adopted those to suit their own ends. *In fact, by the time of the 'Chittagong Armory Raid' took place.* The police regarded the possession of books written by Vivekananda as sufficient evidence of militant tendency among the people they arrested.

Vivekananda's views on nations and nationalism can be summarized like these<sup>9</sup>:-

(i). The strength of nations is in spirituality.

(ii). Each nation represents one theme in life.

(iii). Common hatred or love unites a nation.

(iv). The ability of nations depends on the goodness of man and

(v). Nations must hold to their national institutions.

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## The Lost Hero:- Netaji Subhash Chandra Bose

*Subhrata Pattnaik*

Towards a revival of the Bose legacy Madhuri Bose “Rose early but found Prabha still suffering. A son was born at midday...” reads a brief entry in Janakinath’s diary dated 23 January 1897. The newborn, the ninth child of Janakinath Bose and Prabhavati Devi was named Subhas. Janakinath was then practicing law in Cuttack, in the state of Odisha. He headed a large extended family, in which, Subhas was to later recall in his autobiography *An Indian Pilgrim*, he felt “like a thoroughly insignificant being. My parents awed me to a degree”. It is now 112 years since the birth of Subhas Chandra Bose, and sixty-four years since his last known journey out of South East Asia, reportedly to the Soviet Union, in mid-August 1945. On 23 January every year Subhas’ birth anniversary is celebrated across India. Speeches extolling Bose’s charisma and personality, his unique contributions towards Indian independence continue to be made, and stirring national songs continue to be sung in his honor. On that day, in addition to institutionally sponsored events, spontaneous



remembrance ceremonies organized by neighborhood and citizens’ groups also take place. This is a unique feature associated only with Subhas’ birth anniversary which reflects the depth of people’s veneration for him after more than half a century of his disappearance.

This, in a sense, is a fitting tribute to a man who dedicated his life to liberating India from British colonial rule, and had a vision to make Free India one of the leading nations in the world. But 23rd January will pass and Bose will again be relegated to the pages of history. Though deified by many, his ideology and mission are forgotten, or are not even known by the younger generations of Indians. From his entry into the Indian political movement in the early 1920s, throughout his prison years and bouts of serious illnesses, Subhas had developed his thoughts on social, political and economic issues which then formed the basis of his ideology. His famous address as the President of the 51st Session of the Indian National Congress at Haripura in 1938 contains the crux of his political

and economic thinking and plans. Is it widely known that it was in Haripura that Subhas launched the very first Planning Commission for India? In all his key addresses in India and abroad, in articles published in various journals, Subhas articulated his vision for Free India. In his view the most important problems to be addressed in independent India were that of poverty, unemployment and illiteracy, challenges which have still not been met today after sixty years of independence. Together with the celebratory functions, a more fitting tribute to Subhas' memory will be to effectively propagate his vision and ideology which will in turn promote a better understanding of the history and politics of India, and also inspire the present generation of Indians to shape India on the basis of the high moral values and principles that Subhas stood for and practiced all his life.

#### **About the Museum in Cuttack:-**

Located at Cuttack in Odisha, the Netaji Birth Place Museum is an ancestral abode of the great son of the Indian soil, Netaji Subash Chandra Bose. His very name is so powerful that it would not fail in reviving the passion of revolution and patriotism in any Indian. His sacrifices and struggle for the nation can never be forgotten, and have already gained a permanent position in the golden pages of the history of Indian Independence.

Janakinath was the father of Netaji and for this reason the place is also referred as **Janakinath Bhawan**. Born in the year 1897, Netaji shared the house with his huge family of eight brothers and six sisters. The house is a two storied L-shaped building with a temple at the back side. It also has a big stable on the other end. The place has been renovated completely and accorded the status of a museum in the year 2007.

The living rooms of the house have been converted into galleries displaying different photographs of Netaji and his family members. The photographs depict his story at different stages of his life. Netaji Birth Place Museum also contains the old household furniture used by the family in earlier times. There is a library section in the house, which contains the important documents, 22 original letters written by Netaji and a number of books highlighting the biography of Netaji. It also contains the Vedas and other Upanishads.

The museum's gallery also showcases the sophisticated toilets of those days used in the Janakinath Bhawan. Government has also made efforts to repair the dilapidated old stable and horse cart used by the Bose family. The place celebrates the birthday of Netaji every year, with prayers, cultural programs and blood donation camps. **Visit the Netaji Birth Place Museum to relive the olden time and feel the patriotic zeal of Indian freedom fighters.** This place attracts many historians every year.

#### **Early life of Netaji: 1897–1921**

Subhas Chandra Bose was born on 23 January 1897 (at 12.10 pm) in Cuttack, Odisha Division Bengal Province to Prabhavati Devi and Janakinath Bose, an advocate. He was the ninth child of a total of fourteen siblings. He was admitted to the Protestant European School like his other brothers and sisters in January 1902. He continued his studies at this school which was run by the Baptist Mission up to the year 1909 and then shifted to the Ravenshaw Collegiate School. The day Subhas was admitted to this school, Beni Madhav Das, the then Headmaster of the school, understood how brilliant and scintillating was the genius of this little boy. After securing the second position in the matriculation

examination in 1913, he got admitted to the Presidency College where he studied briefly. His nationalistic temperament came to light when he was expelled for assaulting Professor Oaten for the latter's anti-India comments. He later joined the Scottish Church College at the University of Kolkata and passed his B.A. in 1918 in philosophy. Bose left India in 1919 for England with a promise to his father that he would appear in the Indian Civil Services Examination (ICS). He went to study in Fitzwilliam College, Cambridge, and matriculated on 19 November 1919. He came fourth in the ICS examination and was selected but he did not want to work under an alien government which would mean serving the British. As he stood on the verge of taking the plunge by resigning from the Indian Civil Service in 1921, he wrote to his elder brother Sarat: "Only on the soil of sacrifice and suffering can we raise our national edifice" Finally, he resigned from his civil service job on 23 April 1921 and returned to India.

His father named Rai Bahadur Janakinath Bose was a Government pleader. In his childhood, the influence of his mother Prabhavati Devi and that of the Headmaster named Beni Madhav Das taught him to learn about the ancient heritage of his motherland and to love India more than anything else in his life.

Subhas was sent to jail about eleven times in his life. He became the President of the Congress Party, but later, resigned due to his differences of opinion with Gandhiji. When the World War II broke in 1941, Subhas was interned in his Calcutta home under constant police guard'. He did not come out of his house for 40 days, nor did he see anyone during that period. And on the 41st midnight, he escaped in the disguise of a Maulavi and reached Germany under an Italian diplomatic passport with an Italian name of Orlando Mazzota.

In Berlin, he formed the first Indian National Army (I.N.A.) with the 'prisoners of war' who were Indian soldiers serving the British Army. Now he came to be known as 'Netaji'. Subhas also founded an Indian Radio Station called Azad Hind Radio in Berlin, from where he had very often to broadcast for his countrymen suggesting about their political activities during the war.

From Berlin, Subhas went to Japan, where the I. N. A. was enlarged with the addition of more soldiers and civilians. The I.N.A. was now a large army. Netaji, as the Chief Commander of the I.N.A., declared war against the British. The I.N.A. fought tooth and nail in the Burma front, and hoisted Indian National Flag in Imphal at Manipur. The war took suddenly a strange turn, because the Japanese who were I.N.A.'s allied forces surrendered. So Netaji had to order retreat of his I.N.A.

Netaji's senior army officials advised him to go to Russia for help. He started for Russia in a Japanese aircraft which unfortunately met with an accident at the time of taking off, and the great Indian leader Netaji died on the spot on 18th August, 1945.

#### **A Life for India:-**

Throughout his political career, India's liberation from British rule remained Bose's foremost political goal; indeed, it was a lifelong obsession. As he explained in his most important work, *The Indian Struggle*, the political party he envisioned "will stand for the complete political and economic liberation of the Indian people." Speaking of Bose a few days after his death in August 1945, Jawaharlal Nehru said:

"In the struggle for the cause of India's independence he has given his life and has

escaped all those troubles which brave soldiers like him have to face in the end. He was not only brave but had deep love for freedom. He believed, rightly or wrongly, that whatever he did was for the independence of India... Although I personally did not agree with him in many respects, and he left us and formed the Forward Bloc, nobody can doubt his sincerity. He struggled throughout his life for the independence of India, in his own way.”

Along with his abiding love for his country, Bose held an equally passionate hatred of the imperial power that ruled it, Great Britain. In a radio address broadcast from Berlin on March 1st, 1943, he exclaimed that Britain’s demise was near, and predicted that it would be “India’s privilege to end that Satanic Empire.” The fundamental principle of his foreign policy, Bose declared in a May 1945 speech in Bangkok, is that “Britain’s enemy is India’s friend.” Although these two speeches are from his final years, they express views he had held since before his April 1921 resignation from the Indian Civil Service. It was this principle of making friends with Britain’s enemies in the hope that they would assist him in liberating India that brought him in 1941 to Germany and then, in 1943, to Japan.

#### **Ideology of Netaji:-**

Bose had clearly expressed his belief that democracy was the best option for India. The pro-Bose thinkers believe that his authoritarian control of the Azad Hind was based on political pragmatism and a post-colonial recovery doctrine rather than any anti-democratic belief. However, during the war (and possibly as early as the 1930s), Bose seems to have decided that no democratic system could be adequate to overcome India’s poverty and social inequalities, and he wrote that a socialist state similar to that of Soviet Russia (which he had also seen and

admired) would be needed for the process of national re-building. Accordingly, some suggest that Bose’s alliance with the Axis during the war was based on more than just pragmatism, and that Bose was a militant nationalist, though not a Nazi nor a Fascist, for he supported empowerment of women, secularism and other liberal ideas; alternatively, others consider he might have been using populist methods of mobilization common to many post-colonial leaders. Bose never liked the Nazis, but when he failed to contact the Russians for help in Afghanistan, he approached the Germans and Italians for help. His comment was that if he had to shake hands with the devil for India’s independence he would do that.

#### **Disappearance and Death of Netaji:-**

The afterlife notion also persists because Netaji’s real life encourages conspiracy theorists. When the story of Bose’s death in 1945 reached Viceroy Wavell he said: ‘I suspect it very much. It is just what should be given out if he meant to go “underground”.’ In 1946 Gandhi claimed that ‘inner voices’ were telling him ‘Subhas is still alive and biding his time somewhere’. Bose certainly had form as an escaper. He spent his life moving easily, sometimes secretly, from country to country. In 1941 he escaped from British house arrest in Calcutta and reached Afghanistan from where, aided by the Italian ambassador and disguised as an Italian businessman ‘Orlando Mazzota’, he travelled up through central Asia to Moscow and from there to Berlin. Soon Britons and Indians could hear his propaganda broadcasts stirring up revolt against the British Empire and boasting about his Indian Legion, a body of soldiers trained by and intended to fight alongside the German Wehrmacht. In 1943, discouraged by Hitler’s lackluster support for Indian independence and aware that the theatre

of war where he needed to pit his troops was now the Far East, he travelled half-way round the world under water by first German and then Japanese submarine to Japan. Admired there, he received official support and set up his 50,000-strong Azad Hind Fauj or Indian National Army (INA), recruited largely from Indian soldiers of the British Empire Army who had been captured by the Japanese in their successful offensive of 1942.

If Netaji became a mystic in his afterlife then this too had a precedent in his former life. Always ascetic and distant from personal relationships (although in 1937 he probably married his Austrian secretary with whom he had a child, Anita, in 1942), he was a student of Ramakrishna; the 19th-century Bengali mystic whose followers believe was an incarnation of God. As a student Bose left home in search of the religious life. In his unfinished autobiography *Indian Pilgrim* he wrote of this time: 'The desire to find a Guru grew stronger and stronger within me ... We looked up as many Sadhus as we could and I returned home a wiser man.'

One of many letters discovered in the Faizabad trunks said:-Crores [many millions] of Indians have put their eyes upon you. One day the Lord will himself salvage the sorrow of the people, the evil will be destroyed and good will prevail. You are our God in human form.

Bose saw his struggle as a moral crusade. The British Empire was evil and he was fighting for the good, in epic terms that Indians love – 'Give me your blood and I will give you freedom,' was his cry. In a country where the lines between mortality, sainthood and the divine are finely drawn, why not bring back the epic hero, Netaji, as a symbolic figure to achieve a Divine Age on earth?

### Conclusion:-

When one thinks of the Indian independence movement in the 1930s and early 1940s, two figures most readily come to mind: Mahatma Gandhi, the immensely popular and "saintly" frail pacifist, and his highly respected, Fabian Socialist acolyte, Jawaharlal Nehru.

Less familiar to Westerners is Subhash Chandra Bose, a man of comparable stature who admired Gandhi but despaired at his aims and methods, and who became a bitter rival of Nehru. Bose played a very active and prominent role in India's political life during most of the 1930s. For example, he was twice (1938 and 1939) elected President of the Indian National Congress, the country's most important political force for freedom from the *Raj*, or British rule.

While his memory is still held in high esteem in India, in the West, Bose is much less revered, largely because of his wartime collaboration with the Axis powers. Both before and during the Second World War, Bose worked tirelessly to secure German and Japanese support in freeing his beloved homeland of foreign rule. During the final two years of the war, Bose — with considerable Japanese backing — led the forces of the Indian National Army into battle against the British.

A deeper study of his works will show that many of his social and economic plans still remain valid under present day conditions. In the current Indian situation where there is a bankruptcy of leadership, ideas, commitment and action, Subhas' message, through his writings, speeches and commentaries may help to resurrect the failing morale of those who are working to bring positive change in this country. Above all, Subhas' life-long emphasis on the importance of communal harmony and unity among people,

irrespective of birth, caste, creed and religion, has not only remained relevant, in fact it has even gained a sense of urgency. In a world torn by ethnic, tribal, religious and regional conflicts, Bose's unqualified rejection of bigotry of any kind from the very outset of his entry into the Indian political scene, and his repeated call for unity among all the people of India, famously reflected in the motto of his Indian National Army - Unity, Faith and Sacrifice, can help to create the only secure foundation of contemporary India. Conscious of the grave danger that communalism posed to a country such as India, where people of many faiths were inextricably mixed together over centuries, Subhas had again and again warned against the virus of religious bigotry entering the fabric of politics.

Netaji's heroism and adventurous spirit will inspire millions of young persons in India.

"Supreme sacrifice was Netaji's motto, is it impossible that he chose to remain oblivious to his living compatriots so they could provide leadership without the fear of a resurrected leader from the ashes of Netaji!"

"But it hardly ever occurred that even though the British rulers were his life-long enemies, his real enemies were none other than his own people, his beloved Indians. His own colleagues in politics, his rivals in the Indian leadership who didn't hesitate to dispatch him from the position of Congress President. And this happened whilst he was very much alive and amongst them. What were they capable of when they had some reason to presume he was dead..."

Subhrata Pattnaik, Satya Nivas, Sutahat, Christian Sahi, Cuttack.

### Extending A Helping Hand .....



The Members of Maa Narayani Employees' Fund of Information & Public Relations Department have extended a helping hand towards one helpless child Jeeban Pradhan, who is undergoing medical treatment at Acharya Harihar Regional

Cancer Research Centre, Cuttack by handing over a cash of Rs.10,000/- & wishing speedy recovery of the ailing child.

# The Uplift of the Deprived in Odisha

*Dr. Atul Chandra Pradhan*

## **‘Depressed’ or ‘Deprived’**

The officials of the colonial government coined the expression ‘Depressed Classes’ to designate the Hindu untouchable castes in particular and the Hindu backward castes and tribals in general. Harping on the practice of social segregation to which certain Hindu castes were subjected, the principle of hierarchy in the caste system, and the isolation of the tribals from the mainstream society they wanted to carve out a separate segment for the purpose of representation, and for the purpose of counter-acting the National Congress which was supposed to be dominated by the Caste Hindus. This segment, designated as Scheduled Castes, was defined in the section 26(1), part-1 of the first Schedule of the Government of India Act, 1935 as “such castes, races or tribes or parts of or groups within castes, races or tribes..... which appear to His Majesty in Council to correspond to the classes of persons formerly known as the ‘Depressed Classes’ as His Majesty in Council may specify.”

In the post-Independence period the term ‘Depressed Classes’ or ‘Scheduled Castes’ has been cleansed of its imperialistic overtones and reservation has been justified as a policy of empowerment of the weaker sections of the

society or as a policy of protective discrimination. In view of the historical context in which the term ‘Depressed classes’ originated and in view of the modern democratic society which in principle assures equality of opportunity to all it seems proper to substitute the term ‘Deprived’ for the ‘Depressed classes’. Deprivation, absolute or relative is alleged to be found in such matters as livelihood, employment, earnings, property, housing, minimum consumption, education, welfare state citizenship and personal contact or respect.<sup>1</sup> The types of deprivation, mentioned above are more or less found among women (particularly women belonging to weaker sections of society), tribals and backward castes (the lowest and intermediary); of course there are exceptions in every category and ‘deprivation’ and ‘backwardness’ also exist among the so-called caste Hindus and non-Hindu minorities like Muslims and Christians.

## **Classification of the Deprived – in Descending Order**

The purpose of this paper is to classify the Deprived Classes of Odisha in a descending order and discuss the attempts made to promote their uplift. The problem of minorities like Muslims and Christians which deserve separate analysis and study is not covered in this paper.

Women come first in terms of deprivation. They are greater victims of socio-economic backwardness than men. The parents discriminate between male and female children. The women are the victims of the absence of social decorum; in unorganized sector female labourers are paid less wages than their male counterparts.

Next to women, belonging to the weaker sections of the society, the most deprived or backward are the aborigines or tribals, who are constitutionally designated as Scheduled Tribes. The tribals 62 in number, constitute 22.8% of the population of Odisha. The tribal groups differ from each other in terms of number, economic development, level of acculturation and ethnographic features, thirteen tribal groups, spread in 12 districts, 90,000 in number, are stagnant, primitive, backward and isolated. Of all the tribal groups the Santals are considered to be the most advanced and acculturated (among whom Pandit Raghunath Murmu has formulated *olchiki* script) and the Bondas and Juangs are the most backward and primitive. In general the tribals are poor. Economic development works in post-Independence era, such as construction of dams or industries has sometimes resulted in displacing them from their original habitat and instead of reducing their poverty have impoverished them.

Next to the tribals in the descending order come the Hindu Untouchable castes or Scheduled Castes who constitute 16.5 percent of the population of Odisha. Though a part of the mainstream society they were segregated by the Caste Hindus. They were denied access to the public utilities like the village well and school. They were not allowed to enter into the Hindu temples. Since independence they have made considerable progress in education and employment. They have a much higher degree of political consciousness than the aborigines.

Last in the descending order of deprivation are the Socially and Educationally Backward castes who occupy an intermediary position in the caste hierarchy. They are not educationally as advanced as Brahmins and Karanas and are not represented in the higher echelons of power in ratio to their population.

### **The Amelioration of the Deprived**

Throughout the nineteenth century the women's education could not make any significant headway because of lingering social prejudices against female education and the Government's lack of interest in this matter, a small section of girls could complete their education up to lower primary standard. In 1908-09 Shailabala Das established a High School for girls at Cuttack. In 1897 two girls took admission in the Ravenshaw College. During the colonial period very few women, who hailed from well-to-do families could receive higher education. On the whole education failed to bring about transformation in the status of women. In the census of 1951, the first Census after independence only 15.8% of the population was found to be literate, whereas among the females the percentage of Literacy was 4.55% (the percentage of literacy among the males being 20.62%)<sup>2</sup>. Even more than sixty years after independence women are still lagging far behind men in literacy. According to the Census of 2011, while 82.14% of the male population are literate, the literacy among the females is 65.46% and average literacy has increased to 72.9%. The leaders of Congress movements in Odisha were aware of the need for women's liberation and participation in the implementation of the Congress programme. In 1926 Gopabandhu Das established Bidhaba Ashram at Puri, through which he wanted to train widows in certain crafts so as to make them economically self-dependent. A number of women, notably Rama Devi,

Sunamani Devi, Sarala Devi, and Malati Devi participated in various phases of the Congress movement, particularly Salt Satyagraha. The women participants not only hailed from Congress-oriented families but also from ordinary families in villages. Though women's participation in nationalist movement did not result in the improvement of their social status, yet it established their credentials for playing bigger roles in public life. In 1937 Sarala Devi was elected to the Odisha Legislative Assembly. Malati Devi who played an important role in Congress Socialist movement and peasant movement was elected to the Constituent Assembly in 1946. Rama Devi who proved her organizational ability during the Civil Disobedience Movement and Harijan Movement joined the Sarvodaya movement after independence along with other women co-workers. After independence women have shown their talents in various fields. A number of women (caste Hindu, Scheduled Caste and Scheduled Tribe) have been elected as legislators. Quite a number of women have become social activists. Odisha had a woman Chief Minister (named Nandini Satapathy) during 1972-76. Mahila Commission has been set up to give justice and fair treatment to women. 50% of posts have been reserved for women in local self government. But still women are lagging behind men. The number of women legislators is far below their population ratio. Women are being subjected to indecent treatment and rape due to the lack of social decorum and moral standards in public life.

The Government is trying to promote the development of tribals through sub-plans. Integrated tribal Development Agencies have been set up. Micro projects are being implemented for vulnerable tribal groups like Bondas. Land patta is being given to landless tribals. The tribals are gradually responding to the initiatives of Government and voluntary organizations for

providing them health care, education and basic amenities of life. In 1993 Dr. Achyut Samanta, the founder of the Kalinga Institute of Industrial Technology started an institute, called Kalinga Institute of Social Science (KISS) to give free education (literary and vocational) along with free food, accommodation, health care and all basic amenities to 20,000 tribal students from Kindergarten to P.G stage. This venture to enlighten and empower tribals through education has been globally acclaimed.<sup>3</sup> Self help groups are being formed among tribal women for promoting their development. Recently while trying to identify best Odia citizen for 2012 ETV channel highlighted a tribal woman activist, named Sumani Jhodia, who had been honoured by the Indian Metals and Public Charitable Trust in 2003.

