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**SURENDRA KUMAR, I.A.S.**  
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*Cover Design & Illustration*  
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*D.T.P. & Design*  
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*Photo*  
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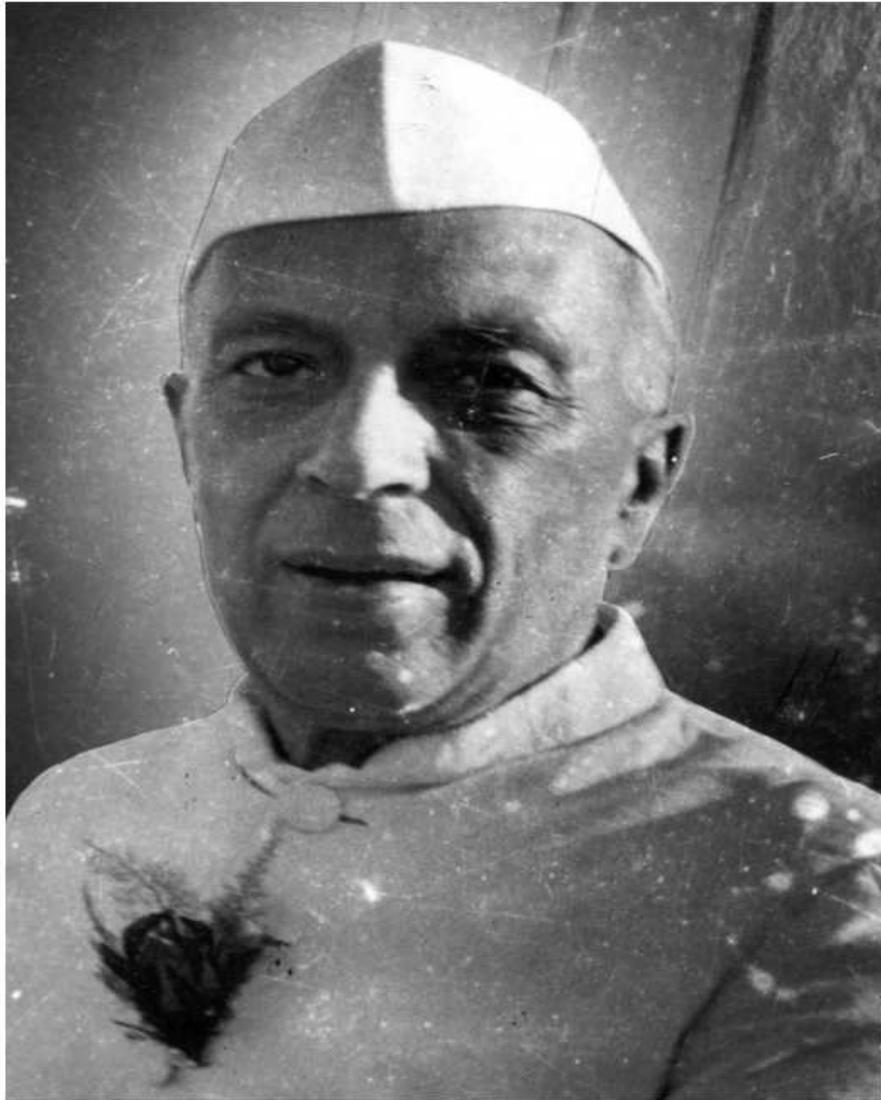
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## BIRTHDAY TRIBUTES



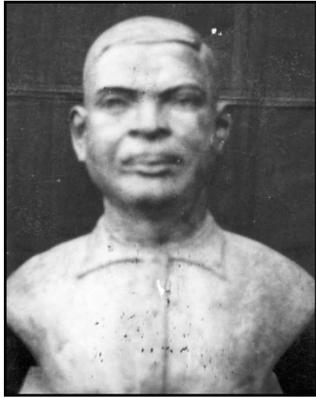
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## BIRTHDAY TRIBUTES