The tribals are very much concerned about their identity, their life style, occupational skill and ritual. Verrier Elwin makes the following observation about the tribal character "Let us teach them their (tribals) own culture, their own arts are the precious things that we respect and need. When they feel that they can make a contribution to their country they will feel part of it. It is therefore an important part of their integration."<sup>4</sup>

The tribals are very much attached to their lands and forests, on which the Maoists are harping to win their support. Because of industrialization, destruction of forest and displacement of tribals not only their identity is at stake, their economic condition has become critical. As Nirad Ch. Chaudhury says, "In an industrialized India the destruction of aboriginals' life is as inevitable as the submergence of the Egyptian temples caused by the dams of Nil... As things are going there can be no grandeur in the primitives end. It will not be even simple extinction which is not the worst of human

destinies. It is to be feared that the aboriginal's last act will be squalid instead of being tragic. What will be seen with most regret will be, not his disappearance but his enslavement and degradation."<sup>5</sup>

So far as the Untouchable Hindus or Scheduled Castes were concerned, since the later part of the nineteenth century the Government was running special schools for their children because of the opposition of Caste Hindus to their entry into common schools. In course of time, as the admission of the untouchables into common schools became possible or easier, the special schools had to be closed. By the twenties of the twentieth century, the Congressmen were conscious of their duty to remove untouchability as per the constructive programme of the party and there were spokesmen of the untouchables from among themselves. There was an association of the untouchable castes called Nikhil Utkal Anunnat Samaj (All Odisha Backward Castes Association), headed by Bir Kishor Behera, a Chamar by caste who was subsequently elected to Odisha Legislative Assembly. As a result of Gandhi's Harijan movement a branch of All India Harijan Sevak Sangha was formed in Odisha with Balukeshwar Acharya as President and Nandakishor Das as Secretary. Due to Harijan Movement and Gandhi's Harijan tour on foot in coastal Odisha there was a remarkable increase in the admission of the Scheduled Caste boys and girls into the common schools. Some Congressmen like Gopabandhu Chaudhury, Rama Devi and Nanda Kishor Das diverted themselves from Civil Disobedience Movement to Harijan movement. Some schools were opened by the Odisha branch of Harijan Sevak Sangha for the untouchable students. We find contrary assessments of the impact of the Harijan Movement upon the Scheduled Castes. According to the report of the Utkal Board of

the Harijan Sevak Sangha for the year 1934-35 "that there has been marked improvement in the social status of the Harijans will be evident from the free and unhampered attendance of the Harijans in any public gathering."<sup>6</sup> On the other hand, *Deshakatha*, an Odia weekly in its issue of 8 May 1934 observed. "Mahatma Gandhi's Harijan movement has not roused much enthusiasm among the people. Thousands of spectators attended his meetings, being attracted by his personal saintliness and not for showing any sympathy for the Harijan movement."<sup>7</sup> Actually many people touchables or untouchables who attended Gandhi's meetings did not understand the political implication of his fast. The Collector of Balasore expressed concern over the fact that without trying to understand the political implication of Gandhi's fast (which was intended to annul separate electorates for the Depressed Classes provided to them in the Communal Award) the Depressed class people of Balasore town have started looking upon Gandhi as a saint and a martyr.<sup>8</sup> Because of the orthodox opposition most of the temples could not be declared open for the untouchables during the Harijan tour. Only three temples were declared open for them.<sup>9</sup> The Jagannath temple of Puri which was earlier open for the untouchables could not be officially declared open for them during the Harijan Movement due to the opposition of the Raja of Puri and the Mahant of Emar Math and the apathy of local intelligentsia and for political reasons. During the second Congress Ministry led by Harekrushna Mahtab, two anti-untouchability legislations – Orissa Removal of Civil Disabilities Act, 1946 and Orissa Temple entry Authorization and Indemnity Act, 1947 were passed. In pursuance of the latter Act, the Scheduled Caste people of different parts of Odisha entered into the Jagannath temple on 12 February 1948, the day of the immersion of Gandhi's relic (ashes)

into the Bay of Bengal at Puri, being led by Mohan Nayak, the Harijan leader of Ganjam<sup>10</sup>, But this entry took place in the face of great opposition and even physical assaults from the priests of the temple, which Gandhi would not have approved. On 11 April 1948, led by Pranakrushna Padhiary, the President of Cuttack District Congress Committee and Mohan Nayak the Harijans entered into the famous Lingaraj temple of Bhubaneswar. As reported in Samaj, there was no opposition of the orthodox to this entry of Harijans into the temple.<sup>11</sup>

Since Independence the Scheduled Castes have made a lot of progress in spite of the persisting stigma of untouchability. A creamy layer or semi-bourgeoise class has emerged among them. Some able politicians have emerged among them. In 1946 Santanu Kumar Das, the Harijan leader of Jajpur was elected to the Constituent Assembly. Some Scheduled Caste politicians like Prahlad Malik and Jaydev Jena have provided leadership to their respective political parties. While the progress of Scheduled Castes has been possible to a great extent due to empowerment it is difficult to say what would happen if it is withdrawn. The educated Scheduled Castes in post-Independence Odisha look upon B.R. Ambedkar as their role model. They have been able to install his statue at the A.G. Square in Bhubaneswar and other places. It was reported in the press that in the village Kalarahang near Mancheswar, in a place earmarked for a mini-stadium, the neo-Buddhist Dalits, an offshoot of the Ambedkar Movement installed the statue of Buddha, which caused tension in the locality.<sup>12</sup>

Educationally Scheduled Tribes and Scheduled Castes have always remained below the average level of literacy. The figures regarding percentage of literacy among the Scheduled Castes and Scheduled Tribes according to the census of 2001 are given below:

Stream	Male	Female	Average
SC	70.47%	40.33%	55.53%
ST	51.48%	23.37%	37.37%

According to 2011 census the average literacy of SC has increased to 69% and that of ST to 52.2%.

The intermediary castes have become an important factor in the Indian politics. In Madras Presidency these castes organized the non-Brahmin Justice party out of which later on DMK and AIADMK came into existence. In UP the Samajbadi party is in power with absolute majority in the legislature since 2012. In Bengal these castes (OBC) along with Scheduled Castes, Scheduled Tribes and Muslims are feeling marginalized and have started protesting. The statement of Ashis Nandy, the sociologist that over last 100 years nobody from the OBC, SC and ST has come anywhere near power in West Bengal has sparked off a heated controversy. Commenting on this statement Jaideep Mazumdar, a columnist observed that there is lack of representation from the backward castes and tribals in the upper echelons of power during successive regimes in West Bengal irrespective of party affiliation.<sup>13</sup> In Odisha the intermediary castes are not so backward in education and financial status. They have produced celebrities who have enriched public life in various ways but their representation in upper echelons of power is much below their ratio in the population. These castes are not aligned into political parties. Neither Samajbadi Party nor the Bahujan Samaj Party has been able to make any significant dent in Odisha politics. There are some caste associations among the intermediary castes of Odisha which indicate their apolitical attitude. There is an OBC cell within the Indian National Congress, whose Odisha Branch met in July 2013 and demanded the implementation of 27%

reservation for the OBC and inclusion of some more castes in the OBC category (21 more castes to be added to the existing list of 194 castes).<sup>14</sup>

Recently the State Administrative Tribunal has declared The Orissa Reservation of Post and Service for Socially and Educationally Backward Classes Act, 2008 unconstitutional. In this Act 27% of posts had been reserved for the SEBC.

### **Growth of Slums in Urban Areas:**

The growth of slums in Urban Areas may be viewed as an indicator of growing homelessness. According to the Census of 2001 the number of urban areas with slum dwellers was 57, whereas in 2011 census the number is 76. At present the slum population is 15.6 lakhs with a literacy of 78.9%.

### **The Sub-regional Dimension:**

Deprivation or backwardness has a sub-regional and historical dimension. The inland Odisha which consists of the former princely states is more backward than the directly ruled territories in the Coastal Odisha. While the princes neglected education, the British Government provided better facilities of education. That is why it was found in the Census of 1931 that in every 10,000 of the population in the princely states the number of literates was 388, whereas in every 10000 of the population in the Odisha Division the number of literates was 854.<sup>15</sup> Independence and the merger of princely states in the province of Odisha has opened the avenue for the development of inland districts on equal footing with the Coastal Odisha.

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## Changing Perspectives of Odishan Historiography

*Dr. Gopabandhu Dash*

Modern writings on the history of Odisha, as in the other regions, began with the colonial encounter and the foundation of the Asiatic Society. The British administrators and scholars started taking interest in the visible antiquities of the region from the early part of the 19th century. Andrew Stirling was the first to publish a history of parts of what constitutes Odisha today. His account in the Asiatic Researches in 1825 largely focused on Cuttack and Puri districts drawing on a Sanskrit Vamshavali and parts of the Madala Panji. This was soon followed by Kittoe, Prinsep and Fergusson's engagement with the region's antiquities. In one of his papers Kittoe published the sketch of the caves at Udayagiri. Udayagiri-Khandagiri, Dhauli, Odishan art, architecture, including the temples was brought to the notice of the scholarly world through the pages of the Journal of the Asiatic Society. Beglar, the assistant of Cunningham, in the early 1870s conducted archaeological explorations in various parts of Odisha, including the western hinterland. Almost simultaneously W.W. Hunter's Orissa, in two volumes, provided a history of the region based on Sanskrit works, a traveller's account and medieval chronicles, besides the archaeological remains in the Cuttack-Puri belt. These works in addition to opening up possibilities bequeathed a legacy to the next generation of historians.

Towards the last quarter of the same century Indians started taking interest in their own history and heritage, and an important byproduct was the writing of regional histories. In the aftermath of the Bengal Renaissance Odisha attracted the notice of quite a number of historians from Bengal. Rajendralal Mitra's *The Antiquities of Orissa*, in two volumes (1875), M.M. Ganguly's *Orissa and Her Remains* (1912), and B.C. Mazumdar's *Orissa in the Making* (1925) provided an extensive analysis of the material in large parts of the coastal districts. Monuments, sculptures, cave and temple architecture, together with the socio-political and cultural life of early Odisha engaged their attention. R.D. Banerji's *History of Orissa*, again in two volumes, was an exercise in detailed chronological history. For the first time the Stone Age cultures were taken cognizance and presented in a synthesized form. The incorporation of the archaeological material represented an advance in regional history writing. The appendix on the origin of the Rajput families in the region was an eye opener, though quite in advance of his times. What Banerji suggested as a reasonable possibility others almost forty years later confirmed. The period also witnessed a full translation of the Hathi-gumpha inscription by K.P. Jayaswal and R.D. Banerji, admittedly though it was first noticed by James Prinsep and Kittoe.

Odisha has inscriptions spanning more than two millennia, from the Asokan Special Edicts at Dhauli and Jaugada to those dated to the 19th century. S. Tripathy's monumental Descriptive Topographical Catalogue of Orissan Inscriptions (2010) has brought together about 1500 inscriptions, an invaluable heritage of the region.

The formation of the linguistic province of Odisha provided the necessary stimulus for the growth of the discipline, though the genealogy of the early local practitioners of the craft can be traced to B. Misra and P. Acharya in the 1930s. The 1950s and 60s were a turning point in the flowering of indigenous scholarship, which interestingly coincided with the expansion of higher education, best manifested in the growth of new universities, in the state. H.K. Mahtab's History of Orissa shed light on the little known dynasties of the region by relying more on the inscriptional material. He not only discussed the cult of Jagannatha but also the other contemporary religions of the region. Here it may be mentioned that A. Stirling in his article mentioned above had already captured the essence of the Jagannath cult when he alluded to its generally integrative character best manifested in the art and architecture of the temple complex at Puri. The Kalinga Historical Research Journal and subsequently the Orissa Historical Research Journal, brought out by the State Museum emerged as the vehicles of communication of indigenous research. The works of K.C. Panigrahi, N.K. Sahu, S.N. Rajguru, K.N. Mahapatra, P. Mukherjee, K.B. Tripathy and B.C. Ray covered different facets of the precolonial history of the region. The publication of the series Inscriptions of Orissa edited by S.N. Rajaguru and S. Tripathy by the Orissa State Museum was an important milestone laying the foundations for future research. Looking back from the vantage point of what we know today about the history of the

region it emerges that state, society and culture were mostly perceived in a traditional way, largely bereft of their economic and socio-political moorings. Besides, in these writings usually the littoral zone was privileged. However, it needs to be recognized that these historians laid the basis for progress in the future decades, both in terms of providing a coherent political framework and unearthing primary material for piecing together the pasts.

The next two decades witnessed the movement of a sizable number of Odia students for higher studies to the University of Delhi and Jawahar Lal Nehru University. The period coincided with Odisha being the focus of historical studies by the German scholars. The first German Orissa Research Project was launched during 1969-75 and it had its bearing on history writing since the late 1970s. These processes at one level integrated Odishan studies with conceptual debates and issues at the national level and on the other brought in interdisciplinarity and new sets of questions to engage with the pasts of the region. It led to the gradual evolution of a new socio-cultural discourse centred on the autochthonous inheritances of the region, protracted local and sub-regional state formation and the making of a regional tradition, represented in the cult of Jagannath but drawing on varied influences. These writings influenced an entire generation of scholars within and outside Odisha. Many of these historians also benefited from their association with the Orissa Research Project II (1999-2005). While Jagannath, Brahmanas, and the Cuttack-Puri belt constituted the focus of the ORP I, ORP II moved away from these dominant concerns and tried to see the region from the perspective of the peripheries and those on the margins, and their relationships with the 'core' and the dominant.

The other significant aspect of historical studies in Odisha is its exploration of varied themes and issues pertaining to colonial society. The historians specializing on the study of modern Orissa, after independence, continued to explore institutions, practices and policies of the colonial society mostly following the framework laid down by the colonial historians. The trend however underwent a refreshing departure as interest to understand ideas of region, nation and nationalism perceptibly grew in the early years of independence under the intimate influence of the nationalists. The study of nationalism and national movement in the context of Odisha not only highlighted the course and events leading to anti-British struggle but equally also underscored the exploitative character of colonial rule. The above approach was often characterized by romanticisation of the role played by the regional 'leaders' in leading the people against the British rule to the conspicuous silence on the nature and extent of participation of the 'led'. Later on, since 1980s onwards, historians sought to deal with the themes of national movement by focusing on the people in the margin. In the process, the world-views, perceptions and culture of such 'marginal' sections of the society like peasants and Adivasis were taken up for study in relationships with the

twin ideologies of nationalism and colonialism in an integrative way. Such efforts on the part of historians simultaneously also saw the critical researching of archival sources at the regional and state levels including re-reading of sources, field study and use of oral history.

The above shift in approach can be seen in terms of engagement with peoples' concerns and voices in the context of nationalist politics and popular movements in the colonial period. This has significantly led to new critical interests being evinced by scholars in the last decade to explore social history, popular culture, local history and study of contemporary history of the region since independence. What is crucially noticed in the shift is the interest to understand the present society on the basis of a critical reading of the past in a long duree.

The tradition of history writing in Odisha, would continue progressively to catch up with and participate in the critical debates concerning historiography at the global level, in years to come.

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# Establishment of the Lokpal : Progress towards a New Horizon

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## Abstract

*Corruption in public life and administration is fatal to economic growth as it erodes the authority of the state promoting crime and violence, and thus undermining the very essence of our Constitution, the rule of law and the very foundations of our democratic polity. Thus now it is high time to think of the matter seriously and to create a consensus among all to cooperate with the newly established institution of 'Lokpal' as an effective remedy to curb corruption and maladministration in a country like India where it has become a national malady. The Article is an attempt to discuss the importance of the newly born alternative mechanism in the form of 'Lokpal' to curb the menace of corruption in India which has been in discussion for more than four decades being bound within the cover of Commission Reports, Parliamentary debates, Research papers, News headlines etc.*

## Introduction

The desirability of an institution of Lokpal in India has been repeatedly stressed from 1966 by the Administrative Reforms Commission. The report on the problems of the citizens' grievances surveyed the existing remedial measures for redressing citizens' grievances and allegations in connection with lapses, probity, propriety, efficiency, corruption and maladministration. This will also ensure transparency and accountability to common man. Corruption and maladministration are the most serious consequences of poor governance. In India over population with limited resources leads to scarcity. Common mass here is poor, illiterate, ignorant and weak and they lack power to protest. There is no accountability or transparency among public

servants. Corruption and maladministration are complementary and supplementary to each other. It is easy to understand but difficult to define. It is like a virus entered into every organs of administration and has reflected almost every social and economic activity. In order to prevent corruption and maladministration various measures have been taken. Corruption is the end product of maladministration. This feeds a few at the expenses of many causing disrespect to both morality and law.

Corruption, in spite of its prominence through the ages, still remains difficult to define. Though it is not defined in any of the statutes, but the apex court in a number of cases has interpreted the meaning of the term very clearly. A public servant is said to commit an offence of offence of

criminal misconduct in the discharge of his duty, if he, by corrupt or illegal means, or by otherwise abusing his position as a public servant, obtains for himself or for any other person, any valuable thing or pecuniary advantage.<sup>1</sup> In fact, the concept of corruption is a multifaceted one having no universally accepted definition. Even there has been disagreement as to what specific acts really constitute corruption as a construct. However, a standard and oft-cited definition of corruption is that it is constituted by 'an act in which the power of public office is used for personal gain'. Now days, corruption is found to be one of the most damaging consequences of poor governance and poverty, classified by lack of efficiency, transparency and accountability. Corruption seems to be engulfing the entire world and the fallout of the corrupt practices is visible in all the Countries. Corruption diminishes investment and suppresses economic growth and development and also reduces the effectiveness of public administration. It diverts the public resources towards corrupt politicians and officials and away from the needy and poor people, being a major threat before every one and every country. Interpreting anti-corruption laws in India, the Supreme Court observes about corruption that- (i) the magnitude of corruption in our public life is incompatible with the concept of socialist, secular democratic republic. (ii) the duty of the Court is that any anti-corruption law has to be interpreted and worked out in such a fashion as to strengthen the fight against corruption. (iii) in a situation where two constructions are eminently reasonable, the Court has to accept the one that seeks to eradicate corruption to the one which seeks to perpetuate it<sup>2</sup>.

The year 2010-11 has gone down in the history of India as a black year, being the year of corruption. Though corruption is not a new concept, but at no point of time in the post-

independent period, there have been instances of scams and corruption on such a large scale as it occurred in the recent past. Corruption in public life and administration is fatal to economic growth as it erodes the authority of the state, promotes crime and violence, and undermines the rule of law and the very foundations of a democratic polity. The matter what worries most is the range of people and the quantum of money involved in such kinds of corruption. Tragedy lies in the fact that the very people who have to guard against corruption are getting increasingly involved in multi crore scams, for which the average citizen, particularly the booming middle-class, which was hitherto docile, is up in arms against the corrupt. Citizens now realize that corruption is dominant factor keeping India a poor country, therefore, delaying march towards prosperity. Rampant corruption now becomes a major national malady for which a citizen faces corruption practically at every level and every sector of life. Corruption is anti-national, anti-poor, anti-economic development and anti-life. The Central Government as well as the State Governments are anxious to eradicate it because there is realization that it is a great hurdle on the path of progress because out of the huge plan outlays, very little goes to the people whose upliftment is essential for ushering the egalitarian society. This apart, it stalls the pace of development in other sectors too. It is, therefore, high time to eradicate corruption with an iron hand otherwise march towards progress and prosperity would be delayed considerably.

It is not a fact that India is running shortage of anti-corruption laws, but unfortunately most of them have been made ineffective. Corruption is still one of the biggest impediments to extend the benefits of development and progress to the poorest of the poor. The criminal justice system in India is facing many problems

and challenges in its fight against corruption. For example, as envisaged in the UNCAC, at present there is no law to deal with corruption in the private sector, which has grown in leaps and bounds in the last two decades. **Now at every sphere of the administration be it at the Centre or in the States, there are corrupt elements causing immense loss to the state, to the nation** as well as to the public interest at large. The administrative apparatus of local authorities, public-sector corporations and Government companies has become equally bad. For example, when a public servant is paid bribe of one lakh rupees, it is paid for the reason that the payer gets at least 10 times the benefit if not more, and that benefit is the loss of the State and of the people. Thus what is more relevant is not the amount of the bribe given, but the quantum of loss caused to the people by that. In fact, people who are in the administration hardly have any respect for public money and public funds in their minds. **The corrupt are now prepared to cause any amount of loss to the State** and to the people for small personal benefits, as a result of which many of the welfare schemes are not able to achieve the intended results.

So far as the remedy is concerned, due to lot many lacunae in the criminal justice system, offenders usually take advantage of the very strict requirements of Indian courts to prove every point beyond doubt. The system suffers from inherent delays; as a result punishment is not swift. Corrupt public servants consider corruption as a 'high profit-low risk' activity. However, it is totally a wrong concept of some people that only the government has responsibility to eliminate corruption and thus often blame the government. In fact, in view of the level of corruption and the existing framework that we have in India, it is very clear that government alone cannot stop corruption. Rather every individual as well as civil

society institutions too have duties and responsibilities to fight against corruption and to **take some effective actions to promote honesty and integrity**. Furthermore, to fight with corruption not only requires government policy, laws, tools and legal systems only; but it also requires awareness of ones social responsibility, moral values, excellence in daily work, etc. **To change the mindset of corrupt people and to tackle with it properly, we need role models, campaigns, debates, and many different approaches to educate the people and to inspire the young generations**. Moreover it needs willingness, commitment and active participation of media, civic associations, voluntary groups, teachers, students, social workers, etc. In addition to the ongoing initiatives such as Citizens' Charters, RTI Act, social audit, e-governance, Lokpal Act etc., some improvement and harmonized approach across all states is needed. Presently, public servants such as government employees, judges, armed forces, police officers etc. can be prosecuted for committing any corrupt practices under the Indian Penal Code, 1860 and the Prevention of Corruption Act, 1988. However, the Code of Criminal Procedure and the Prevention of Corruption Act, 1988 require the investigating agency such as CBI to get prior permission of the central or state government before it can initiate the prosecution process in a court, which is one of the major drawbacks of these laws. The situation in India is highly alarming. Thus now it becomes high time to think of a more effective mechanism to curb the menace of corruption and perhaps for that reason the demand for an effective mechanism in the form of Lokpal to combat corruption and punish the guilty has spread throughout the country. After so many years of futile effort, the central government finally passed THE LOKPAL AND LOKAYUKTAS

ACT, 2013 to put in place a mechanism to tackle corruption and maladministration.

### **Establishment of the Lokpal – Progress towards a new Horizon**

Though the concept of 'Lokpal' has been in debate and discussion for more than four decades, but was confined within the bounds of Commission reports, Parliamentary debates, researchers and academicians. In reality Lokpal is nothing but the Indian version of 'Ombudsman', a term took birth in Sweden, which means 'representative, agent, attorney, solicitor, deputy, proxy or delegate'. Historical analysis reveals that the establishment of the institution of Ombudsman is associated with democracy, democratic development, governance and public administration; only in recent years it is perceived that Ombudsman can also act as a tool to curb corruption. If acts of corruption of public functionaries will not be properly dealt with in the present Lokpal Act, this institution will be virtually ineffective and will not be able to meet the expectation of the nation. So, suitable provisions of the Act should enable the Lokpal to investigate cases of corrupt practice by public functionaries along with cases of maladministration by them. Now, acts of corruption or corrupt practice can hardly be established in most cases for want of evidence. But corruption almost always manifests itself in providing monetary and proprietary benefits to its perpetrators. As such, if any public functionary is found to be in possession or owning properties himself or through others in excess of his known and lawful source of income, there can be a safe presumption that the said property has been earned by corrupt practice just like the presumption of the presence of fire where there is smoke. Consequently, the Lokpal is empowered to investigate whether a public functionary owns or possesses properties in

excess of his known and lawful sources of income and law should provide for forfeiture of such illegally acquired properties to the government.

Each country has its own democratic institutions whereby the representatives of the people are entrusted with the task of keeping the government and its civil servants under control. The establishment of an ombudsman type institution in India seems to be a window dressing affair. It will be a mechanism whereby dirty washing will be done in public. Further it will be a method whereby not only the Government but the other public officials also can protect themselves from charges of corruption. At the same time, the legislation itself will proclaim to the entire world that India is not only fighting the war for a good clean administration, but also that this fight is being fought with the latest institutional mechanism-The Lokpal, the Indian ombudsman.

Since there has been talking of an independent structure in the Country for a fairly long time, the recent legislation on the Lokpal would definitely create a great demarcation between investigation and prosecution, the former being with the CBI and the latter with the Lokpal in so far as the Lokpal covered persons are concerned. It is true that there would be teething problems for some time due to lack of coordination between investigative and prosecution wings. But this insulation of investigation and prosecution has been considered desirable for many years and we have frequently lamented the absence of this demarcation in India, as operationally present in the USA and UK. Over a short period of time, an independent Directorate of Public Prosecution (DPP) culture is hoped to emerge and considerably strengthen the quality of investigation and impart far greater objectivity to the prosecution process. The Lokpal, however, cannot take over the work of all anti-corruption

institutions nor can it be a substitute for all of them. However, the introduction of a Lokpal will definitely step on a lot of parliamentary or democratic toes.

### Conclusion

There is much greater chance of administrative excess in India with no established mechanism to redress individual grievance. The administrative ills are nurtured more in a deprived society like ours rather than the Scandinavian societies. The success of Lokpal necessitates the creation of a favourable atmosphere in which integrity, efficiency and honesty of the public officials on the one hand and honest and truthful behavior of citizens on the other hand should be supreme. The gulf between the people and the administration needs to be bridged. There is at present a lot of talk on corruption in the administrative ranks and this has completely undermined and corroded the moral authority and the image of the administration. The Lokpal would help in redeeming the situation in two ways. To the extent he fails to discover 'skeletons' in the administrative cupboards, to the extent he finds the complaints to be unjustified, he will vindicate the administration and help in improving its public image. Secondly, he will inculcate a sense of responsibility in the administrators and make them take more care in taking decisions. A source of corruption may partially be traced to the existence of large discretionary powers, not properly defined and articulated, and exercised by administrators without any effective review procedure. If the administrator knows that each and every of his decisions is subject to a review by the Ombudsman, he will undoubtedly be more cautious in arriving at his decisions, and will be slow in discriminating among people or showing undue favours or not giving to one what is due to him.

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## CSC – Window of Governance in Odisha

*Chharudutta Panigrahi*

The Government of Odisha, Department of IT, recently announced the setting up of over 18500 Common Service Centres (CSCs) at the Panchayat level across the state. This step is revolutionary to say the least and though curiously this news has slinked away under the radar of public awareness, the initiative demands widespread applause. I urge the civil society to take note of the move and contribute to the success of such a citizen friendly drive in e-governance.

By definition Gross Domestic Product (GDP) is the market value of all officially recognized final goods and services produced within a state in a given period of time. And GDP per capita is an indicator of a state's standard of living. The real per capita income of the Odisha was Rs.24,134 in 2011-12 while the advance estimate for 2012-13 was set at Rs.25,584. Odisha has made outstanding efforts in reducing poverty by 20.2 percentage points from 57.2% in 2004-05 to 37% in 2009-10. Goods and services provided by governments and non-profit organizations free of charge or for economically insignificant prices are included in this calibration. The value of these goods and services is estimated as equal to their cost of production. This ignores the consumer surplus generated by an efficient and effective government supplied infrastructure,

which in spite of challenges, has fared well. As per "advance estimates" for 2012-13, the share of this service sector in the real Gross State Domestic Product (GSDP) of the State is 58.28 per cent, that of the Industry Sector 24.23 per cent and Agriculture Sector 17.49 per cent. The growth rate of Odisha has been estimated to be 9.14 per cent in 2012-13, subject to early national recovery in the slowdown. All of this sounds good for the intellectual masses possessing basic proclivity and amenities in getting such statistics based analysis, understanding the same and internalizing. What about the huge chunk of population bereft of the capacity and access to consume positive growth stories of the state, which has the potential to change the self esteem of citizens of Odisha, who are always fed with blizzards of despondency and negativism. As a result our much lampooned "state-pride" takes serial beating. As the civil society it is our responsibility to take the true and genuine growth cases to the rural masses, especially the youth. I believe that "**inclusive growth**" starts with "**inclusive communication**".

In spite of increased availability of avenues and tools, governance is drifting away from the people, nationally. Economic growth is tangible and is undeniably happening but how much of this growth the people can understand

or follow remains a stumbling block to free flow of governance to the last household of the hamlet. Information & Communication are the two simple vehicles which has the potential to bring about a revolution in the standard of living and concomitant state administration. Odisha is in the process of comprehensively commissioning multi-gigabit, multi-protocol, convergent IP infrastructure through National Internet Backbone. This means that the ICT services that would be supported includes always-on broadband access to the Internet for residential and business customers, Content based services, Video multicasting, Video-on-demand and Interactive gaming, Audio and Video conferencing, IP Telephony, Distance learning and many more value added offers. The technology, tools, methodologies to take democracy deep down is available, provided the most important trigger, political will, provides the filip. The people of Odisha have the right to be informed about the income, expenditure and the services of the government.

e-Governance is an efficient way of democratizing development in any state. The 11th report of the Second Administrative Reforms Commission established the governments position that an expansion in e-Government is necessary in India to allow citizens access to government service through Common Service Centers (CSCs). It aims to both reduce government costs and make access to services easier. The program NeGP (National e-Governance Plan) is a plan of the Government of India to make all government services available to the citizens of India via electronic media. This is easier said than done. Odisha has been one of the pioneering states in India to have started off with Rural ICT Centers since 2004-5 and this program was implemented by FIDR, a non profit working in governance and appropriate technologies in Odisha, ably supported by NASSCOM Foundation and

Microsoft. The learnings were useful and made the Odisha ICT Center network, one of the biggest in the country. The remote communities, were remarkably interested in the program and till date have provided immense support and have benefitted from the centers. Typically the centers started off as training and capacity enhancement centers but over a year's time grew much in stature. They transformed to become the village hubs for all kinds of information, communication services. The communities called them "Gyana-O-Soochana Kendra". For job related information, weather forecasts, agriculture inputs and many more information, the Center was the single window in the village. There has been a palpable development in the awareness and empowerment of the communities – the youths looking for career growth, the farmers yearning better yields, all found their answers at the centre. However the content has been a perennial struggle. Relevant geographic and demographic specific information has been difficult to be generated and shared. Besides the computer driven information approach, the Centres gave a lot of significance to the human interface with the volunteers/staff at the centres. Human interactions are proven to be extremely powerful in grassroots communications and behavior changes. But with all pervading internet the quality of information and solutions thereof catapulted to unprecedented demand hike amongst the people/customers. Nominal user fees were charged as token of commitment by the users and not as income to cover operational expenses. CSCs have been the next level *avatar*, intended to introduce and proliferate e-governance on a massive scale. The CSCs are expected to provide high quality and cost-effective video, voice and data content and services, in the areas of e-governance, education, health, tele-medicine, entertainment as well as other private services. CSCs will offer web-

enabled e-governance services in rural areas, including application forms, certificates, and utility payments such as electricity, telephone and water bills. In addition to the universe of G2C services (Government-to-Citizen), the CSC Guidelines envisage a wide variety of content and services that could be offered like Agriculture Services (Agriculture, Horticulture, Sericulture, Animal Husbandry, Fisheries, Veterinary), Education & Training Services (School, College, Vocational Education, Employment, etc.), Health Services (Tele-medicine, Health Check-ups, Medicines), Rural Banking & Insurance Services (Micro-credit, Loans, Insurance), Commercial Services (DTP, Printing, Internet Browsing, Village level BPO) which are so significant now for the remote communities in Odisha. These services would greatly contribute to the Placement linked Skills programmes which are implemented in various districts and sub-districts in Odisha. In many ways this would help stem the migration of Odia youths to other states, because the CSCs, through their services have the potency to create opportunities for self employment at the villages or districts.

Odisha's economy is expected to register robust growth rate of over 6% in the coming year, in spite of the overall economic downturn. The agriculture and service sectors would continue to give us the growth. As a result Odisha's average standard of living, the quality of education and the health of its population should increase. And standard of living, education and health are all human rights. CSCs offer an efficient model of intervention to usher in and disseminate development at the households. If at all we chose to miss the bus, it would be at our own peril. The future generations have to be provided with tools, technologies and approaches to hone their skills and make themselves more and more relevant to the fast changing business and economic ecosystem. CSCs are not a panacea but are certainly

a powerful medium in brick and mortar, accessible to all the citizens of Odisha to scale up in the learning curves. Per capita incomes should increase, which is the single most important cardinal measure of standard of living of the people of the State. The per capita real NSDP (Net State Domestic Product) of Odisha is estimated at Rs.25,600 in the advance estimates for 2013-14 with a noticeable growth rate of over 5-6% per cent over the previous year. CSCs would carry the relevant tools governments and businesses can use to get the most benefit from the digital transformation.

I consider this initiative as an effective rural proofing of growth plans and policies and if given the right impetus would catalyse in Odisha :

- Rural growth measures that include but also look beyond the farming, forestry, food and environmental sectors.
- Rural economies as cross cutting and embedding them in mainstream plans for economic development.
- The variations in spatial, sectoral and size profiles between urban and rural firms.
- Multi sectoral linkages: Further demonstration of the ways in which firms can realise the value of the natural environment with the help of complimentary programs under other departments like Tribal development, Agriculture.
- A place-based approach, meeting local constraints and opportunities.
- An achievable Youth Engagement program : A review of the needs and opportunities relating to micro-businesses and not confined to employment only.
- Investment in local services.
- Business associations and networks more

proactively engaging, mentoring and advising small businesses. If strategically expanded the CSCs could effectively spawn a growth in social venture capital and other innovative ways of financing and supporting small and medium enterprises.

Probable cuts in public spending and the need to rebalance the economy, which I see as inevitable in the coming months, would mean that our expectations of what private and social enterprise can achieve in employment, wealth creation and service provision have increased. We must, therefore, see growth across the wholestate rather than only in certain towns/cities or sectors. The distinctive characteristics, business and employment structure and past performance of rural dynamics mean that they are well placed to meet this challenge but they have been hungry for a Government Information and Service outlet like a CSC.

With a strong Panchayati Raj institution in place in Odisha, it is time we made them more veritable ambassadors of governance at the grassroots. But to enable the CSCs to improve performances, the onus is on all of us to provide G2C content, which is grossly lacking now in Odisha. Load more government scheme details in the Centres (through computers/internet connected), let the CSC operators be better trained and make the CSCs diverse in their offers, we can be assured of a quick fire transformation in the rural lives (not to deprive the urban lives).

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## The Celestial Mother

*Er. Raghunath Patra*

The mysterious inscrutable energy that conceives,  
Bears, produces and nourishes world,  
In causal sense our celestial Mother  
Who emanates universe, without fraud.

Her grace functions this universe Vast  
The saints worship as celestial mother  
This gross visible world may perish  
But the energy inside will perish never.

Scriptures state this life-force supreme  
Soul, wealth, wisdom, radiance, lustre  
Are Radha, Lakshmi, Saraswati, Durga, Sabitri,  
The manifestations illuminate world ever.

Cosmo-physical energy produces world  
Matter is bottled energy, scientists say  
And energy is attenuated matter.  
The celestial mother, all worship and pray.

Three leading powers exist in this world,  
Mahakali for strength and success  
Maha Lakshmi for wealth and opulence  
Maha Saraswati for wisdom and prudence.

In Satya Yuga, worshipped Suratha, the king  
Guided by Medha, the spiritual teacher  
Gained back all his authorities and riches  
By mammoth grace of divine mother.

In Tretaya yuga, Sita worshipped Girija  
Blessed with Sriram as spouse supreme  
Sriram Celebrated Navaratra, saved Sita  
Killing Ravan, the wicked extreme.

In Dwapara Gopis adored Katyayani  
Availed Srikrishna as their choicest lover  
Rukmini adored Katyayani (Bimala)  
got Srikrishna as her spouse major.

In Kurukshetra, Arjuna prayed goddess Kali,  
Being guided by Srikrishna, the charioteer  
Victory came to Pandavas last  
Never goes waste, the prayer of Divine mother.

During Dussehra, we worship Durga  
Lakshmi in the month Margasira  
Goddess Saraswati in the month of Magha  
Worship of goddess goes round the year.

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## A Pair of Eyes

*Usha Padhee*

This story of my life seems like dream but true. It is also very special and personal to me. However I like to share as many of us sometimes mired by the negativity around us.

In 1998, I was working as Sub-Collector in Baliguda Sub-Division of Kandhamal district, Odisha. As a young administrator I used to travel a lot and interact with locals. One day in a village I encountered with a poor old man who was almost blind due to cataract. I explained him about the free facilities extended by the Government for eye operation. He expressed his inability to reach district Headquarter which was around 80 KM away. Also may be he had no money or relative to accompany. As a routine gesture I informed him that when I go for the meeting at district Headquarter next week, I can take him along to drop at district hospital for which he agreed. Subsequent week I dropped him at district hospital with an instruction that after operation he should be sent back to the village.

May be, after three months or so, during one of my grievance-redressal days, my personal staff informed me about a man standing near my door, refusing to come in for any grievance, **but wanting only to see me when I leave my office!**

He stayed on till I was ready to leave my office. I cannot forget, outside my office, the man standing was that old man whom I had taken for cataract operation. **A pair of eyes just watched me**, as I came out of the office. He raised his

both hands, blessing me, and said that when I took him to the hospital he was not able to see me. He had come just to see the person who had helped him, **as he could see me now!**

At that point of time it was just an insignificant incident, though, I was amazed by the thankfulness of the old man. But I felt the impact of this incident later. Whenever I remember this, invariably I feel so humbled by the gratitude expressed by the old man. It was part of my duty and I received so much of warmth for something I felt was so routine a task. A small act, bringing some happiness to other person, brings so much of satisfaction and sense of fulfilling. I always felt I have received the love in leaps and bounds compared to the action of mine. It reaffirms my belief that all good you do comes back to you exponentially. When I feel any unfairness or selfishness around me, I remember **the pair of eyes** which give me assurance that these trivial things do not matter when you do something good, as it will bring happiness to someone, somewhere. All of us have stories to share, which reaffirms the goodness in human beings. Many great souls could recognise that and brought immense happiness to this world. I am sure all of us can do our bit to make this world a better place. More so by the people in the power. After all we have a purpose to live on this earth.

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## Atrocity Against Women - A Great Sin

*K.C. Patnaik*

Our domestic life is a mixed with sweet and stringent experiences. Now-a-days we find such type by several pathetic cases from publication and different newspapers sometimes. When the couple are in a jolly mood, the home looks like heaven but on such occasions if one of them loses temper even on silly ground there by the wife mostly suffers. The husband at times utters some harsh words to his wife and if she tolerates, the mishap is avoided. But if she retorts, the husband becomes enraged and slaps the wife. Even though afterwards he repents for the done is done. So a tension creeps in the smooth running of family affairs. Although we are aware that beating a wife who is helpless and dependant on her husband is a great sin on his part, he does not hesitate to do such heinous work which is unwarranted on his part. She can do nothing in exchange of the harsh treatment apart from being sad weeping or if she is sharp of tongue, she will say harsh words that is all. As a matter of fact one should not be angry towards any person whosoever because anger is the greatest enemy.

Primarily it burns him who entertains it. There comes a number of victims when it expresses itself through words or actions etc. Therefore, a wise man for his own good should avoid anger, but if at all it comes, in that case there is some propriety, if it comes for a person of equal strength, otherwise if the victim of one's anger is weaker or does not possess strength for retaliating it, then it has got no other way except being sad and weeping silently. To hurl our anger on such a person nothing but weakness and cowardice, only the weak persons are the subject of our anger but wife is the co-partner with equal status even ignoring her in all cases is also a sin. What to speak of beating or killing ? We can

overpower with real love, good behaviour and sweet words, there is no harm if some harsh words are used for her own good without any element of anger. The very essence of 'Dharma' is said as here under.

Never behave with a person in the way you would not like yourself to be behaved. If somebody uses bitter words how would you relish it ? If not, what right have you got to use such words for others, abuse them or beat them ? In some cases we find when the husband loses his balance of mind, he becomes infuriated and will not hesitate to take criminal action by killing her mercilessly and which is unpardonable and unbecoming and in that case he has to face maximum punishment by the court-transportation of life.

So in the event by such criminal highlights as mentioned above, one should introspect himself before committing such criminal liability and swear not to commit such mistake. We know we repent afterwards. As far as possible, even pinching words should not be used because bitterness is retaliated by bitterness.

The ladies are also requested to have a control over their words. They should not use in any case any harsh words. Rather they should keep mum if they think that they are incapable of practising restraint. If necessary, to mitigate the situation they may take resort to compromise with their husband by conversing with them with modesty and sweet words. If it is adopted, it is sure there would be no chance of recurrence of such nasty occasions.

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## A Brief History of the Pilgrim Tax in Puri

*Manorama Tripathy*

The Pilgrim Tax, apparently introduced in the seventeenth century, was a major source of revenue to the Puri temple for nearly two centuries. Under this system, pilgrims visiting the Jagannatha temple were expected to pay a stipulated amount and obtain passes in order to enter the town and perform worship and rituals in the temple. The income generated by the Pilgrim Tax was large enough to take care of the administrative and religious expenses of the temple. The British discontinued the practice in 1803 after they conquered Odisha, but introduced it again in 1806. In the next two decades, the Pilgrim Tax became a subject of severe debate among the English, in which missionaries, British administrators, the press and other groups participated. As a result, the tax was finally abolished in 1840.

The history of the Pilgrim Tax is interesting in many ways. It reveals a number of intricate dimensions involved in the relationship between religious institutions, political power, economy and society. It also tells us about the hegemonic roles played by some classes and social groups and how others challenge these roles to their own advantage. An elaborate study of all these aspects will occupy a full-length monograph. This is beyond the scope of the present paper. This paper only tries to trace a brief history of the tax in Puri

and understand why the British finally abolished it.

There are no records which tell us when the system of Pilgrim Tax was introduced in Puri. It is well known that Muslim rulers introduced it in India. It continued under the early Mughal rulers, Babur and Humayun, and also under Sher Shah Suri in various parts of the country that fell under their rule. There were three advantages with this system. The first was that the management of the temple could be carried out with the revenue generated by this tax. The second was that the orthodox Muslim nobility who adhered to the Islamic law and opposed state support for idolatry were appeased by the imposition of a tax on pilgrimage. The third was that it favoured the economic interests of the Hindu temple functionaries and middlemen who benefitted from this additional revenue.

The Mughal ruler Akbar (r. 1556-1605) abolished the Pilgrim Tax in 1563 as a part of his larger policy of religious harmony.<sup>1</sup> At this time, Odisha was ruled by Mukunda (r. 1560-1568), a general who had usurped the throne from the Bhoi ruler of Khurda, Raghurama Chhotaraya (r. 1558-1560). Raghurama Chhotaraya was the son of Chakrapratapa (r. 1549-1557) and grandson of Govinda Vidyadhara (r. 1542-1549), who had put an end to the rule of the Suryavamshi Gajapatis

in 1542 by killing Kaluadeva, who had succeeded his father Prataparudra (r.1496-1540) in 1540. Odisha was not yet under Muslim influence at this time. In 1568 Sulaiman Karrani, the Afghan ruler of Bengal, sent an army under two generals, Sikandar Uzbek and Kalapahad. In the battle that followed, Kalapahad killed Mukunda, attacked Puri and apparently burned the images of Jagannatha, Subhadra and Balabhadra. The throne of Khurda then went to Ramachandra (r.1568-1607), the son of Danai Vidyadhara, a general under Prataparudra and Chakrapratapa. He reinstated the images of the trinity at Khurda in 1587 and took it to Puri in 1589, where they were then put back in their former place. This earned him the title Second Indradyumna.<sup>2</sup>

Between 1568 and 1590, Ramachandra remained a subordinate of the Afghan rulers of Bengal. In 1590, the Mughal General Mansingh took control of Odisha after signing a treaty with the Afghans. Thus Odisha became a part of *Mughalbandi*. However, Ramachandra remained hostile to Mansingh and supported the Afghans, due to which he faced the wrath of Mansingh. In 1592, Akbar intervened into the matter and forced Mansingh to maintain healthy relationship with Ramachandra. Ramachandra was recognized as a ruler and awarded a 500 *mansabdari*. He also became a leading *zamindar* holding thirty-one *zamindaris* for the Mughals, which included all the petty chiefdoms of coastal Odisha.<sup>3</sup>

Thus, it is unlikely that the Pilgrim Tax was collected at the Puri temple during this period as Akbar had already abolished it before Odisha came under Muslim rule. There was no Pilgrim Tax under Akbar's successor Jahangir (r. 1605-1628). Shah Jahan (r. 1628-1658) introduced it briefly, but it was soon withdrawn. The Pilgrim Tax came into effect once again during the reign of Aurangzeb (1658-1707), who revived it in

about 1665.<sup>4</sup> We can therefore safely conclude that the Pilgrim Tax was introduced in Puri in or after 1665.