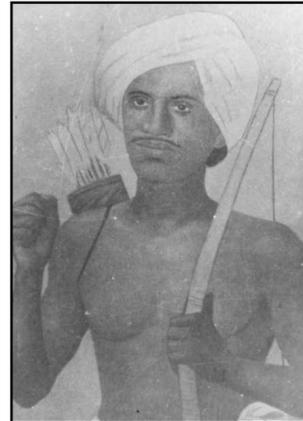


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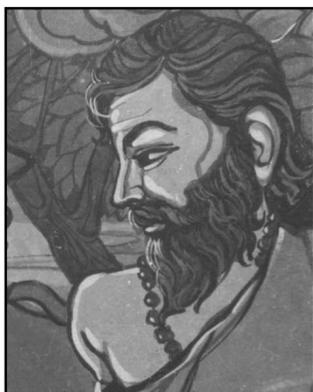
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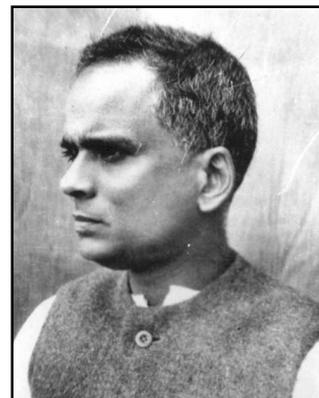
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## *Editor's Note*



Odisha exhibits a combination of mountains, forests and mangroves, beaches, tribals and rich cultural heritage, gorges, eco-sensitive areas, various dance forms, temples, handlooms, crafts and .... what not. Our state has abundant natural resources. It has 33% of country's iron ore deposit, 60% of bauxite reserves, 90% of chromite deposits, 68% of manganese reserves and 33% of coal deposit. Odisha has a 480 km. long coastline with three all weather ports at Paradeep, Dhamra and Gopalpur.

Archaeological findings take the state's rich history to Neolithic period, the flamboyance and luster of Kalinga is recorded adequately in the epic *Mahabharat*. One area where Kalinga surpassed all others was its maritime activities. The Kalingan war was fought in the year 261 B.C. The death defying spirit of Kalingan warriors forced Ashoka surrender arms for ever for peace. However, after the year 1803, Odisha joined the misery of India under British rule. For one and half century the exploitation continued which reduced the once warrior and brave Kalingan people into more subjugated subjects of the British. So great was the exploitation that an attempt was made to dismember the ancient Kalingan script. Their effort to replace Odia script with Bengali received a jolt when in 1903 separate Odisha State movement took place. Decades of struggle led to the formation of Odisha State on linguistic basis on April 1<sup>st</sup> 1936. Prominent leaders like Utkal Gourab Madhusudan Das, Utkalmani Gopabandhu Das, Vyasakabi Fakir Mohan Senapati, Gopabandhu Choudhury, Karmabira Gourisankar Ray, Parala Maharaja Krushna Chandra Gajapati Dev, Maa Rama Devi, Nabakrushna Choudhury, Malati Choudhury, Biswanath Das, Harekrushna Mahtab, Biju Patnaik and others played a leading role in the national movement for an Independent India as the 1<sup>st</sup> decade of Odisha's separate existence as a state and prior to it was under British rule. Over the years serious and sustained attempts have been made to change the face of Odisha.

Biju Babu was one of most celebrated leaders of his time. He was a cherished icon of people of Odisha. He took active part in the freedom movement, succeeded as an entrepreneur then left everything to serve the people of Odisha. His only ambition was to take Odisha forward on the path of progress and modernization. He was deeply concerned about the livelihood of the people and the plight of his people moved him deeply. The despair of elderly women made him enhance the minimum daily wages by more than 100%. Biju Babu strived for women's empowerment and one-third reservation for women in Panchayati Raj Institutions was implemented in his time. The early wave of industrialization in Odisha was Biju Babu's contribution. He believed in high quality education and modern agriculture to bring about equitable growth and prosperity.