How much revenue did the Pilgrim Tax bring? We cannot answer this question easily due to lack of evidence from contemporary records. In the eighteenth century, there was a conflict between Ramachandra II (r. 1727-1736) and Taqi Khan, the Nawab of Bengal. Taqi Khan's successor Murshid Quli Khan continued the fight on behalf of his predecessor and appointed Virakesari to the Gajapati throne. During this conflict, the images of the Puri temple were removed by the priests to a safer location. As a result, no pilgrim arrived during that year, which led to a loss of revenue of nine lakh rupees.<sup>5</sup> In the early nineteenth century, James Peggs observed that the revenue which the Mughals earned by way of Pilgrim Tax was nine lakh rupees.<sup>6</sup> Based on these two bits of evidence, we may tentatively suggest that nine lakh rupees were earned every year as Pilgrim Tax. This state of affair might have continued under the Marathas as well.

During the Mughal and the Maratha periods, there was no centralized mechanism for collecting the Pilgrim Tax. Pilgrims who passed through the territory of Mayurbhanj and Nilgiri were taxed by the local Rajas. Under the Marathas, tax collection posts were set up at various points on the northern route to Puri from Khunta Ghat on the border of Mayurbhanj to the Athara Nala bridge in Puri. The tax was collected by the *tahsildars*. Pilgrims were given a pass which indicated their number and rank, as well as the amount paid by them. Once a pilgrim was given a pass at one post, he or she was exempted from paying at the other posts. The rates were fixed by the government. But it is likely that the *tahsildar* harassed the pilgrims and collected a higher amount from them. The *kangals*, or poor

and destitute, were in principle exempted from payment. But in all probability, they were detained and checked to ensure that they were indeed *kangals*, and allowed to go ahead only after they paid a small amount as bribe.<sup>7</sup> The corruption of *tahsildars* might have increased the amount collected as tax, but the illegally collected amount is sure to have gone to their own pockets, adversely affected the revenue being remitted.

This was the state of affairs when the British East India Company took over the administration of Odisha in 1803. Colonel Harcourt occupied Puri on 18 September 1803 after which the Pilgrim Tax was immediately withdrawn. Lord Wellesley, the Governor General, was opposed to the collection of this tax. He underlined the need for maintaining cordial relationship with the priests of the temple and securing their good will. His enthusiasm for protecting and developing the Puri temple was widely appreciated. The Puri priests reciprocated by showering praise on Wellesley with a poetic eulogy composed in Sanskrit.<sup>8</sup>

In March 1805, Charles Groeme, the Collector of the Puri Sub-division was asked to submit a report on the affairs of the Jagannatha temple. In his report submitted on 10 June 1805, Groeme recommended the imposition of the Pilgrim Tax. Accordingly, Regulation XII was passed on 5 September 1805, and James Hunter appointed as the Collector of Pilgrim Tax at Puri. Collection of Pilgrim Tax took place at Athara Nala for pilgrims coming from the north and Loknath Ghat for those coming from the south. The system was formally inaugurated on 22 January 1806. On the first day, no tax was collected. As many as ninety-six pilgrims were allowed to enter the temple without any payment. On the second day, Rs.10/- was collected as Pilgrim Tax from five pilgrims at the

rate of Rs.2/-per head. Gradually, the practice gained momentum and by the end of 30 April 1806, Rs.72,688 had been collected. The amount raised between 1806-07 and 1825-26 was Rs.21,97,680 giving an average annual revenue of Rs.1,09,884.<sup>9</sup>

The tax-paying pilgrims were divided into four classes, *laljatri*, *neemlaljatri*, *bhurrangjatri* and *panchatirthi*. The first group was called *laljatri* because they were issued a red pass, which was considered as pass for the privileged classes. The *laljatri*s coming from Athara Nala paid Rs.10/- for a pass and those arriving from Loknath Ghat paid Rs.6/-. They were allowed to visit the temple at any time when it was open, but they had to be attended by their Panda. The pass was valid for thirty days. In case they wanted to visit the temple without a Panda, they had to pay an additional amount of Rs.10/- to the Collector. The *neemlaljatri*s paid Rs.5/- at Athara Nala and Rs.3/- at Loknath Ghat. They were allowed to visit the temple for ten days during the Rath Yatra and for seven days on all other occasions, apparently accompanied by their Panda. The amount charged for *bhurrangjatri* and *panchatirthi* pilgrims was Rs.2/- at both Atharanala and Loknath Ghat. The *bhurrangjatri*s were allowed to enter the temple for five days during Rath Yatra and four days in other seasons. The *panchatirthis* were not allowed into the temple, but permitted to worship from outside for a period extending up to sixteen days.<sup>10</sup>

There were six other groups who were allowed into the town without paying the Pilgrim Tax. One was the group of religious people identified as *bairagi*, *sanyasi*, *dandi*, *brahmachari*, *mahant*, *gosain*, *khomarti*, *naga* and *gangajali*. However, the *gangajali*, i.e. people who carried the water of the river Gange

for the worship of Jagannatha, had to be accompanied by a Panda. The second group comprised of those who came to Puri for trade. This group was not allowed into the town during the RathYatra. The third group was of the *kangals*, who were in a state of poverty and therefore could not pay any tax. The fourth group included the native military officers and sepoy in the British army. They, however, had to obtain a permission from the commanding officer of the station in order to enter the temple. The fifth group was that of the servants of Europeans. The sixth group comprised of *desis* or people who lived between the river Baitarani and Ganjam. It appears that all these people were allowed into the town at any time in the year without restrictions. But during the RathYatra and the Dol Yatra, only the people from Pipli in the north and Manickpatna in the south were allowed freely from the group of *desis*. Other *desis* had to pay at the rate of Re.1/- for *laljatri*, eight annas for *nimlal jatri* and four annas for *bhurrang jatri*. Those who wished to stay in Puri for the rest of their lives but were unable to make any payment were exempted from it.<sup>11</sup>

The pilgrims had to obtain a certificate after paying the Pilgrim Tax to enter into the town. The certificate was in the following format.

*A.B., inhabitant of \_\_\_\_\_ in the district of \_\_\_\_\_, having this day paid into this office the sum of sicca rupees, \_\_\_\_\_ is entitled to pass through the \_\_\_\_\_ Ghaut without further interruption, as a lauljattree to the cutchery of the Collector of the tax at Juggernaut. On producing this certificate to the said Collector, he is further entitled to receive a pass, and to have access to the temple thirty days.*

<i>Names, or Designation of attendants.</i>	<i>Amount of tax paid respectively</i>	<i>Period for which to visit the temple</i>
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Similarly, the Collector issued a license to the pilgrims to enter into the temple, which was in the following format.

*A.B., inhabitant of \_\_\_\_\_ in the district of \_\_\_\_\_, is entitled to perform the customary ceremonies, under charge of \_\_\_\_\_ for \_\_\_\_\_ days, that is to say, from the \_\_\_\_\_ day of the month of \_\_\_\_\_ until the \_\_\_\_\_ day of the month of \_\_\_\_\_ ; and for that period you will afford to the holders hereof free access to the temple of Juggernaut. At the expiration of the period granted you will return the license into the office of the Collector of tax.<sup>12</sup>*

**Table – 1**  
**Classification of Pilgrims in Puri<sup>13</sup>**

<b>Class of Pilgrims</b>	<b>Amount Payable if Entering from Athara Nala</b>	<b>Amount Payable in Entering from Loknath Ghat</b>	<b>Number of Days Allowed</b>
<i>Lal Jatri</i>	Rs.10/-	Rs.6/-	30
<i>NimLal Jatri</i>	Rs.5/-	Rs.3/-	7 (10 during Rath Yatra)
<i>Bhurrang Jatri</i>	Rs.2/-	Rs.2/-	4 (5 during Rath Yatra)

<i>PanchaTirthi</i>	Rs.2/-	Rs.2/-	16 (but not allowed inside the temple)
Religious Persons	Exempted	Exempted	Perhaps throughout the year
Traders	Exempted	Exempted	Perhaps throughout the year
<i>Kangal</i>	Exempted	Exempted	Perhaps throughout the year
Native Military Officers and Sepoys	Exempted	Exempted	Perhaps throughout the year
Servants of Europeans	Exempted	Exempted	Perhaps throughout the year
<i>Desis</i>	Exempted	Exempted	Perhaps throughout the year

The above arrangements are likely to have undergone changes from time to time. Based on records preserved in the Odisha State Archives in Bhubaneswar, Ishita Banerjee Dube has stated that the *laljatri*s were allowed permission for sixteen days with or without a Panda and that the *kangals* were allowed for only one day with their Panda.<sup>14</sup>

When the Pilgrim Tax was abolished in 1840, it was yielding an annual revenue of Rs.9,00,000.<sup>15</sup> This figure is equal to the amount collected under the Mughals and the Marathas. However, the amount collected as Pilgrim Tax varied from year to year, which may be inferred from Table – 2.

**Table – 2**  
**Pilgrim Tax Collection<sup>16</sup>**

Period	Amount Collected
23.01.1806 to 30.04.1806	Rs. 72,688
1807-08	Rs. 40,500
1812-13	Rs. 35,026
1807-08 to 1813-14	Rs. 68,350 (average per year)

1813-14	Rs. 1,23,118
1814-15	Rs. 2,08,519

Until 1840, the expenses of the Puri temple was largely taken care of by the Pilgrim Tax. The expenses amounted to about Rs.53,000 per year.<sup>17</sup>

Opposition to the reintroduction of Pilgrim Tax commenced in the year 1806, when Reverend Claudius Buchanan, Chaplin of the East India Company, visited Puri during the Rath Yatra and expressed his strong reservations against the Pilgrim Tax. According to him, the tax associated the British with idolatrous practices and amounted to ‘official sanction of superstition’. Buchanan made his views known through the letters he wrote to George Udney, a member of the Governor General’s Council and also to the senior Chaplin of Bengal.<sup>18</sup> He was critical of the British policy “to support the natives in the undisturbed exercise of their religious rites and ceremonies and to preserve their places of worship inviolate.”<sup>19</sup> Two decades later, his views were echoed by John Poynder, who stated that “the raising a surplus revenue by a pilgrim tax must, in many ways, lead

to the promotion and encouragement of the superstition out of which the tax is derived.”<sup>20</sup> Another opponent of the Pilgrim Tax was the missionary, William Carey. He believed that the tax represented an evil tendency.<sup>21</sup>

Others who opposed the Pilgrim Tax included William Kayes, Reverend Smith, Reverend Green and William Bampton.<sup>22</sup> Opposition to the Pilgrim Tax was not always based on the charge that it amounted to official support of idolatry and superstitious beliefs held by the heathens. John Richardson, the Commissioner, recommended the abolition of the tax on the basis of economic considerations. He held that the tax had produced a net gain of only Rs.2500 in seven years. It was therefore not worthwhile to continue it any longer. But his suggestions were refused by the Governor General in Council.<sup>23</sup> The Sadar Board of Revenue also recommended the abolition of the tax in 1832, but it was not accepted.<sup>24</sup>

William Bentinck, who became Governor General in 1828, rejected the views of the missionaries and others against the Pilgrim Tax. He felt “that a tax against pilgrims is just and expedient” and that it was an act of providing “special care” to the pilgrims.<sup>25</sup>

In spite of the views of Bentinck, opposition to the tax continued. The most important voice against the Pilgrim Tax came from James Peggs. In his writings, Peggs argued that idolatry would suffer a serious setback if the Pilgrim Tax was abolished. He was able to influence men like Poynder and John Hobhouse. His writings became deeply influential in shaping the British government’s policy towards the Pilgrim Tax. Charles Grant, who was the President of the Board of Control in the Government of Lord Grey, caused a despatch to be sent to the Court

of Directors, opposing the tax. The explicit reason for the despatch was to dissociate the East India Company administration from the support they extended to heathen religious beliefs by way of the Pilgrim Tax. The Court of Directors signed the despatch on 20 February 1833 and sent a set of instructions to the Company Government in India. One of the seven points in this set of instructions was the abolition of the Pilgrim Tax.<sup>26</sup>

The Company Government took no action on the instructions of the Court of Directors for the next five years. As a result, the matter came up before the British Parliament again in 1838. Hobhouse, who was then President of the Board of Control assured the House of Commons on 26 July 1838 that the tax will be abolished soon. Accordingly, the Court of Directors sent a despatch to the Governor General, Lord Auckland, on 8 August 1838, seeking the abolition of the tax. Measures were taken by the Governor General’s office immediately. Mill, the Commissioner of Odisha, wrote to the Collector of Puri seeking his opinion on the matter. The Collector reported in favour of the continuation of the tax. The Pratiharis of the temple were also keen on continuing the tax, and therefore sent a representation. However, these were ignored, and on 20 April 1840, the famous Act X of 1840 was passed, which finally abolished the Pilgrim Tax, not only in Puri, but also in Gaya and Allahabad.<sup>27</sup>

In her study of the Pilgrim Tax in Puri, Nancy Gardner Cassels has argued that the abolition of the tax was motivated by the British Government’s policy of non-interference into the affairs of the Hindus and their religious establishments and not due to the demands for abolition put forth by the missionaries.<sup>28</sup> We cannot agree with this position. Studies have shown that the British continued to interfere into the affairs of the Puri temple even after 1840.<sup>29</sup> These

interventions led to great changes in the administration of the affairs of the temple.

The history of the Pilgrim Tax traced by us is brief. It only highlights the broad outlines. Yet, the records examined by us prove beyond doubt that it was the moral challenge put forward by the missionaries and on the issue of supporting idolatry and heathen superstitions which finally led to the abolition of the Pilgrim Tax.<sup>30</sup> Now, if the introduction of the Pilgrim Tax by the Muslim rulers was also the outcome of a moral challenge thrown up by the orthodox Islamic nobility on the question of supporting idolatry, we can say that history came full circle with the abolition of the Pilgrim Tax in 1840.

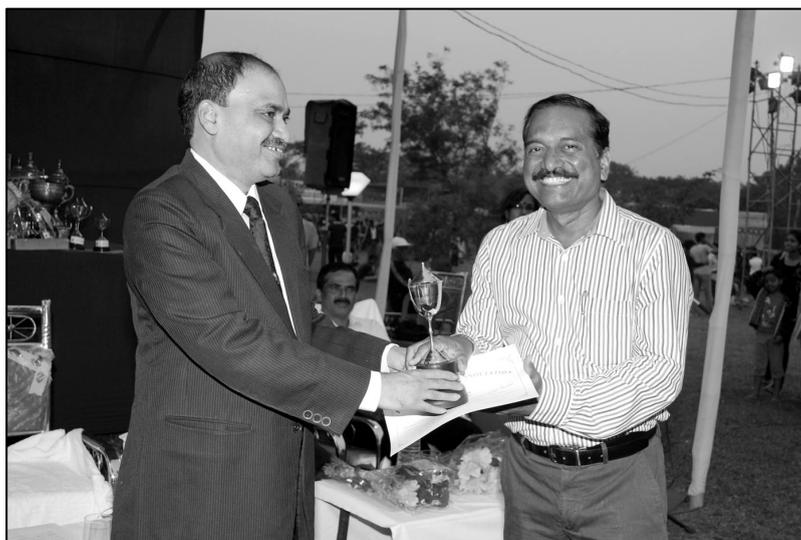
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*Shri R.K. Sharma, Principal Secretary, Forest and Environment handing over the prize to Shri Ashok Kumar Mishra, ACF and In-charge, Ekamravan which has been adjudged as the "Best Public Garden maintained by any organisation" on the occasion of State level Flower Show.*

## Justice to Juveniles – A Constitutional Mandate

*Prof. H.B. Das*

Juvenile justice system reaffirms its positive faith in fundamental human rights and dignity of the individual. Therefore for the first time a comprehensive and uniform legislation on the subject of juvenile justice and rights of the child came into the force on 2<sup>nd</sup> Oct-1987, on the birth day of Mahatma Gandhi. However, the Juvenile Justice Act-1986 was not sufficient to cater to the developmental needs of the children in best possible manner. Parliament repealed this Act and basing on the U.N. Convention on the Rights of the Child, Juvenile Justice (care and protection of children) Act-2000 (in short J.J. Act) was enforced. It is gratifying to note that Article-39 (f) provides that “the State shall direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment”. The Preamble of J.J. Act also speaks in unequivocal terms that the law relating to juveniles in conflict with the law and children in need of the care and protection, by providing for proper care, protection and treatment by catering to their development needs, and by adopting a child-friendly approach to the adjudication and disposition of matters in the best interests of children and for their ultimate rehabilitation.

It is pertinent to mention that “juvenile” means a person who has not completed 18<sup>th</sup> years of the age as defined in the Act. There are two types of juveniles, a juvenile who comes in conflict with the law of land and “neglected juvenile” which means beggar child, destitute child, abused child and alienated child. The cases of neglected juveniles are looked after by Child Welfare Committee. Similarly the cases of juveniles who come in conflict with law are enquired into by the Juvenile Justice Board. Regarding the age of juveniles below 18 years when they are found committing heinous offences like rape and murder etc, opinion was sharply divided on this question and there was a national debate to lower the age from 18 to 16. It so happened that in last December-2012, there was gang rape of a paramedical student, Nirbhaya at night hours in a moving bus at Delhi by 5 to 6 persons out of whom there was a boy below 18 years. After trial, it was ascertained that the child offender was guilty of committing rape on the 23 years old paramedical student number of times on the fateful day in a most brutal and inhuman way which has outraged the whole nation. Shortly after this incident, a young lady who is a photo journalist of Mumbai was also gang raped in presence of his boy friend by 4 to 5 persons in a desolate and abandoned sugar mill premise, out of whom there

was a teenager below 18 years. The matter is now pending before the Supreme Court whether to bring down the age of juveniles involved in serious offences from the age of 18 to 16 years and the Court has directed the Ministry of Child Development, Govt. of India to submit their views on the issue. Let us now wait for the decision of Apex Court. In this context, it would be profitable to highlight the attitude of U.S. Supreme Court towards delinquent children under the age of 18 years who have committed crimes leading to imposition of death penalty which was referred in an article written by Soli J Sorabjee published in Indian Express dated.06.11.2005. The US Supreme Court by majority ruled that "imposition of death penalty on offenders who were under the age of 18 when the crimes were committed is unconstitutional." The Court reasoned that the susceptibility of juveniles to immature and irresponsible behaviour indicates that "their irresponsible conduct is not as morally reprehensible as that of an adult" and there is a greater possibility that a minor's character deficiencies will be reformed. Line was drawn at the age of 18 because that is the age where society draws the line for many purposes between childhood and adulthood and therefore "it is the age at which the line for death eligibility ought to rest".

The question emerges that children by reason of their physical and mental immaturity needs special safeguards and appropriate legal protection because in most of the cases children are victims of criminalization, penalization and stigmatization. So it was felt by the legislature in their wisdom that deviant behaviour of the children can be checked through care, protection, treatment and rehabilitation. Therefore, the statute enjoins that J.J. Board should function in a child-friendly atmosphere and there should not be rigid legal norms because nourishment and nurture of

the child and development of his personality is the principal object of the new legislation.

It is worthy of mention that the U.N. convention on the rights of the child is an elaboration of human rights standards in respect of the child which is based on Article-24 of the international covenant on civil and political rights. It is necessary that children should develop in condition of freedom and dignity and "right to child-hood" must be assured and protected. There is also another statutory requirement that jail is hardly a place for a child which would defeat the avowed object of the legislation. According to the dicta of the Apex Court in the leading case of Sheela Barse versus Union of India reported in A.I.R.-1986 SC, Page-1773, to ensure juvenile justice, the court directed that no child can be detained in jail excepting breast-feeding child in any part of the country. The court held that delinquent juveniles and neglected juveniles can not be mixed-up. In view of the judicial pronouncement, there is urgent necessity of change of our look and sensitization of the police and magistracy dealing with juveniles. Their attitude should be reformatory rather than punitive. There are number of legislative enactments to safeguard the children against labour exploitation and social exploitation. Children misbehave because perhaps the society and the elders have behaved worse. Society is becoming increasingly inhospitable to its children by ignoring the non-custodial alternatives prescribed by law and exposing the delinquent child to the trauma of custodial cruelty there by the society runs the serious risk of sending the child to the criminal clan again. In this backdrop, it may be mentioned that even the Indian Penal Code in the general exception chapter, has recognized the concept of doli incapax i.e. nothing in an offence which is done by a child below 7 years. Similarly, nothing is an offence which is done by a child above 7 years

and below 12 years who has not attained sufficient maturity of understanding to judge the nature and consequence of his acts.

Another vital aspect in the areas of juvenile justice is that child labour impedes the progress and prosperity and personal development of the child. Poverty and illiteracy are the cause of child exploitation by rich and dominant class of the society. Therefore, the problem of child exploitation is man-kind's belated recognition. As a matter of fact one third of population constitutes children. Therefore nation's prosperity lies in the development of child who is a national asset.

It is striking to note that very recently; the Supreme Court exhibited its concern to rescue juveniles and came down heavily and deplored on the attitude of the Union Government and State Governments for not implementing the provisions of the J. J. Act and directed the State for the strict implementation of the Act aimed to prevent children in conflict with law from being banded together with adult criminals in jail. The Court asked the National Commission for Protection of Child Rights (NCPCR) to act as Nodal agency with NGOs to monitor implementation of J.J. Act. The court observed "you rescue children and put them in reform homes. Why is a child sent by a family to work in a hazardous industry despite knowing that school is the place where he should

be. That's because the child gets some money that sustains the family. As long as the government does not compensate the family for the loss of income resulting from removal of the child from labour, all well meaning rehabilitation policy will be meaningless."

Lastly it is necessary to mention that although we have declared rights of the children, passed legislations like J.J. Act, the child labour (Prohibition and Regulation) Act-1986 and Protection of Children from Sexual Offence Act-2012 and formulated National Policy on children and established National Commission for Children, truth remains life of the child both in the family and society has not been improved. Particularly quality of life of the children in rural areas and in slums is miserable. Therefore, the State, Civil Society and every citizen must rise to the occasion to be involved, to be concerned, for the nourishment and nurture of the children and to protect their rights in best possible manner, so that India will have its rightful place in the comity of nations as a signatory to the U. N. Convention on the rights of the child.

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# Indian Constitution : The Charter of Sovereignty

*Dr. Prafulla Chandra Mohanty*

Constitution is a political document and an instrument for governance of a country. It is generally framed taking into account of the social, economic and political conditions prevailing in the country at a given time, with the lapse of time suiting to the circumstances and situations, the constitutions may likely to be changed by amendments and it is seen more in the cases of developing nations. The constitution is meant for the people and has been adopted by the people through their representatives. It is rightly marked that constitution is for the people, by the people and of the people.

Constitution of a nation is popularly known to be the hub and steering wheel of the nation. It controls and drives the whole country for the present and the future to come. It is a holy document like the epics and the holy- books of different religions, such as Bible to Christians, Vedas to the Hindus and Koran to the Muslims. Constitution is a guideline to the government of the both Center, State and to the local representatives of the general public. It is a heart and brain of the country, which warns the politicians and the government not to proceed beyond their limits, boundaries and jurisdiction too. It is a watchdog of the nation, which watches

the entire country day and night without sleep and rest. It is meant for the welfare of the people, which keeps the people of different culture, religion, caste and creed in a single band. It is said by Abraham Lincoln, the great constitution expert and ex president of America that "democracy is of the people, for the people and by the people", which is the prime objective of the Indian constitution and the constitution of the other nations.

The Constitution of India which came into force on January 26, 1950 resolves to establish a sovereign democratic republic. The draft of the preamble was based on the American model. The 42<sup>nd</sup> amendment added the words secular and socialist. Now the preamble reads as follows: "We the people of India having solemnly resolved to constitute India into a sovereign socialist secular democratic republic and to secure to all its citizens Justice, social, economic and political, liberty equality of status and of opportunity; and to promote among them all fraternity, assuring the dignity of the individual and the unity and integrity of the nation; In our Constituent Assembly, this Twenty Sixth day of the November, 1949, do hereby adopt, enact and give to ourselves this Constitution.

**Salient Features:** Our Constitution has the following salient features like :-

It is the longest written Constitution in the world.

It proclaims India to be a sovereign democratic republic.

Fundamental rights are guaranteed to all citizens of India.

Directive principles of the state policy are incorporated.

It establishes the parliamentary system of the Government.

President of the Union is the constitutional head, the council of ministers or the Union cabinet is the real executive and responsible to the Lok Sabha.

It is federal form but unitary in spirit.

It is neither too rigid (as some provisions can be amended by a simple majority) nor flexible (as some provision requires some special majority for amendment).

It declares India a secular state.

It guarantees single citizenship to all its citizens.

It introduces adult franchise, every adult above 18 years has the right to vote and the system of joint electorates.

It establishes an independent judiciary; the Supreme Court acts as a guardian of the Constitution, the place of the Privy Council.

Our constitution contains 395 articles enumerated under 22 parts. They are as below:

#### **The Details of the Constitution of India**

<b>Part</b>	<b>Article</b>	<b>Deals With</b>
1	1-4	Territory of India, admission, establishment or formation of new states, Citizenship
2	5-11	Fundamental rights.
3	12-35	Directive principles of state policy
4	36-51	Duties of a citizen of India, it was added by the 42 <sup>nd</sup> Amendment in 1976.
4A	51-A	Government at the Union and state Level.
5	52-151	Deals with states in part B of the First Schedule. It was repealed by 7 <sup>th</sup> Amendment of union Territories.
6	152-237	Administration of Union Territories.
7	238	Territories in part D of the First Schedule and other territories, it was repealed by 7 <sup>th</sup> Amendment in 1956.
8	239-241	Scheduled and Tribal areas.

9	242-243	Relations between the Union and States.
10	244-244A	Finance, property, contracts and suits.
11	245-263	Trade, commerce and travel within the territory of India.
12	264-300	Services under the Union and States.
13	301-307	Added by the 42 <sup>nd</sup> Amendment in 1976 and deals with Administrative Tribunals.
14	308-323	Administrative tribunals to hear disputes and other complaints
14A	323A-323B	Election and Election Commission.
15	324-329	Special provision to certain classes ST/SC and Anglo Indians official languages.
16	330-342	Official languages
17	343-351	Emergency Provisions
18	352-360	Miscellaneous provision regarding exemption of the President and Governors from criminal proceedings.
19	361-367	Governors from criminal proceedings.
20	368	Amendment of Constitution
21	369-392	Temporary, transitional and special provisions.
22	393-395	Short title, commencement and repeal of the Constitution.

### **Directive Principles of State Policy**

The Indian Constitution lays down certain Directive Principles of state policy enjoying the state to undertake within its mean a number of welfare measures. These are intended to assume citizens an adequate means of livelihood, raise the standard of living, improve public health, provided free compulsory education for children and assure that the operation of the economic system does not result in the concentration of wealth and means of production to the detriment of the common good. These principles, through not enforceable through court of laws, are regarded as fundamental in the governance of the country.

The constitution provides for a single citizenship for the whole of India. Every person

who was at the commencement of the constitution domiciled in the territory of India and (a) who was born in India; or (b) Either of whose parent was born in India; or (c) who has been ordinarily resident in India for not less than five years became a citizen of India. The Citizenship Act, 1955, deals with matters relating to acquisition, determination and termination of India citizenship after the commencement of the constitution. The constitution gives some fundamental rights to the citizens like right to equality, right to freedom, right against exploitation, right to freedom of religion, right to cultural and educational rights, right to constitutional remedies.

There was also a right to property given by the constitution as one of the fundamental rights

but this right was omitted by the 44<sup>th</sup> Amendment Act in December 1978. It is now kept as a only legal right. Similarly the constitution also levied some of the duties to the citizens. These are added by the 42<sup>nd</sup> Amendment in 1976. The duties are:

1. To abide and respect the constitution, the national flag and national anthem.
2. To cherish and follow the noble ideals of national struggle for freedom.
3. To afford and protect the sovereignty, unity and integrity of India.
4. To defend the country and render national service when called upon to do so.
5. To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women.
6. To value and preserve the rich heritage and culture.
7. To protect and improve the natural environment including forest, lakes, rivers and wildlife and to have compassion on living creatures
8. To develop the scientific temper, humanism and the spirit of inquiry and reform.

9. To safeguard public property and to abjure violence.
10. To strive towards excellence in all spheres of individual and collective activity.

With all these provision our Constitution happens to be the best Constitution for our citizens. It has the power of good governance and by the manner allows her citizens to inhabit comfortably. There are provisions for amending the constitution and accordingly we have amended for 104 times till December, 2012. It may be a need but the changes made to the constitution may not be on the political ground. There must be a strict and genuine procedure of obtaining the consciousness among the citizens before going for a change. The rulers should not be given the priority to change the Schedules, amend and insert the Articles when and where they want because the Constitution is our strength, prestige and power.

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## Sarala Devi, An Inspiration for Women

*Bijaya Lakhmi Jena*

Indian Social structure is based on patriarchy, patrilineality and patrilocality. The women who were enjoying tremendous powers during Vedic period, in course of time became a puppet with hands of man. Decision making all over the world still remains male preserve. There is a gross under representation of women in every sphere, though they constitute half of total population. The colonial period of Orissan history ignored women and their right of existence on equal term with men. In the wake of language movement of Orissa with parallel to National Freedom Movement at centre, a new consciousness emerged which inspired few women to come forward from the fourwalls of their house and Smt. Sarala Devi was an example among them.

Born in an aristocratic, affluent Zamindar family of Narilo village, Cuttack on 19<sup>th</sup> August 1904 with father Mr. Basudev Kanungo and mother Padmavati Devi. Her paternal uncle Mr. Balamukunda Kanungo, a renowned Dy. Collector adopted Sarala Devi as daughter. She was brought up with her uncle Balamukunda Kanungo. Saraladevi was the sister of Mr. Nityananda Kanungo, niece of Mr. Raj Kishore Dash and cousin sister of Smt. Rama Devi. Most of her family members were moderate in attitude and against the traditional orthodoxical ideas.

During her childhood Orissa lacked an independent identity of her own as some parts of Orissa was with Bengal and some with Bihar. Mr. Balamukunda, being a Deputy Collector moved from place to place which helped Smt. Sarala Devi to come in contact with various types of people, culture, socio-economic problems. She started her education at Banki in an Oriya medium school. She had a intensive fascination for English language which she learnt by herself at home from Iswar Chandra Vidyasagar's book, "First book of reading." In due course of time her interest in literature helped her to learn Hindi, Bengali, Sanskrit, Telugu, Kannada, Marathi etc. Her reading habit helped her a lot to know about the prevailing conditions of Orissa and India.

It's not the biological but the man made disparity between men and women which annoyed her. From her very childhood she was against the superstitions, ill practices, evil customs of the society. In her schooling time she preferred to be dressed like boy rather than wearing *burkhas* and fought against untouchability.

At an early age of fourteen against her wish she got married to Mr. Bhagirathi Mohapatra, son of landlord Choudhury Durgacharan of Jagatsinghpur which proved to be a turning point in her life which added fuel to her revolutionary ideas and illuminated her future life because her

husband Mr. Bhagirathi Mohapatra who was highly talented, educated, broad-mentality person. After her marriage by getting the support of her husband Saraladevi attempted in bringing renaissance in the social, cultural and political life of women in Orissa. She alongwith other women leaders attempted in removing social evils.

Saraladevi felt that the life of women in Orissa was very miserable as our male dominated society curtailed the rights of women. The women were treated as second class citizen whose duties were only to rear the children and maintain the house like a domestic servant. Child marriage, polygamy, Sati, dowry system degraded the status of women. During the colonial rule Saraladevi found that widows were the passive victim of unalterable male oppression. So, when Gandhiji motivated women to join the national stream speaking about the evils of Sati, child marriage, widowhood, it attracted her and she joined hand with Gandhi to spread the message to reform the social evils and to upgrade the status of women.

During 1920 Gandhianism concept became a national acceptance for freedom and at the same time the role played by Utkal Sammilani for the amalgamation of Oriya tracts under the leadership of Madhusudan Das and Gopabandhu Das inspired Saraladevi. She attended the 35<sup>th</sup> Indian National Congress session at Nagpur in 1920, with husband Bhagirathi Mohapatra, Gopabandhu Das, Harekrushna Mahtab, Niranjan Pattnaik, Mukund Prasad Das which was addressed by Mahatma Gandhi. The year 1921 was a turning point in the history of women Movement in Orissa. It was marked by first visit of Gandhiji and Gandhian Strategies holding separate meeting with Oriya women at Binodbihari, Cuttack, an event which was not only unprecedented, but also created condition for their entry into national movement. Gandhiji's powerful addresses

motivated not only men but also women and created an unprecedented mass awakening. Women broke the barrier of isolation and seclusion. Sarala Devi motivated her husband to quit the legal profession and join in Gandhiji's movement and she succeeded in it. Smt. Sarala Devi was the first Oriya woman to join the Non-cooperation Movement in 1921. She gave up all her ornaments to Swaraj Movement and promised not to wear any ornament or foreign goods. She preferred *khadi* to wear in day-to-day life.

In 1924 she established a Mahila Sangathan 'Udyog Mandir' at Berhampur in Ganjam and Alka Ashram at Jagatsinghpur. With her sole effort she constituted 'Utkal Mahila Sammilani' which was affiliated to All India Women Association. She had written in Utkal Dipika "My life is successful because whatever I dreamt comes true." She moved from place to place addressing large gathering by her fiery revolutionary speeches and succeeded in attracting many women to freedom movement for which she was imprisoned several times. The active participation of Sarala Devi in emancipation of women under the caption of freedom struggle irritated the Britishers who became furious on the women activists.

The Orissa Pradesh Congress Committee decided to launch Salt Satyagraha at Inchudi, Balasore in response to Gandhiji's Salt Satyagraha at Dandi, Gujrat in 1930. Sarala Devi with her supporters extended their cooperation to Mr. Gopabandhu Choudhury at Inchudi. When the leaders like Harekrushna Mahtab and Pranakrushna Padihari were at Patna Jail, women leaders like Rama Devi and Sarala Devi broke the salt law at Ganjam which was first of its kind in Orissa's history that in the absence of male leaders women leaders took the responsibilities and succeeded in it. The movement was so furious and violent that the British Government had no

option but to arrest Smt. Sarala Devi under section 117 of Indian Penal Code to maintain law and order. She was the first woman prisoner of Orissa. She was ordered a six months imprisonment at Chatrapur Jail. But due to strong untiring agitation, *bund, hartal* of the people of Berhampur to release her from jail, the British Government forwarded her to Vellore Jail.

After her release from Vellore Jail she was given a royal welcome on 8<sup>th</sup> December 1930 at Cuttack. At this meeting she gave a fiery speech about the anti-women behaviour of the Britishers which agitated the sentiments of Orissa's women. They openly denounce British Policy. For all the women activists, reformists, feminist Sarala Devi was a role model and leader.

In the Karachi session of Indian National Congress, young and dynamic Sarala Devi compelled national leaders like Gandhi and Nehru to conduct the next session of INC at Kathajodi, Cuttack. She also adopted a resolution from Mahatma Gandhi to declare Orissa as an independent state in the Round Table Conference.

Orissa became a separate province on 1<sup>st</sup> April 1936. In the 60 seated Orissa Assembly Smt. Sarala Devi was the first elected woman legislator of Orissa from Cuttack constituency from INC ticket by defeating Smt. Latika Devi with a margin of 2000 votes. She proved herself as one of the brilliant, dynamic, brave legislator in the gentlemen organisation of Orissa Legislative Assembly politics which was primarily a men's show. In the house she fought for the development of women education, discouraged the child mortality rate, raised voice against early marriage, Sati, property rights for widows, dowry system. She argued and succeeded in providing scholarships, free books, clothes for Scheduled Caste and Schedule Tribe students. Her advice

during the second world war to control the price of essential commodities was praiseworthy.

When she was requested to function as a speaker for a single day on 24<sup>th</sup> March 1939, she took a dynamic step to prove her regional feelings to conduct all the business of the house in Oriya language and it was accepted by most of the members of the house. She dared to demand for non-payment of pay and D.A to the legislators those remained absent in the house. As a legislator she had presented many significant Bills like, "Orissa Dowry Prevention Act 1939", "Rectification of Child Marriage Act of 1929", "Land Legislation Bill," "Women Reservation Bill", "Hindu Women's Right to Property Bill" etc.

It would be incomplete if one will not touch Sarala Devi's vibrating literary aspects. She was a versatile, prolific, fiery, revolutionary reformist writer whose writing reflects socio-economic reformations. Educational qualification did not refrain her from the creative writings which shocked the writers of all ages. Her writings were so powerful that it illuminated many women to break the seclusion and assimilated themselves in the national stream. She could able to create a political consciousness among Oriya people, especially, the women folk. She activated the attention of women for constructive social works as well as for articulating the neo identity of Oriya women. Her role was effective in creating a feminist consciousness among the Oriya women. She was the first feminist of Orissa.

Sarala Devi was First Woman of Orissa to :

1. Join the Non-cooperation Movement
2. Wear Khadi
3. Deliver speech in INC, Karachi session
4. Represent in Nehru's Planning Commission
5. Be a member of Senate Board of Utkal University

6. Join the educational committee constituted by Dr. Radhakrishnan
7. Be prisoner of Orissa by breaking salt law
8. Be member of All India Congress Committee
9. Be elected twice to standing committee of All India Women Conference
10. Be awarded twice by Orissa Sahitya Academy
11. Be elected as Woman Legislator of Orissa Legislative Assembly
12. Be act as a temporary speaker of Orissa Legislative Assembly
13. Be the Director of Indian Women Bank
14. Be the Vice President of Utkal Sahitya Samaj
15. Be the President of Women Development Cooperative Society

16. Be create a political consciousness among Oriya Women through her writings

Her sacrifices would not be successful unless and until the present generation takes inspiration from her achievements and idealism who chronicled the manners of society, the problems of married women, the trauma of widows, the ill practice of Sati, the consequence of child marriage, the injustice to women, the impact of gender inequality. Sarala Devi is an unchallenged woman leader of Orissa for all ages to come.

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## History is a Woman's Body: A Study of Some Partition Narratives

*Dr. Anjali Tripathy*

The tragic case of Nirbhaya in December 2012 in Delhi, which ultimately led to her death, has aroused a fury across all sectors of society in India, and not just amongst women. Amongst that anger and frustration at the rising violence against women, many religious leaders suggest that women should go back to 'tradition.' The exhortation to go back to tradition forces a woman like me to ponder over the following questions: "Can adherence to 'tradition' help to curb the cases of violence against woman?" "What is the place and position of women in (Indian) tradition itself?" I would not seek to find the answers in the mythical tradition of the long past. Rather the experience of partition in a comparatively recent past speaks eloquently of the status of women in Indian society and the nationalist tradition.

Violence was perpetrated on female body in a major way during the partition of India into India and Pakistan and bloody conflicts between communal forces were played out on it. It is the reason why gendered violence figures prominently in partition narratives by women whether fictional or biographical. Urvashi Butalia in her critical memoir on partition titled *The Other Side of Silence* metaphorically titles one of its chapters as "History is a Woman's Body," showing how history was played out on women's bodies during

the partition and how women became passive, suffering subjects of history without being able to claim recognition of their suffering and even 'martyrdom.' From these and other personal as well as fictional accounts of partition it becomes apparent that woman's body became the site of communal violence that became a sordid side-show of the nations coming into being with much fanfare. But still worse, it remained unacknowledged by nationalist history. The painful corporeal truths of women rooted in suffering, displacement and rupture, which could have put the entire story of the independence of the two nations in entirely different complexion, were occluded from the narrations of the nation. Hence, perhaps, the cultural importance of novel like Shauna Singh Baldwin's *What the Body Remembers* (1999), aside from its inherent literary merit.

The suffering of women at the partition is rooted in national culture and gendered nationalism. Indian culture is deeply informed with the myths that motherhood is best realized when dedicated to the cause of the nation as *veeraprasabini* (begetter of heroes); wifehood is accomplished when used as the source of strength of the heroic husband, or sacrificed in honour of the deceased husband as *sati*; womanhood is best idealized as *shakti* and

*birangona* in the fields of battles to vindicate, paradoxically, the patriarchal causes and such ideals are thought to be patriarchal woman's inevitable destiny and happiness can come only through it. Indeed, all these myths enunciated in the *Ramayanas*, the *Mahabharata* and the *Puranas* have congealed into the Indian cultural imagination the icon of nation as motherland. In this iconic framework of imagination women's bodies have been represented as maps of the country. The spatial connection drawn between the female body and the territorial landmass symbolizes woman as the nation. A whole tradition of nationalist iconography of woman-as-mother as a metaphor and metonymy of the bountiful land in literature and visual popular culture—even including Katherine Mayo's notorious *Mother India* (1927) with its negative portrayal of India as the wretched mother of the hungry millions—that came into being during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries strengthened the thematic and iconic links between mother and the nation. The "Mother India" trope in Indian nationalist rhetoric has called upon men to martial duty towards the motherland and any secessionist movement has been termed matricidal betrayal. Urvashi Butalia offers a striking example from the rhetoric of one newspaper: "One issue of the *Organizer* (August 14, 1947) [Pakistan's Independence Day] had a front page illustration of Mother India, the map of the country, with a woman lying on it, one limb cut off and severed with Nehru holding the bloody knife" (*Other Side of Silence* 186). Such sentiments are echoed in Bapsi Sidhwa's partition novel *Ice-Candy Man* (1988), alternatively titled *Cracking India*, where the child protagonist Lenny expresses her feelings after witnessing the widespread atrocity in Lahore by forcing her cousin to help her rip a doll's female body apart. Although it was a doll only but the large lifelike female doll in Sidhwa's novel strengthens its

connection with real body which in turn is associated with geographical division of the land. When Baldwin re-uses this trope of India as ravaged body subject to male violence she writes, "Seventy-three days to cut a land in three, West Pakistan, India, and East Pakistan, like cutting arms from a body" (439), which seems to idealize motherhood as a prescriptive norm of femininity for female citizens.

Partition violence positioned women as objects of possession and vehicles of communication of belligerence and reprisal between opposed groups of men. In *What the Body Remembers*, as "Papaji [Roop's father] thinks that for good-good women, death should be preferable to dishonour" (521), he kills his daughter-in-law Kusum so that her body would not be violated by men of the other community. Unaware of his father's action, when Jeevan returns to his father's home amidst the riots of partition and discovers the body of his wife Kusum that has been dismembered, rearranged and placed beneath a white sheet, he thinks: "... Why were her legs not bloody? To cut a woman apart without first raping—a waste, surely. Rape is one man's message to another: 'I took your pawn. Your move . . .'" (511). He understands the remembering or the arrangement of limbs after ripping out the womb by the enemies as an eloquent message of war against the Sikh quom and so sensed the need for revenge. Devoid and deprived of a voice, Kusum's body becomes a medium for "one man's message to another" (511).

That's why as borders are struck to split mother India's body into India and Pakistan, and the outbreak of religious and ethnic genocide follows for mapping of bodies in their appropriate location. On both sides of the border while villages are plundered and burnt, women are mutilated

and sexually tortured, and trains of migrants crossing in opposite directions arrive full of dismembered bodies and gory sacks containing female sexual organs. Baldwin too registers an account of horror of violence on and violation of bodies trying to cross the border through Roop's witnessing the event. She talks of women losing their children's hands, children losing their parents, young girls being whisked away over men's broad shoulders, kicking and crying (495-96). She sees the ghastly "death train" (which is almost an iconic image of the partition)—each carriage of which, "like so many others before it, comes smeared with blood, windows smashed. The silence of the slaughtered rises, palpable and accusing . . ." (495). Like the train passing through Mano Majra in Khuswant Singh's *Train to Pakistan*, the train witnessed by Roop shows the partition literally as an experience of dismemberment of bodies and also reveals the fragmentation of human heart at a psychological level. Roop hears of men making martyrs of women and children (497). Baldwin constructs a gendered national allegory by representing the violence on women's body mainly through Kusum's fate. What is achieved through the dismembered body of Kusum in *What the Body Remembers* is realized through a Hindu servant woman's (Ayah's) ravaged body in *Cracking India*. Sidhwa said that her aim was to show that women suffer the most from political upheavals, and that "Victories are celebrated on the bodies of women . . . when women are attacked, it is not they *per se* who are targets but the men to whom they belong" (Bhalla, *Partition Dialogues* 233).

Whether it is massive displacement, abduction, or rape, or battles that never reach the headlines, India and Pakistan participate in the gendered mapping of women's bodies as symbolic of countries' and communities' body politic. After the Partition, the passage of the

Inter-Dominion Treaty of December 6, 1947, the Central Recovery Operation, and the Abducted Persons Recovery and Restoration Ordinance Act No. LXV of 1949 set off a massive rescue, recovery, and rehabilitation Indo-Pakistan campaign that was enacted in often violent ways. The recovery operation lasted until 1956, "with 22,000 Muslims women recovered from India and 8,000 Hindu and Sikh women recovered from Pakistan" (Butalia, *Other Side of Silence* 163). The lives of women who were homeless or rejected have not been included in these estimates. Nor do these numbers tell the stories such as police participation with abductors to prevent the recovery of women. An interrogation of the partition, thus, shows the mutually constitutive acts of mapping bodies and borders.

Moreover, the recovery and restoration project to 'return' women to their 'own' home/countries forcibly which was a second uprooting for the women, sent them on a journey fraught with pain, guilt, shame and rejection. The oral history projects (of Butalia, Bhasin, Menon and others) demonstrate how the 'recovery' operation was framed by both India and Pakistan and how through this, women suffered a second trauma inflicted by their 'own' state, community and family. A Sutara would tell the tale of thousands of partition victim women who were unacceptable in their own families. Sutara in Jyotirmoyee Devi's *The River Churning* (1967) was violated by the enemies and suffered social rejection by her own community. During the partition, abducted by members of the 'enemy' community, yet 'recovered' by the state of which they were considered citizens, women were forced to leave behind the 'post-abduction' children with their fathers, who in many instances were the perpetrators of violence. Some killed the children as Chandini Kaur did in Shauna Singh Baldwin's short story "Family Ties" in *English Lessons* in

the hope of being accepted by the family. The treatment of women's bodies and the meanings assigned to them, both during the riots and in the recovery operations, make literal the nationalist rhetorical move of locating national definitions and national virtue in women's bodies.

Although the power-structures code and regulate the bodily life of persons, it is not always that they suffer their fate passively. Howsoever oppressive the power-structures may be, there are possibilities of resistance that the subjects offer. In this context I find Baldwin's *What the Body Remembers* unique and inspiring as it examines the marginalized female body not only as a site of violence, but also as a locus of resistance and an agency for the articulation of an independent voice. Baldwin's novel shows that the possibility of radicalism and protest lies in owning up one's corporeal consciousness, the critical knowledge of one's victimhood and a sense of historicity. Baldwin's protagonists Roop and Satya realize this possibility in their respective ways.

For her part, Satya, the barren woman, inhabiting a liminal position in patriarchy, understands her precarious position of having been neglected and abandoned thus:

I am not wife, for my husband has abandoned me. I am not widow, for he still lives. I am not mother, for the son he gave me is taken away, I am not sister, for I have no brother. With no father, I am but daughter of my Bebeji. And so I am no one. (360)

Faced with this terrible fate of having no identity based on social-relations, she discovers that her own body is a prison. She begins to wonder why this body was given to her, "body that imprisons her," one that does not know how to die. **She has a "body," and yet she is "no-body"** (360) suggesting that claim to one's own

body equals claiming the self and elevates woman's status from object to subject position. She, therefore, chooses to escape the prison house of body through death. She carries out her resolve voiced early in the book, to make her death matter (unlike her father's death). Satya kills herself in protest against the patriarchal order, and her voice in the form of radical consciousness whispers to Roop the subversive meaning of self-killing and murder of women during the partition of the subcontinent that needs to be remembered in the nationalist history:

### **Why does a woman choose to die?**

A shadow woman whispers in Roop's ear, 'Sometimes we choose to die because it is the only way to be heard and seen, little sister'. (526)

The self-killing in question is thus a patently radical act to counter all forms of honour-killing that the patriarchal society legitimated for upholding the honour of the community.

As for Roop, after witnessing the atrocities on women's body during the partition, she rebels. Roop's subjectivity, which has been stymied inside her heavily oppressed body, bursts out in rebellion, and she parades naked on the railway platform in the aftermath of the partition. Amidst mayhem and bloodbath of the partition, she wants to scream:

"See me, I am human, though I am only a woman. See me, I did what women are for. See me not as a vessel, a plaything, a fantasy, a maid servant, an ornament, but as Vaheguru made me."(498)

This is as bold and radical a gesture comparable to Dopdi's in Mahaswata Devi's eponymous story "Draupadi" when she challenges the masculinist oppression of the State power to parade her naked body that has been raped and battered before the Senanayaka in the police station. The event provided Roop with a self,

helped her to gain agency and voice. Her punning determination to remember and re-member Kusum's body becomes a source of empowerment for her. Instead of being a site a border crossing her body dares to cross the border prescribed by the patriarchal society and she explores the radical potential of body by making it a site of resistance to question the patriarchal power structure and the nation-state.

Thus, a woman writer like Baldwin takes up the tropes of mother, her corporeality and biology not in deference to the patriarchal ideology underpinning the iconization of woman as nation in the nationalist discourse, but quite ironically to question the selfsame ideology and open up its contradictions and ethical limits. The corporeality of the female body can unleash a huge amount of thematic possibilities and subversive power in the fictional writings by women writers like Baldwin. It is my contention here that remembering these women and drawing strength from them can help women empowerment and effectively solve the reiteration of the violence on countless Nirbhaya, Itishree and others. Though I am hopeful of women's emancipation and independence through resistance, a change in the attitude of man is equally the need of the hour. The past and the present time tell the same story of women's suffering and dishonour because "Men have not yet changed" (*What the Body Remembers* 538).

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## Agitation Against Mahanadi Valley Development (Hirakud Dam) Project

*Dr. Janmejaya Choudhury*

The first Congress Ministry in Odisha took the oath of Office and Secrecy on 19<sup>th</sup> July 1937. Besides the Prime Minister Biswanath Das, two other ministers were Nityananda Kanungo and Bhodhram Dube. Four parliamentary secretaries were also taken later on and other were Jadumani Mangaraj, Jagannath Mishra, Raja Krushna Bose and Radha Krushna Biswasroy. The Ministry continued in office till 4 November 1939, i.e., it remained in power for about two years and four months. The party High Command gave direction to all such Congress ministers and fixed up certain codes of conduct for them. Besides the congress programmes and policies which were given effect to by the Ministry in Odisha, it had to endeavor seriously to tackle a number of problems. Odisha was one of the poorest provinces in the country and its annual budget was hardly two crores of rupees. But within the limited resources, the Congress Ministry tried its best to keep up the promises of the party and its ideals. Naturally it became very popular in the province within a short period.<sup>1</sup>

The Congress leaders were aware of the problem. "Odisha can never hope to have a satisfactory budget", the Premier said, "unless the flood problem is solved. Floods recur during the rainy season long after the budget is framed. It is left, therefore, to human imagination to gauge the

possibility of a flood which, if it recurs, is enough to upset the budget and sap away the vitality, not to speak of the taxable capacity of the people."<sup>2</sup> On 29 October 1937, all ministers met Mahatma Gandhi in Calcutta and discussed with him the problem of Odisha, especially its flood problem, with which Gandhiji was well acquainted from the days of his contact with Gopabandhu. On his advice the government of Odisha secured the service of Sir Visvesvaraya, an eminent engineer of India, who examined the problem on the basis of the Odisha Flood Committee report. According to his suggestion, essential data was collected for enabling experts for further examination of the problem. Once again an expert committee consisting of three engineers, C.C. Inglis, Director of Central Irrigation and Hydrodynamic Research Station, M.Rangayya, retired chief engineer of Mysore and the Chief engineer of Odisha. The committee met twice in Odisha and visited different flood-affected areas. The Special flood Division under a special officer was kept at the disposal of the committee and it put all relevant, necessary and useful papers covering hundred or more years for examination.<sup>3</sup> Lord Linlithgow, during his visit to Odisha by the end of July 1939, spoke about the matter with seriousness, but the government awaited the report and recommendations of the expert

committee for rendering necessary assistance on the matter.<sup>4</sup> Before the work was over, the ministry resigned and the problem could not be tackled before Independence.

During this First Congress Ministry, Sri M. Visvesvaraya, the renowned engineer, who was asked to examine the flood problem of Odisha, specially laid stress on the construction of dams. In 1943 a terrible flood occurred in Odisha. The government of India, when reported about the matter, got an opportunity to examine all past records. At the time the question of Damodar Valley Project in the north, Tungabhadra Project in the south and several other projects in different parts of the country were under consideration. Naturally the attention of the Government of India was also drawn to the problem of Mahanadi, the biggest river in Odisha. The representatives of the Government of India and the provincial Government met in a conference at Cuttack on 8 November 1945 with Dr. Ambedkar, Labour Member of the Government of India, in the chair. The meeting was also attended by the representatives of Eastern State Agency and the Government of the Central Provinces and Bihar. The Conference considered the desirability of undertaking forthwith the surveys and investigations of the rivers in Odisha with a view to the preparation of schemes of unified and multipurpose development dams for (i) irrigation and drainage, (ii) soil conservation, (iii) power development, (iv) navigation, and (v) flood control. Dr. Ambedkar rightly pointed out that the real solution of Odisha's water problems should be sought in the construction of multi-purpose dams. The Chief Engineer of Government of India then made an air survey of the Mahanadi river to select the site for the dams. The Governor-General was also interested for speedy progress of the work. On 21 January 1946, Wavell reported to Lord Pethic-Lawrence, the secretary of state for

India, about this matter and observed: "I am trying to get ahead with the construction of the first dam in the Mahanadi scheme and would like if possible to get Sir Hawthorne Lewis to lay the foundation stone of a dam at Sambalpur before he hands over charge of the Province at the end of March. The finance will undoubtedly have to be found by the centre, but presumably Odisha will contribute when the profits begin to accrue".<sup>5</sup> In fact, Sir Hawthorne Lewis, the Governor of Odisha, laid the foundation stone at the probable site of the dam in March 1946 just before the Congress Ministry headed by H.K. Mahtab took charge of the administration in Odisha. Mahtab tried to expedite the preliminary survey and investigation work. It was found that some villages were to be evacuated for providing necessary space for construction of the dam and its reservoir. Naturally it involved inconveniences and miseries for large number of people who would be shifted to some other places. The government was aware of the problem. It endeavored to explain to the people the merits of the project. But then, the poor villagers, who could not comprehend the benefits of such a big project, were extremely worried and greatly dissatisfied for their eventual evacuation leaving their paternal lands in perpetuity. The prospect of rehabilitation seemed to them a very poor compensation to their loss and sufferings. Consequently they started anti dam agitation against the government in a vehement form. On 31 July 1946 Sir Akbar Hiday, the Executive Councilor in charge of the department, while assuring H.K. Mahtab about central help in the multi-purpose Mahanadi development project, expressed deep concern for the agitation against the dam which was gathering momentum at Sambalpur. "I would suggest," He wrote to Mahatab, "You are taking immediate steps to damp it down and clear up misunderstandings which may affect progress and delay or interfere

with land acquisition, resettlement and other operations. Otherwise, I feel that we shall miss a good opportunity to do something substantial for the people of Odisha; such an opportunity may not come again for a long time to come.”<sup>6</sup>

Mahtab brought the matter to the floor of the assembly on 5 September 1946 in the form of a simple motion “that the proposed Mahanadi Valley Project be taken into consideration.”<sup>7</sup> The government was determined to stop anti-dam agitations in Sambalpur. “If the assembly fails to regulate the public opinion or if the government fails to regulate the public opinion according to the planning already decided upon,’ the premier warned, “then the Government goes out of existence.” Some members from Sambalpur like Laxmi Narayan Mishra and Bodhram Dube criticized the policy and pointed out that the project was neither feasible nor beneficial to the people of Sambalpur. “In the teeth of opposition of the people, who are going to be landless and homeless,” Laxmi Narayan Mishra alleged, “the project is going to be pursued.....I should point out to my hon’ble comrades over here that it would be the height of folly, the hearth of cruelty and the height of undemocratic misdemeanor to sanction that a flourishing tract of 300 villages rather be submerged on account of a dubious project, whose merits were not discussed sufficiently well”.<sup>8</sup> However, the Premier was very firm on this matter and declared that the government would not stop the project in any case.

The matter was even reported to Gandhiji, who directed Sardar Patel to take steps for expediting the project. About the anti-dam agitation, Sardar Patel wrote to H.K.Mahtab that a considerable amount of hardship was bound to entail on account of the displacement of villages involved in the scheme. The poor villagers, who

were concerned primarily with their own immediate inconveniences, might not have easily understood the benefit of such schemes. However, he enjoined upon the premier that the decisions of the party was binding on the members and therefore, the Congress members should not join anti-dam agitation.<sup>9</sup>

H.K.Mahtab and his colleagues tried their best to convince the people of the district about the benefits of the project, but the agitation could not be controlled easily. Even police action was considered necessary to stop the movement. In fact, the anti-Hirakuda dam agitation took a very bad political turn in which narrow regional issues were raised, and the common people were unnecessarily involved in the political game of the interested leaders. However, the government was determined to counteract such disruptive forces with a strong hand.

Finally, soon after independence, on 28 August 1947, the Assembly unanimously adopted the resolution regarding the Hirakud Dam Project as follow: “That this Assembly do resolve to take into the consideration the report of the Mahanadi Valley Development Hirakud Dam Project made by Rai Bahadur A.N.Khosla, chairman of the Central Waterways, Irrigation and Navigation Commission, and that the Government be moved to take all necessary steps to give effect to the recommendations made in the report of the Mahanadi Valley Development Hirakud Dam Project.”<sup>10</sup> Sri Sailendra Narayan Bhanja Deo, the leader of the project, yet he did not disapprove of it altogether. The Premier dispelled all doubts on the matter and spoke in a very confident tone to convince all about its utility in the development of the province. “The greater good of the community,” he emphasized “must have priority over the interests of individuals or groups. Vested interests must not be allowed to stand in the way

of country's projects, nor must the resources of the region be allowed to cause destructions, be wasted or lie dormant on that account." Thus, the Congress Ministry at last succeeded in getting the approval of the legislature for the construction of a multipurpose dam in Odisha as the step towards its economic and industrial prosperity.

Only 10 kms north of Sambalpur the longest Dam of the world stands in its lone majesty across the great river Mahanadi, which drains a area of 1,33,090. Kms more than twice the area of Ceylon. The bulk of Hirakud Dam contains earth, concrete and masonry materials "sufficient to make a road 8 meters wide and pave it from Kanyakumari to Kashmir and Amritsar to Dibrugarh in Assam". From horizon to horizon the reservoir forms the largest artificial lake in Asia with an area of 746 Sq. Kms. With a shore line over 640 Kms. A twenty one kilometers drive on the dyke affords a unique experience of calm serenity and majesty of nature. One can enjoy the sight of the mighty Hirakud Dam and fantastic expanse of water from the top of the revolving minaret called Gandhi Minar. As a largest multi-purpose river project of the world it is real gift to the nation "all for happiness and prosperity".

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## Sri Jagannath Ballav Natak

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Sri Jagannath Ballav Drama is a popular Sanskrit Drama of 16<sup>th</sup> century. It is written by Utkaliya Kabi Rayaramananda in Sanskrit language. Now the book is translated by me in Odia. Some Sanskrit and Prakrit Literature written by Rayaramananda has enriched Indian Literature. Sri Jagannath Ballav Natak is one of those literary jewels particularly it is liked very much by the lovers of Sanskrit literature and especially by the Vaishnavites. It is one of the rare jewels of the Indian literature of 16<sup>th</sup> century. Vaishnavism and art of drama from both sides, this drama has tremendous importance. It is a great gift of Orissa to the Indian Literature of middle ages.

During 1510 Vaishnavism had made a great improvement because of the arrival of Sri Chaitanya and the efforts of Panchasakha. Starting from the reign of Ganga dynasty till the establishment of world famous Lord Jagannath temple, Vaishnavism had the famous Jagannath Ballav Natak in which he had emphasized the importance of love in achieving religious excellence. He had dedicated this drama to king Prataprudra Dev. Rayaramananda was extraordinarily a religious man. His literary contribution to the Vaishnav culture appears to be extraordinary. So Chaitanya Charitamrutakar has written :

*“Ramanander Krishna katha  
Swaruper gan  
Biraha Bedanaye Prabhu  
Rakhahe paran.”*

In knowledge, wisdom, art, wealth as well as in prestige Rayaramananda was an established personality of the then Orissa. He had followed the path of ‘Raganuga Bhakti Marga’. Vaishnavism of Orissa had created a wave among the philosophers of India. By his extraordinary intelligence he has given the Utkaliya people a high position in the religious field of not only in India but also in the whole world.

After accepting Sanyas, Sri Chaitanya had come to Orissa in 1510 while he was undertaking his pilgrim tour to south. He met Rayaramananda in the river bank of Godavari and after listening to him, he had told “I only need your companion. You please come to ‘Nilachal Dham’ and we will spend our time on ‘Krishna katha’. Ramananda agreed to his proposal and had spent his last 18 years at Puri in religious discourses and writing various poems in the company of Sri Chaitanya. Though Ramananda had not accepted ‘Sanyas’ Chaitanya had accepted him as a fellow Sanyasi and had described him as a religious devotee.

*“Ameek batul  
Tumeek dutiya batul  
Ataeb tomar amar  
Samatul.”*

Rayaramananda is the first and famous analyst of Goudiya ‘Premabhakti Tatwa’. Chaitanya had also accepted the importance of Ramananda’s philosophical dedications. He has told –

“*Yeh shab sikhaila more  
Rayramananda  
Rayar Prabha be sikhinu  
Brajer prem bhab.*”

(Chaitanya Charitamruti)

In Ramananda's Drama the Lila of Sri Krishna has been described in depth. The author has described the Lila of Sri Krishna and Sri Radha. This subject has already been described in 'Puran'. So the drama is started with Mu'aris' dance. Thereafter the Gopanganas during conversation with each other have described the beauty of Sri Krishna's face as well as His beauty. In forest Hero Sri Krishna is wandering with His Sakha Bidusaka and He starts playing 'Bansi' at His friends request. Hearing the melody of His flute the feeling of the romantic love arose in the heart of Sri Radha. So she comes to the forest shamelessly with her Sahacharis. By seeing each other each is attracted towards the other as the magnet attracts the iron. Then during the absence of Sri Krishna, Sri Radha feels the pang of separation.

The drama is divided into five parts. In the first part both Sri Krishna and Sri Radha have expressed their intense feeling for each other. The friends of Radha advise her not to follow this path of extramarital relationship. *The second part is named as 'Bhaba Pariksha' the third part is named as 'Bhaba Pariksha'* where the total dedication of Sri Radha to Sri Krishna is described. In the 4<sup>th</sup> part the separation of Sri Krishna and her emotional out burst in the separation is described as 'Sri Radha Abhisara'. In the fifth part the union of Radha and Krishna is exhibited. The facts of the drama is well known to the audience. But the way it is expressed and the continuity of the drama is maintained in that the anxiety and the pleasure have been maintained till the last scene. The audience can not leave from the middle of the drama.

It seems Ramananda has been influenced by Jayadeva's Gitagovind. There seems to be a lot of similarities in the love story of Radha Krishna

of 'Gitagovinda' and 'Sri Jagannath Ballav Natak'. In this drama out of total nine characters, there are four male characters and five female characters.

In Sanskrit Literature the heroes are of four types. They are 'Dhiradatta', 'Dhiralalita', 'Dhirodhatta' and 'Dhira Prasanta'. The best character is 'Dhiralalita' which Sri Krishna possesses. His character is that of a total lover (Mugha pranayee) who wants to be united with His beloved. The Heroine of the drama Sri Radha is always anxious to meet Sri Krishna to talk with Him and to get His company. Besides Bidusaka and Madhu-mangala, two good supportive characters and they are well reflected as 'Krishna Sakhas'. Likewise 'Madhabika', 'Sasimukhi' and 'Ashokamanjari' are the Bosom friends of Radha. All the supportive characters both in male and female side have held a lot in their union.

Sri Jagannath Ballav Natak is a Purana based drama and religious oriented. The philosophy of Vaishnavs is reflected here. Behind the drama of this Radha Krishna and Gopis' Milan, creator Ramananda has only seen Lord Jagannath. Who is the soul of Odias as well as Hindus. He had proved that, Sri Krishna and Jagannath are one and the same. 'Jagannath Ballav' drama is one of the efforts to popularize Sri Chaitanya's philosophy in Orissa.

The Achintyavedaved Tatwa' of Ray Ramananda is a great discovery of his philosophy. Basing on that Tatwa he has created his 'Jagannath Ballav' Natak. The fellow feeling of Jiba Param and their indivisibility (Abhedatwa) was already written in Indian philosophy but to express that philosophy clearly 'Sri Jagannath Ballav Natak' is a unique effort. So in the Dramatic literature his contribution has to be acknowledged.

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## Kosalesvara Temple at Badakanjia : A Study on Art Architecture

*Dr. Ratnakar Mohapatra*

### Introduction

The Kosalesvara temple is situated at Badakanjia village located on the left side of the National Highway, which runs from Puri to Bhubaneswar. It is about 1½ km distance from the Satyabadi Police Station of Puri district. This temple is dedicated to Lord Kosalesvara Siva. The temple consists of four structures such as *vimana*, *jagamohana*, *natamandapa* and *bhogamandapa*. The *vimana* and the *jagamohana* of the temple were possibly constructed in earlier period but the structures of *natamandapa* and *bhogamandapa* are the later addition. This temple is made of sand stones, which locally called *Baulamala patharas*. The temple faces to west. A modest attempt has been made in this article to highlight the detailed art and architecture of the temple of Kosalesvara.

### Art and Architecture of the Temple:

#### *Vimana*

The *vimana* of the temple is a *pancharatha rekha deula* and its height is about 40 feet from the surface of the temple complex. The *vimana* erects on the lower *pistha* of one foot high. The *pistha* is completely plain and painted in ochre colour. The base of the *bada* is square size and it measures 15 feet on each side. The temple has *panchanga* type of *bada* i.e.



having five fold vertical divisions such as *pabhaga*, *tala jangha*, *bandhana*, upper *jangha* and *baranda*. The *pabhaga* consists of the conventional mouldings of *khura*, *kumbha*, *patta*, *kani* and *basanta*. The *pabhaga* is devoid of decorative elements except a vertical band joined at the centre of each *paga*. The centre of the lower *garbhika* is decorated with a large *khakhara mundi*, which is flanked by elongated *khakhara mundi* one on each side. The *bandhana* of the *bada* consists of three horizontal mouldings, which are relieved with multi-facet designs. These three horizontal mouldings are joined by a vertical band at the centre of each *paga*. The *tala-jangha* of the *bada* is finely decorated with *khakhara mundis* while the upper *jangha* is adorned with *pidha mundis*. The intervening recesses between the *pagas* of both

the *janghas* are filled with *nara-vidalas*, *simha vidalas*, *asva vidalas*, *gaja vidalas*, *alaskanyas*, dancing girls and *jagrata* motifs (rampant lions with warrior on its back).

### ***Parsvadevatas:***

The central niches of the three sides of the *bada* of *vimana* are housed with the *parsvadevata* images of Parvati, Ganesha and Karttikeya. Devi Parvati is the *parsvadevata* of the northern side. The four armed image of Devi Parvati has been installed on the double petalled lotus pedestal. The slab of Devi is made of chlorite stone. The height of the slab of Devi is about 2 feet. The right upraised arm of deity holds a *nagapasa* while the lower left possesses a *pasaankusa*. But the wrist portion of the lower left hand is broken and also the upper part of the *ankusa* is missing. Other two hands of Devi Parvati are completely broken. Lion, the conventional mount of Devi Parvati is depicted on the right of the pedestal. The backside of the head of Devi is decorated with trefoil *makara* headed arch crowned by the *kirtimukha* motif. The flying *apsara* figure is depicted at the either side top corner of the slab. Diminutive standing female figure is carved on both sides of Devi Parvati. They hold *ankusa* in one hand and display *varadamudra* in another hand respectively. A full blown lotus with stalk is found to be carved on the backside of the left arm of Devi Parvati. The size and designs of the slab of Devi image indicate that it is the original *parsvadevata* (image) of the temple. The image of Devi Parvati is broken in the below portion of the torso but the lower portion of the legs of the Devi are still survived.

The image of Ganesha is the *parsvadevata* of the southern side. The four armed image of Ganesha has been installed on the double petalled lotus pedestal. The lower right hand holds rosary (*japamala*) and the lower left

hand possesses *kuthara* (hatchet). The upper left hand holds a pot of *ladus* (*modaka patra*) but the upper right hand exhibits an indistinct object. The half portion of the palm is missing. Mouse, the conventional mount of deity is carved on the right of the pedestal. The backside of the head of the deity is decorated with trefoil arch; *makara* head at the either side of the base and the *kirtimukha* motif at the apex. The flying *apsara* figures holding garlands in their hands are depicted at the top corners of the slab. Diminutive male figures are carved at the either side of the deity. The height of the deity is about 2½ feet. The image of Ganesha is made of the sand stone.

The image of Karttikeya is the *parsvadevata* of the eastern side. The original image of Karttikeya was stolen away by the miscreants in 1984 A.D. Thereafter, two armed small image of Karttikeya is housed in the central niche of the backside wall of the *vimana*. The deity is about one foot high. The left hand of the deity lies straight downwards while the right hand displays *abhayamudra*. It is completely a modern image having no iconographic significance in it. Peacock, the conventional mount of deity is carved on the right of the pedestal. Both the images of Parvati and Ganesha are possibly the original side deities of the main shrine. The upper *garbhika* is decorated with two mouldings; one is *kani* and another is *patta* shaped horizontal mouldings. The *baranda* of the *bada* consists of seven horizontal mouldings. Each *paga* in the *baranda* has multifaceted, which designed in circular shape. Each side upper central portion of the *baranda* is carved with *vajramastaka* design, which surmounted by *jhapa simha*.

The *bada* of the *vimana* is surmounted by the curvilinear superstructure, which displays five vertical *pagas* or segments. The upper part of the *gandi* is heavily plastered with lime mortar by which it is very difficult to study the original

architectural features and decorative programs. The base of the *gandi* is decorated with *angasikharas* (miniature *rekha* order *deulas*). The *raha paga* of the *gandi* contains three *angasikharas* one at the centre and two elongated *angasikharas* are flanked at the central *angasikhara*. *Gajakranta* motif i.e. rampant lion on couchant elephant is surmounted on the central *angasikhara* of each side of the *gandi*. The upper part of the *gandi* is devoid of decorative elements. *Deula Charini* figures are inserted in the four cardinal directions of the *beki* above *rahas*. *Dopichha* lions have also been projected on the top of the *kanika pagas* of the *gandi*. The entire *gandi* of the *vimana* is covered with lime wash.

The *mastaka* of the *vimana* consists of usual elements of the Orissan *rekha deula* such as *beki*, *amalakasila*, *khapuri*, *kalasa*, *ayudha* (trident) and *dhvaja*.

The sanctum preserves the *Sivalinga* within *Saktipitha* as the presiding deity of the temple. *Sivalinga* is not visible because it is under the *Saktipitha*. The floor of the sanctum is about 8 feet below from the surface of the temple complex. The descending steps are provided for approach towards the interior of the sanctum.

The sanctum has one doorway towards the *jagamohana*. The doorjambs of the sanctum are relieved with floral motifs and scroll works. The lower parts of the doorjambs contain figures of Nandi and Bhrunji and they are acting as the

*dvarapalas* of the temple. There is an image of Gaja-Lakshmi carved on the centre of the doorway lintel. *Navagrahas* are carved on the architrave above the doorway lintel. They are depicted in seated posture with usual attributes in their hands.

### ***Jagamohana:***

The *jagamohana* of the temple is a *pancharatha pidha deula* and its height is about 28 feet from the surface of the temple complex.

The structure of the *jagamohana* is also raised on the same *pistha* of one foot high. The *bada* of the *jagamohana* has five fold vertical divisions viz; *pabhaga*, *tala-jangha*, *bandhana*, upper *jangha* and *baranda*. The *pabhaga* of the *bada* consists of conventional mouldings of *khura*, *kumbha*, *patta*, *kani* and *basanta*. Each *paga* on the *pabhaga* is decorated with *khakhara mundi* at the centre and elongated *vajramundi* is flanked on either side of the *khakhara mundi*. The *tala jangha* of the *bada* is also adorned with *khakhara mundis* flanked by *vajramundis*. The intervening recesses between the *pagas*



of *bada* are relieved with *simha vidalas* and *asva vidalas*. The *bandhana* of the *bada* consists of three multifaceted horizontal mouldings, which are joined by a vertical band at the centre of each *paga*. The *pagas* on the upper *jangha* are decorated with *pidha mundis*. The intervening recesses between the *pagas* of upper *jangha* are filled with amorous couples, erotic figures, dancing

girls and *alasa kanyas*. The *baranda* of the *bada* consists of seven multi-faceted horizontal mouldings.

### **Gavaksha:**

Both the northern and southern side central niches of the *bada* of *jagamohana* are decorated with balustrade windows, which contain five balusters. These balusters are depicted with dancing female figures, who are displaying musical instruments like drum, *chammer*, flute, etc. in their hands. In one of the balusters of the southern side (balustrade) window, a male figure is depicted in seated posture on a *khatuli*. One female figure is also in seated posture found to be depicted in one of the balusters of the southern side window. The *gavaksha* is ornately decorated with scroll works, bordered line designs, perforations, etc. The lower of the *gavaksha* is decorated with the *khakhara mundi*, which flanked by elongated *khakhara mundi*; one on each side.

The *gavaksha mandana* portions of the both northern and southern sides are devoid of sculptural panels. According to public opinion, 35 years back several decorative figures, sculptural panels and animal figures of this temple were stolen away by miscreants.<sup>1</sup> Most probably, the sculptural panels of the *gavaksha mandanas* were detached by them at that time. The upper portion of the *gavaksha* is relieved with three horizontal (*pidha* shaped) mouldings one above another.

The *gandi* of the *jagamohana* is a pyramidal superstructure. It consists of two *potalas*, the lower and upper, which contain five and four *pidhas* respectively. The upper central portion of each *potala* is decorated with *pidha mastaka* design. The *kanthi* or recess between the two *potalas* is devoid of any decorative

elements. *Dopichha* lions have been projected on the top of the *kanika pagas* of the *gandi*.

The *mastaka* of the *jagamohana* consists of *beki*, *ghanta* (bell shaped member) above which there is another *beki*, *amalakasila*, *khapuri*, *kalasa*, *ayudha* (trident) and *dhvaja*. The upper portion of the *mastaka* is painted with red colour.

The inner walls of the *jagamohana* are devoid of decorative elements in contrast to the exterior. There is an image of Chandra Sekhara, which is made of brass installed on the north-east corner of the inner side of the *jagamohana*.

The *jagamohana* has one doorway towards the *natamandapa*. The doorframes of the *jagamohana* are finely decorated with scroll works and flower medallions. The figures of Nandi and Bhrunji are installed on the lower part of the jambs as the *dvarapalas* of the *jagamohana*. Gaja-Lakshmi image is carved on the centre of the doorway lintel. *Navagrahas* are also carved on the architrave above the doorway lintel.

### **Natamandapa and Bhogamandapa:**

The *natamandapa* and *bhogamandapa* of the temple are constructed in later period of the main *deula*. The *bada* portion of these two structures is built in single wall. These two structures stand on the plain *pistha* of 2 feet high. The *bada* is *panchanga* type i.e. having five fold divisions such as *pabhaga*, *tala jangha*, *bandhana*, upper *jangha* and *baranda*.

The *natamandapa* is a *pidha deula* and its height is about 20 feet from the surface of the temple complex. The *bada* of the *natamandapa* is surmounted by the pyramidal superstructure, which consists of three *pidhas*. The *mastaka* of the *natamandapa* has usual elements of the Orissan *pidha deula*.

The *natamandapa* has four doorways, one on each side. All the doorways of the *natamandapa* are devoid of decorative ornamentation. There is a bull installed on the circular pedestal of 1½ feet high, which noticed from the centre of the *natamandapa*.

The *bhogamandapa* is a *pidha deula* and its height is about 25 feet from the surface of the temple complex. The base of the structure is rectangular. It is closed on three sides and only one side i.e. eastern side has one doorway towards the *natamandapa*. The *bada* of the *bhogamandapa* has balustrade windows on three side central niches viz. north, south and west of it respectively. The balusters of the windows are completely plain. The *gandi* of the *bhogamandapa* is a pyramidal superstructure and it is not full-fledged designs of the Orissan *pidha deula*. It is built in modern regional style by the local architects. The *gandi* of the *bhogamandapa* consists of three *pidha* mouldings, which are decorated with *tankus* in all sides. The upper *pidha* of the *gandi* is crowned by a *mastaka*, which contains *beki*, *ghanta*, above which there is another *beki*, *amalaka sila*, *khapuri*, *kalasa*, *ayudha* (trident) and *dhvaja*. Inner walls of the *bhogamandapa* are devoid of decorative ornamentation.

There is an additional modern shrine dedicated to Maa Rudrayani noticed at the southern side of the main *deula*. The shrine faces to east. The priest of the temple remarks that the image of Maa Rudrayani is the contemporary of the main *deula* of the temple. Some stones containing the images of Durga, Kali, Chamunda, Saptapheni and figures of *Nagakanya* are also to be found preserved inside the additional shrine.

They are being worshipped along with Maa Rudrayani.

Recently, the temple complex has been enclosed by a boundary wall, which is built in burnt bricks.

### **Date of the Temple:**

There is no authentic record with regard to the exact date of the construction period of the Kosalesvara temple of Badakanjia. B.K. Ratha refers to the construction of the Kosalesvara temple in eleventh century A.D.<sup>2</sup> The decorative designs of the *bada* of the Kosalesvara temple resembles with the temples of the Ganga period. This temple is completely a renovated temple. On the basis of the architectural patterns, the construction period of the main *deula* and the *jagamohana* can be tentatively assigned to the 12<sup>th</sup> century A.D. While the structures of the *natamandapa* and *bhogamandapa* are built in later period.

*N.P* : Now, this temple is being managed by a Local committee under the Endowment Commission of the Government of Orissa.

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## Marriage, Fertility and Abortion in Odisha as per the Annual Health Survey (AHS)

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Evidence based planning requires disaggregated data at the District level. In the absence of vital data at the district level, State level estimates are being used for formulating district plans and setting the milestones. In the process, the hotspots (districts requiring special attention) very often get masked by the State average. This statistical fallacy compounds the problems of the districts acutely, more so in the health sector.

To overcome this problem, the Annual Health Survey was conceived during a meeting of the National Commission of Population held in 2005 under the chairmanship of the Prime Minister wherein it was decided that “there should be an Annual Health Survey of all districts which could be published/monitored and compared against benchmarks”. The objective of the AHS is to yield a comprehensive, representative and reliable dataset on core vital indicators including composite ones like Infant Mortality Rate, Maternal Mortality Ratio and Total Fertility Rate along with their co-variates (process and outcome indicators) at the district level and map the changes therein on an annual basis. These benchmarks would help in better and holistic understanding and timely monitoring of various determinants on well-being and health of population particularly Reproductive and Child Health.

Realizing the need for preparing a comprehensive district health profile on key

parameters based on a community set up, the AHS has been designed to yield benchmarks of core vital and health indicators at the district level on fertility and mortality; prevalence of disabilities, injuries, acute and chronic illness and access to health care for these morbidities; and access to maternal, child health and family planning services.

AHS is implemented by the Office of Registrar General, India in all the 284 districts (as per 2001 Census) in 8 Empowered Action Group States (Bihar, Jharkhand, Uttar Pradesh, Uttarakhand, Madhya Pradesh, Chhattisgarh, Odisha and Rajasthan) and Assam for a three year period (i.e., a Base-line Survey followed by two updation surveys) spread over 2010-11 to 2012-13. These nine States, which account for about 48 percent of the total population, 59 percent of Births, 70 percent of Infant Deaths, 75 percent of Under 5 Deaths and 62 percent of Maternal Deaths in the country, are the high focus States in view of their relatively higher fertility and mortality. A representative sample of about 20.1 million population and 4.1 million households were covered in 20,694 statistically selected PSUs (Census Enumeration Blocks in case of urban areas and villages or a segment thereof in rural areas) in these 9 AHS States during baseline and to be followed every year. With the present coverage, the AHS is the largest demographic

survey in the world and is two and half times that of the Sample Registration System.

The fieldwork for Baseline Survey was carried out during July, 2010 to March, 2011. In all, 161 indicators are available from AHS Baseline. It includes 9 Core Vital Indicators, viz., crude birth rate, crude death rate, natural growth rate, infant mortality rate, neo-natal and post neo-natal mortality rate, under 5 mortality rate, sex ratio at birth, sex ratio (0-4 years), overall sex ratio and data on 152 indicators pertaining to Total Fertility Rate, Abortion, Family Planning Practices, Ante-natal care, Delivery care, Post-natal Care, Immunization, Childhood Diseases, Breastfeeding and Supplementation, Birth Registration, Disability, Injury, Morbidity, Personal Habits, etc.

The key highlights of the themes marriage, fertility and abortion are as under:

#### **A. MARRIAGE**

Marriage as a relationship between a man and a woman has existed since ancient times. As per UN definition, "Marriage is the act, ceremony or process by which the legal relationship of husband and wife is constituted. The legality of the union may be established by civil, religious or other means as recognized by the laws of each country". The data on Marriage is important to understand fertility related questions and other demographic parameters which affect it, like religion, urbanization, literacy, occupational structure and income etc. The data relating to marriage can be available from different sources like decennial censuses, SRS, AHS, NSSO, DLHS and NFHS. Although the data of decennial census is the best source for marriage data, the data collected through AHS is recent and reliable estimates at the district level for informed decision making in social and health sector.

The information on marital status as on 01.01.2010 was probed in respect of all household members (Usual Residents) irrespective of their age. For those who were married, the date of first marriage was recorded. Using this, age at first marriage, which has a direct impact on child bearing as women marrying early have on an average a longer period of exposure to pregnancy and a greater number of lifetime births, was obtained. Using the age data, the mean age at marriage for males and females has been worked out and included in the Factsheet. The mean age at marriage is based on the marriages to the members of the household (Usual Residents as on 1.1.2010 taken place during 2007-09). The proportion of marriages among males and females taking place below the legal age, i.e., 21 and 18 years respectively, has also been tabulated. Such proportions are also based on the marriages to the members of the household (Usual Residents as on 1.1.2010) taken place during 2007-09. Besides, the percentage of Currently Married Women aged 20-24 years marrying before legal age (18 years) and percentage of Currently Married Men aged 25-29 years marrying before legal age (21 years) have been worked out and presented. (Table-1)

**Marriage among Females below legal age (18 years):** *Marriage among Females below legal age (18 years) based on marriages taken place during 2007-09.* It varies from 3.0% in Uttarakhand to 21.9% in Rajasthan. In rural areas it is the lowest in Uttarakhand (3.7%) and highest in Rajasthan (26.8%). In urban area it varies the lowest in Uttarakhand (1.3%) and highest in Bihar (11.1%). In Odisha marriages among Females below legal age (18 years) is found to be 5.9%, while it is 6.5% in rural area and 3.2% in urban area.

In Odisha, Marriage among Females below legal age (18 years) based on marriages, which have taken place during 2007-09 is found

to be 5.9 %. In rural and urban areas, Females married below legal Age (18 yrs) were found to be 6.5% and 3.2% respectively. Among the districts, in Nabarangpur (24.7%) it is the highest and Jagatsinghpur (0.5 %) is in the lowest position.

**Marriages among male below legal age(21years):** Marriages among male below legal age (21 years) is based on marriages, which have taken place during 2007-09. It varies from 5.2% in Odisha to 30.1% in Rajasthan. In case of rural areas, highest percentage is in Rajasthan (37.1%) and lowest in Odisha (5.8 %). In urban areas, it varies from the highest 13.2 % in Rajasthan to the lowest, 2.4% in Odisha.

In Odisha, Marriage among males below legal age (21 years) based on marriages, which have taken place during 2007-09 is found to be 5.2 % in total. In rural and urban areas, percentage of males married below legal Age (21 yrs) is 5.8% and 2.4% respectively. The Highest percentage is in Nabarangpur (24.4% ) and the Lowest is in case of Jagatsinghpur (0.9 %) and Kendrapara (0.9%).

**Currently married women aged 20-24 years married before legal age (18 years ):** The percentages of currently married women aged 20-24 years married before legal age (18 years) varies from 25.2 % in Uttarakhand to 57.1% in Rajasthan. In case of rural area, it is the lowest in Uttarakhand (26.6%) and the highest in Bihar (55.7%). In urban area, it varies from 20.1% in Uttarakhand to 44.8% in Bihar. In Odisha currently married women aged 20-24 years married before legal age (18 years) is 30.9% in total, 31.6% in rural area and 27.3% in urban area. (Table-2)

**Currently married Men aged 25-29 years married before legal age (21 years ):** The percentage of currently married Men aged 25-

29 years married before legal age (21 years) was found to be the Highest 52.3% in Rajasthan and the lowest 18.2% in Odisha. In case of rural population also the highest is in Rajasthan (58.7%) and the lowest in Odisha (18.7%). In urban population also the highest is in Rajasthan (34.6%) and the lowest in Odisha (15.2%).

**Mean Age at Marriage for Male:** Mean Age at Marriage for Male is based on the marriages, which have taken place during 2007-09. Mean age at marriage of males varies from 27.6 years in Assam to 22.2 years in Rajasthan. In case of rural areas, it is the highest in Assam (27.1 years) and the lowest in Rajasthan (21.4 years). In case of urban population, it is the highest in Assam i.e. 29.6 years and the lowest in Rajasthan i.e. 24.2 years.

In Odisha, Mean Age at Marriage for Male, based on the marriages, which have taken place during 2007-09 is found to be 26.9 years. It is found to be 26.5 and 28.6 years respectively in rural and urban. Regarding the districts of Odisha, the highest mean age is in Jagatsinghpur and Cuttack (29.0 years) and the lowest is in Nabarangpur (23.3 Years).

**Mean Age at Marriage for Female:** Mean Age at Marriage for female is based on the marriages, which have taken place during 2007-09. Mean age at marriage of females varies from 19.7 years in Rajasthan and Bihar to 21.8 years in Assam. The lowest mean age at marriage in rural Rajasthan is 19.1 years and 21.5 years in rural Assam as the highest. In urban areas the highest mean age at marriage is 23.4 years in Assam and 21.1 yrs in Bihar which is the lowest.

In Odisha Mean Age at Marriage for Female is based on the marriages, which have taken place during 2007-09 is found to be 21.7 years in total, 21.5 and 22.9 years in rural and urban areas respectively. At the district level, the

Highest is in Jagatsinghpur (24.0 years) and Lowest is in Nabarangpur (19.8 Years).

## B. FERTILITY

The Total Fertility Rate (TFR) is expressed as the average number of births per woman. Under AHS, TFR has been calculated by dividing three years average of all births reported during the reference period, i.e., 2007-09 by all the women in respective age group. The seven five-yearly age-specific fertility rates for all women in the age groups from 15-19 to 45-49 have been added and thereafter multiplied by 5 to yield the TFR. Due to lack of adequate number of births, the TFR by residence could not be worked out and hence is not being published.

The distribution of births by birth order is another way to understand the dynamics on spacing of children and level of fertility. In this regard, two key indicators namely, 'percentage of women aged 20-24 reporting birth of order 2 & above' and 'percentage of women reporting birth of order 3 & above' based on last two live births taken place to Ever Married Women aged 15-49 years during the reference period, i.e., 2007-09, have been presented. 'Percentage of Currently Married Women aged 15-49 years with two living children wanting no more children' is one of the most crucial indicators on desire to limit child bearing. While deriving this indicator, sterilized women or their husbands have not been taken into account whereas women who were currently pregnant have been included.

Teen-age pregnancy and motherhood is an important subject in the settings where the marriage of girls takes place at very young ages. This is not only important from the fertility perspective but also its consequent implication on the health of the mother and child. Accordingly, 'percentage of women aged 15-19 who were already mothers or pregnant at the time of survey'

has been tabulated and it depicts the percentage of women who have begun child bearing among all ever married women aged 15-19 years. The ever married sample denominator for the age group 15-19 years has not been adjusted by the all women factors for the same age group. This factor should be taken into consideration while interpreting the results. (Table-3)

**Total Fertility Rate (TFR):** TFR represents the average number of children born to a woman during her entire reproductive span. There is a wide variation in TFR across the 9 AHS States. Uttarakhand and Odisha with the TFR of 2.3 each are at one extreme and Uttar Pradesh and Bihar with 3.6 and 3.7 respectively are at the other extreme. Regarding the districts of Odisha, TFR is the highest in Boudh that is 3.7 and the lowest in Angul, Bargarh, Debagarh, Jharsuguda and Puri with 2.0. (Table-4)

## C. ABORTION

Abortion as an option was probed for all the pregnancies which resulted into any kind of outcome i.e. live birth, still birth, spontaneous and induced abortion during the reference period i.e. 2007-2009. This was followed by a series of questions such as when the abortion had taken place (month & year), month of pregnancy when the abortion had occurred, whether any ANC was received, whether ultrasound was performed before the abortion, the place of abortion and who performed the abortion. Based on these data, various indicators such as percentage of pregnancy(s) to women aged 15-49 years resulting in abortion, percentage of women who received any ANC before abortion, percentage of women who went for ultrasound before abortion, average month of pregnancy at the time of abortion, percentage of abortions performed by skilled health personnel (doctor / nurse / ANM / LHV / trained Dai), and abortions which took

place in institutions have been tabulated and presented.(Table-5)

**Women who went for Ultrasound before abortion:** Proportion of women undergoing Ultrasound Test before abortion is the highest in Rajasthan (34%) and the lowest in Assam (11.7%). In case of rural areas, the highest is in Rajasthan (32.2%) and the lowest is in Assam (10.5%). In case of Urban areas, the highest is in Uttarakhand (45.3%) and lowest is in Assam (18.0%).

In Odisha, percentage of women who went for Ultrasound before abortion is 17.3% in total. It is 15.5% and 26.7% in rural and urban areas respectively. Regarding the districts of Odisha, the proportion of women who went for Ultrasound before abortion is the highest in Kandhamal that is 49.4% and the lowest in Baleswar (9.7%) in total. In rural Odisha, the highest is in Kandhamal (49.4%) and the lowest in Baleswar (10%). In urban Odisha, the highest is in Kandhamal (60%) and the lowest in Baleswar(8%).

**Table-1**

State	Marriages among female below legal age(18 years ) (%) #			Marriages among male below legal age( 21 years) (%) #			Currently married women aged 20-24 years married before legal age (18 years) (%)		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
Assam	10.2	11.4	5.1	6.2	7.0	2.8	39.4	40.2	34.1
Bihar	20.2	21.7	<b>11.1</b>	20.0	21.7	10.6	54.6	<b>55.7</b>	<b>44.8</b>
Chhattisgarh	6.0	6.8	3.7	11.0	13.3	4.5	38.4	40.7	27.9
Jharkhand	17.6	21.0	8.4	14.3	17.5	6.3	51.8	55.1	39.1
Madhya Pradesh	12.5	17.2	4.1	18.9	25.9	6.8	48.1	53.2	33.1
<b>Odisha</b>	<b>5.9</b>	<b>6.5</b>	<b>3.2</b>	<b>5.2</b>	<b>5.8</b>	<b>2.4</b>	<b>30.9</b>	<b>31.6</b>	<b>27.3</b>
Rajasthan	<b>21.9</b>	<b>26.8</b>	9.0	<b>30.1</b>	<b>37.1</b>	<b>13.2</b>	<b>57.1</b>	60.7	43.3
Uttar Pradesh	8.9	10.7	3.0	17.1	21.1	6.3	39.2	41.7	27.0
Uttarakhand	<b>3.0</b>	<b>3.7</b>	<b>1.3</b>	5.4	6.7	3.1	<b>25.2</b>	<b>26.6</b>	<b>20.1</b>

# Based on marriages taken place during 2007-2009

#### Marriage in Odisha

Indicators	State/District	Total	Rural	Urban	
Females married below legal Age (18 yrs) (%)	<b>Odisha</b>	<b>5.9</b>	<b>6.5</b>	<b>3.2</b>	
	Highest	Nabarangpur	24.7	25.3	NA
	Lowest	Jagatsinghpur	0.5	0.5	0.9
Males married below legal Age (21 yrs) (%)	<b>Odisha</b>	<b>5.2</b>	<b>5.8</b>	<b>2.4</b>	
	Highest	Nabarangpur	22.4	23.0	NA
	Lowest	Jagatsinghpur Kendrapara	0.90.9	0.80.9	1.40.0

Table-2

State	Currently married Men aged 25-29 years married before legal age ( 21 years ) (%)			Mean age at marriage (Based on marriages taken place during 2007-2009)					
				Male			Female		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
Assam	20.1	20.7	16.4	<b>27.6</b>	<b>27.1</b>	<b>29.6</b>	<b>21.8</b>	<b>21.5</b>	<b>23.4</b>
Bihar	41.5	43.1	30.3	23.4	23.1	25.6	<b>19.7</b>	19.5	<b>21.1</b>
Chhattisgarh	32.9	36.1	18.8	24.3	23.7	26.3	20.9	20.5	22.0
Jharkhand	34.4	37.2	24.4	24.5	23.7	26.5	20.2	19.7	21.6
Madhya Pradesh	42.9	50.1	25.3	23.8	22.7	25.8	20.6	19.8	22.1
<b>Odisha</b>	<b>18.2</b>	<b>18.7</b>	<b>15.2</b>	<b>26.9</b>	<b>26.5</b>	<b>28.6</b>	<b>21.7</b>	<b>21.5</b>	<b>22.9</b>
Rajasthan	<b>52.3</b>	<b>58.2</b>	<b>34.6</b>	<b>22.2</b>	<b>21.4</b>	<b>24.2</b>	<b>19.7</b>	<b>19.1</b>	21.4
Uttar Pradesh	38.8	43.1	23.1	23.7	23.0	25.7	21.0	20.6	22.4
Uttarakhand	22.6	25.5	15.7	25.8	25.3	26.8	22.0	21.4	23.2

## Mean Age at Marriage in Odisha

Indicators	State/District	Total	Rural	Urban	
Mean Age at Marriage for females	<b>Odisha</b>	<b>21.7</b>	<b>21.5</b>	<b>22.9</b>	
	Highest	Jagatsinghpur	24.0	24.0	23.3
	Lowest	Nabarangpur	19.8	19.8	NA
Mean Age at Marriage for males	<b>Odisha</b>	<b>26.9</b>	<b>26.5</b>	<b>28.6</b>	
	Highest	Jagatsinghpur	29.0	29.0	28.8
		Cuttack	29.2	29.4	28.3
	Lowest	Nabarangpur	23.3	23.2	NA

Table-3

## Total Fertility Rate in AHS States

State	Crude Birth Rate (CBR)			Natural Growth Rate			Total Fertility Rate		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
Assam	21.9	22.8	17.2	14.7	15.3	11.8	2.6	2.7	<b>1.9</b>

Bihar	<b>26.7</b>	<b>27.5</b>	21.2	19.5	20.1	15.4	<b>3.7</b>	3.9	<b>2.8</b>
Chhattisgarh	23.9	24.8	20.6	16.3	16.8	14.4	2.9	3.1	2.3
Jharkhand	23.7	25.0	20.0	17.6	18.6	15.0	3.1	3.3	2.4
Madhya Pradesh	25.0	27.3	20.4	17.1	18.6	14.0	3.1	3.5	2.4
<b>Odisha</b>	<b>20.0</b>	<b>20.4</b>	<b>17.9</b>	<b>11.6</b>	<b>11.6</b>	<b>11.5</b>	<b>2.3</b>	<b>2.4</b>	<b>1.9</b>
Rajasthan	24.7	25.8	<b>21.5</b>	18.2	18.9	15.9	3.2	3.4	2.5
Uttar Pradesh	25.5	26.9	20.6	16.9	17.8	13.7	3.6	<b>3.9</b>	2.7
Uttarakhand	<b>18.6</b>	<b>19.3</b>	<b>16.7</b>	12.0	12.4	11.0	<b>2.3</b>	<b>2.4</b>	2.0

#### Total Fertility Rate in Odisha

State/District	Total Fertility Rate			
	Total	Rural	Urban	
<b>Odisha</b>	<b>2.3</b>	<b>2.4</b>	<b>1.9</b>	
Highest	Boudh	3.7	-	-
Lowest	Angul, Bargarh, Debagarh, Jharsuguda and Puri	2.0	-	-

Table-4

State	Women aged 15-19 years who were already mothers or pregnant at the time of survey (%)		
	Total	Rural	Urban
Assam	54.3	54.3	54.5
Bihar	45.1	45.0	46.9
Chhattisgarh	46.5	47.2	42.0
Jharkhand	48.2	47.2	54.0
Madhya Pradesh	46.4	47.1	42.8
<b>Odisha</b>	<b>47.4</b>	<b>46.7</b>	<b>53.0</b>
Rajasthan	36.3	36.1	37.4
Uttar Pradesh	42.2	41.5	47.7
Uttarakhand	41.4	41.0	43.5

Table-5

State	Pregnancy to Women aged 15-49 years resulting in abortion (%)			Women who went for Ultrasound before abortion (%)			Abortion taking place in institutions (%)		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
Assam	6.8	6.5	8.2	<b>11.7</b>	<b>10.5</b>	<b>18.0</b>	75.0	74.7	76.5
Bihar	5.3	5.4	4.4	14.5	13.7	23.6	40.5	39.0	57.6
Chhattisgarh	2.5	2.1	4.7	24.8	19.9	34.6	32.2	25.3	46.2
Jharkhand	4.2	3.8	5.4	15.3	10.7	26.0	47.7	40.6	64.4
Madhya Pradesh	4.0	3.4	5.5	19.9	14.5	29.6	44.7	39.0	54.8
<b>Odisha</b>	<b>5.6</b>	<b>5.5</b>	<b>6.3</b>	<b>17.3</b>	<b>15.5</b>	<b>26.7</b>	<b>56.5</b>	<b>56.1</b>	<b>60.0</b>
Rajasthan	4.5	4.2	5.6	<b>34.0</b>	<b>32.2</b>	39.0	60.5	59.3	67.3
Uttar Pradesh	4.6	4.5	5.1	18.6	15.9	29.9	49.4	44.9	66.2
Uttarakhand	4.5	3.9	6.2	31.6	23.7	<b>45.3</b>	54.3	50.1	61.7

## Abortion in Odisha

Indicators	State/District	Total	Rural	Urban
Pregnancy to women aged group 15-49yrs resulting in Abortion (%)	<b>Odisha</b>	<b>5.6</b>	<b>5.5</b>	<b>6.3</b>
	Highest Bargarh	12.1	12.1	11.4
	Lowest Nayagarh	1.7	1.6	NA
Women who received any ANC before Abortion (%)	<b>Odisha</b>	<b>61.6</b>	<b>59.6</b>	<b>72.1</b>
	Highest Nuapada	81.7	<b>79.6</b>	<b>NA</b>
	Lowest Malkangiri	31.6	<b>25.4</b>	<b>44.4</b>
Women who went for Ultrasound before Abortion (%)	<b>Odisha</b>	<b>17.3</b>	<b>15.5</b>	<b>26.7</b>
	Highest Kandhamal	49.4	49.4	60.0
	Lowest Baleswar	9.7	10.0	8.0
Average month of Pregnancy at the time of abortion (%)	<b>Odisha</b>	<b>3.0</b>	<b>3.0</b>	<b>2.8</b>
	Highest Rayagada	5.7	5.8	5.4
	Lowest Sambalpur	2.6	2.7	2.5
Abortion performed by Skilled health personnel(%)	<b>Odisha</b>	<b>60.0</b>	<b>58.0</b>	<b>63.1</b>
	Highest Rayagada	97.7	100.0	86.7
	Lowest Sambalpur	36.6	28.3	41.9

Abortion Taking place in Institutions (%)		<b>Odisha</b>	<b>56.5</b>	<b>56.1</b>	<b>60.0</b>
	Highest	Rayagada	96.7	100.0	85.7
	Lowest	Bolangir	31.0	27.7	66.7

**A Brief Outline Of Odisha's Rank In Marriage, Fertility And Abortion Status Among the AHS States and Districts of Odisha**

Sl.No	Parameter	Rate for Odisha	Rank for Odisha Amongst the AHS states	District Of Odisha Having	
				Highest	Lowest
1	Marriage Among Female Below Legal Age (18 Yrs)(%)#	5.9	8 <sup>th</sup>	Nabarangpur (24.7)	Jagatsinghpur (0.5)
2	Marriage Among Male Below Legal Age (21 Yrs)(%)#	5.2	9 <sup>th</sup>	Nabarangpur (22.4)	Kendrapada (0.9)
3	Currently Married Women Aged 20-24 Years Married Before Legal Age (18 Years) (%)	30.9	8 <sup>th</sup>	Koraput (53.8)	Kendrapada (13.8)
4	Currently Married Men Aged 25-29 Yrs Married Before Legal Age (21 Years)(%)	18.2	9 <sup>th</sup>	Koraput (46.8)	Kendrapada (5.4)
5	Total Fertility Rate	2.3*	7 <sup>th</sup> *	Boudh (3.7)	Angul, Bargarh, Debagarh, Puri Jharsuguda, (2.0)
6	Pregnancy To Women Aged 15-49 Years Resulting In Abortion(%)	5.6	2 <sup>nd</sup>	Bargarh (12.1)	Nayagarh (1.7)
7	Women Who Went For Ultrasound Before Abortion (%)	17.3	6 <sup>th</sup>	Kandhamal (49.4)	Baleswar (9.7)
8	Abortion Taking Place In Institutions (%)	56.5	3 <sup>rd</sup>	Rayagada (96.7)	Bolangir (31.0)

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## The Significance of Phonetics and Shiksha Vedanga

*Monalisa Mohanty*

The study of Phonetics was pursued in Ancient India with an interest which has few parallels in antiquity. The Vedic phonetics has been dealt in a systematic manner in various *siksha* texts as well as in the *pratisaksyas*, which perform various supportive and augmenting functions in the study preservation and protection of Vedas and the Vedic traditions. Phonetics from the Greek (phone) 'sound' or 'voice' is the study of the physical sound of human speech. It is concerned with the physical properties of speech (phones) and the process of their physiological production, auditory reception, and neurophysiologic perception.

As the tigress carries her cubs between two (row of) teeth taking care last they should be dropped or bitten, so should one pronounce the (Vedic) speech-sounds either be dropped or bitten, so should one pronounce the (Vedic) speech-sounds lest they should be dropped (i.e. elided) or differentiated (i.e. mispronounced). (Paniniya-Shiksha, 25). The high level of Vedic phonetics is certified both by special treatises and the Vedic mantras themselves kept in 'conjoint reading' (*Samhita*) according to the special rules of phonetic joining of words and in phonetic 'per word reading' variant (*Padapatha*).

The ancient Indian doctrine about sounds of speech, their classification, place of articulation, rules of sound combinations and recitation fixed the Vedic texts in a consonant form during millennia. It is a circumstantial proof of existence in the Vedas of the latent sense. The science of phonetics is determined in the text books as a

doctrine about sound, accent, pause and junction of sound. Besides, it includes scientific classification of sounds according to a place of articulation, pitch, co-relation with musical Notes, character of modifications and definition of tempo of the Vedic relation. In the Vedic *mantras*, the quantity of syllables and their longitude are determining factors. The quantity of syllables is strictly established for all the Vedas. Therefore, the *Rg-Veda*, according to tradition, contains 432000, the *Yajur-Veda* 288000 (2/3 of the *Rg - Veda*) & the *Sama-Veda* 144000 (1/3 of the *Rg- Veda*) the obvious and 'latent' syllables. The latent syllables contain in diphthongs, long vowels on joints of complex words, in some consonants, such as 'V' and 'Y'. A part syllables, probably is 'hidden' in prosaic colophons and additional hymns or *mantras* common to different Samhitas. Correct division into syllables of Samhitas conjoint text would be not possible without the advanced science of phonetics. Therefore, Shiksha has also the status of the *Vedanga* (vital part of the Veda). It defines 64 sounds of Sanskrit (21 vowels, 25 consonants, 8 non-syllabic, sibilant and aspirants, 4 yamas or stops, anusvara or nasalization of a preceding vowels, visarga or hard aspiration, K, P and pluta or lengthened 1). Their scientific classification is made in accord with 8 and 3 places of articulation. The letter three places are co-related with three Vedic metres and three daily ceremonies. All sounds are divided into five groups depending on pitch (high, low and variable, and also nine modifications), co-relations of pitch

with certain musical notes, length (short, long and lengthened or pluta of three measures) and efforts (initial and subsequent). Sāyaëa remarks in Shiksha chapter, the doctrine is necessary here, in order to enable the pupil to read and pronounce the sacred texts correctly, and thus to understand their real meaning. He remarks that the correct pronunciation is equally required for the earlier ceremonial portion of the Veda(karmakanda).He says that right pronunciation and understanding is of greater importance for the philosophical part, because mistakes in the sacrifices and the ceremonial can be made good by penance, while there is no Penance for a wrong understanding of philosophical principles.<sup>1</sup>

Phonetics is the systematic study of human speech-sounds. It provides means of describing and classifying virtually all sounds that can be produced by human vocal tracts."A critical observation on the treatises phonetics as well as grammars proves beyond doubt that the ancient India phoneticians made a splendid attempt to establish the theory of language on the strong base of philosophical quest. But in spite of this they fail to analyze clearly the most complicated mechanism of the human body involves in speaking speech sounds. The modern linguistics, however, are much advanced and scientific in their pursuit, because they have been able to utilize the scientific apparatus."<sup>2</sup>

There is a question comes in pupils mind that –What does phonetic mean ? “Basically it means phonetics is the study of the sounds of human speech, in one area of specialization within the field of linguistics. Unlike semantics, which deals with the meaning of words, phonetics is focused exclusively on the properties of speech sounds and their production.”

Within phonetics, there are three main areas of analysis :

1. **Auditory phonetics:** The study of speech perception and how the brain forms

perceptual representation of the input it receives during the course of communication.

2. **Articulatory phonetics :** The study of phonetics and movements of the lips, tongue, vocal tract and other speech organs.

3. **Acoustic phonetics :** The study of the sound waves and how they are perceived by the inner ear.<sup>3</sup>

The phonetics actually makes use of considerations which are strictly phonemic, that criteria are an integral part of phonemics; and that a description of language on any level, from phonetics to stylistic, cannot be properly evaluated with considering its consequences on all other levels.<sup>4</sup>

Vedas priority has been given to Shiksha parts. Because all the culture and tradition of Vedas depended upon the perfect pronunciation. The principal aim of Shiksha is to keep un-interruption in sanctity and purity of Vedic *mantra*. The fault in pronunciation of *mantra* has been considered as harmful as it could not express the real theme of *mantra*.<sup>5</sup>

A lot of importance was attached in ancient India to correct pronunciation of the Vedic hymns because of the belief that the Vedas were inviolable and divine in origin. The scriptures proclaimed that a Sanskrit syllable is the Brahman the form of a syllable (akshara Brahman), an imperishable entity (akshara), revealed to the mortals for the sake of dharma & welfare of the world, just as the subtle sounds that could be heard in meditation. Its medium was ether (space), the medium of Gods. So no liberties could be taken or transgression be made by the mere mortals while changing them, without attaching unhappy consequences for themselves and those for whom they were sung. As a result of this belief Shiksha developed into a separate branch of study to preserve the integrity and purity of the divine words and save the *dharma* from human fallibility.

The teaching of the Shiksha are contained in the ancient texts known as Pratishakhyas, each attached to a particular Shiksha Samhita, providing instructions for the recitation of the hymns contained in it. The Pratishakhyas were probably composed by many grammarians like Saunaka before Panini and revised from time to time.

The Shiksha Vedanga played an important role in maintaining the purity and integrity of the Vedic tradition. Although they have lost much of their ancient significance, they continue to occupy an important place in academic study of the Vedas. For centuries they taught and continue to teach Vedic students how to recite the Vedic hymns, understand their meaning and perform the various rituals and ceremonies strictly according to the established procedures. Their study inculcates among its students a sense of discipline and respect for tradition and helps them conduct themselves in society as upholders of the Vedic *dharma* and traditional family values.

As the Veda was learnt by recitation and proper pronunciation, it was necessary to learn the science of Shiksha. Shiksha means 'to give'. The Guru was giving the Veda to his pupil by uttering it. So, knowledge of Shiksha was the first necessary requirement for study of Veda, its mastery depended upon its proper pronunciation and recitation. It is made clear in a verse Rg-Vedic hymn-VII, 03 in the expression. Where the word 'Shaktasa = shaktimatah shikshyakasya' refers to a teacher who was possessed of the ability to teaching by his knowledge of the science of Shiksha, according to which he was uttering and pronouncing the Vedic text and his pupils were reciting from his lips (anuvadati).

The 'Shiksha' or phonetics is the nose of. The first Vedanga 'Shiksha' is the prime and primary base of all the six Vedangas, which comprises rules regarding letters, accents, quantity, organs, enumeration, delivery and euphonic combinations. We have another reference Shiksha

called the Manduki-Shiksha or phonetics in minimum. Shiksha is mentioned in Taittiriya-aranyaka where the rules on Shiksha had formally their place in this chapter of the Taittiriya-aranyaka. Though Shiksha, the development of the dhvani-shastra, began. The word 'Shiksha' first appeared in Taittiriya-Upanishad, in which varëa, svara, matra, bala, sama, santana has been incorporated and the research work on it had been going on since very ancient era. In ancient time this Shiksha concept was developed to a great extent. All the tradition of Veda always depend upon the perfect pronunciation. The main aim of Shiksha is always pronounce the purified Vedic *mantras* (rituals). Not only the wrong utterance of *mantras* are very harmful but also it is incapable for express the real meaning. So in Shiksha, varna svara matra bala sama santana are the important theme. The Shiksha is the science of pronunciation of letters, accents etc. Sayana remarks that, as a correct pronunciation is equally required for the earlier ceremonial portion of the Veda (karma-kanda), the Shiksha ought to have been inserted there. The word Shiksha is at first derived from Taittiriya Upanisad. And also in "The phonetic observations of Indian Grammarian" it is said that –

"The subject of svarabhakti has been exhaustively treated by *Schmidt* in his "Geschichte des Indo-germanischen vokalismus", and it is unnecessary to go over the same ground again. But a few interesting points may be noted here relating to the conditions and pronunciation of Sanskrit svarabhakti which have been mentioned by Indian grammarians and which do not seem to have come to the notice of that scholar."

Shiksha Vedanga is related to phonetic education. In the physiology, Shiksha is represented by the structures which compute and express the internal aspects of the physiology, such as its biochemical constituents, temperature, pressure etc. (the expression of the automic