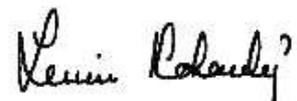
Legendary Biju Patnaik's untiring efforts and vision still inspire the present dispensation under the popular Chief Minister Shri Naveen Patnaik to work hard to build a modern and prosperous

Odisha which continues to lay emphasis on agriculture, skill development, women's empowerment, rural housing, mother and child care, tribal empowerment, technical and higher education, information technology and manufacturing. Odisha has emerged as one of the highest paddy producing states in the country and is the only state that has doubled the farmers' income during the last decade. More than 70 lakh women in Odisha are part of the unique self help group movement at the grass roots – Mission Shakti and Odisha's Mamata scheme have benefited 24 lakh mothers with around Rs.1100 crore being deposited in their bank accounts. 11 lakh pucca houses have been built in the last two years ensuring housing security in Odisha's rural areas and another 15 lakh kutcha houses are planned to be converted to pucca houses in the next three years. The Odisha's skill development mission aims to increase employment opportunities for the youth of Odisha by providing them world class training in interface with the market. Our state has successfully set global standards in the management of natural disaster and United Nations has duly recognized Odisha for successfully handling of cyclone Phailin. Above all, our Chief Minister has an impeccable and transparent image and under him Odisha Government whole-heartedly supports any measure against corruption and black money and stands for greater transparency in public life. Hon'ble Chief Minister supported the demonetization move but simultaneously requested the Central Government to ensure that the vulnerable sections including women and tribals and critical sectors including agriculture and small scale cottage industries do not suffer on account of demonetization of specified Bank notes. The State Government is taking a number of proactive steps for solving various issues including infrastructure at Gram Panchayat level for functioning of temporary banks, provision of helicopter for movement of cash to remote areas and law and order coordination. By now Odisha has also filed a complaint petition to the Union Government under section 3 of the Interstate River Dispute Act for formation of a tribunal and direction to the Chhattishgarh Government to stop all construction on the lifeline of Odisha 'The Mahanadi River' and its tributaries.

The Government of Odisha has endeavoured and turned the State into one of the significant education and IT hubs. An attempt is being made for scientific and sustainable development of mineral resources. The state has witnessed massive industrial boom with many new industries in the State because of the essentials of industrial growth, right harnessing of natural resources and actualization of employment prospective.

In the agricultural sector the presence of fertile soil, complementary climate, modern technology has aided Odisha to emerge as one of the leading agricultural states of the country. On the other hand, recent studies indicate Odisha to be at the top of list of favoured destinations of FDIs in India. Odisha is fast becoming an industrially prominent state as evidenced from growing enthusiasm amongst the investors. The proactive Government led by popular Chief Minister Shri Naveen Patnaik is regarded as one of the most efficient State Governments of the country. The state recently unveiled, the Odisha Industrial Development Plan, a road map for industrial development with aim of generating 30 lakh jobs and attracting investment of Rs.2.25 lakh crore by 2025. To promote entrepreneurship among youths and to create 1000 start-ups in 5 years, Odisha start-up policy has been formulated with a provision of a startup capital infrastructure fund worth Rs.25 crore.

The year 2016 is unique in many ways. As the state celebrates the 80<sup>th</sup> year of its formation, it is also the birth centenary year of legendary leader Biju Patnaik. From 1936 till 2016 it has been a long journey. A journey of self esteem, empowerment and progress.....



Editor, Odisha Review

# The Cult of Jagannath

*Dr. K.C. Mishra*

Odisha, the land of Jagannath is not an ordinary area from cultural and historical consideration. Many emperors and empires have risen here and fallen into dust. Situated on the eastern fringe of the sub continent, it is bestowed with the best possible geographical advantages. It was a suitable place for intellectual, religious and spiritual attainments. Here, Ashoka could be converted from Chandashoka to Dharmashoka; Kharavela left important foot-prints on the sands of time in this place and diverse religions have grown from intellectual pursuits. This was a meeting place of Hindus, Buddhists and Jainas and had unique advantage to systematise and assimilate the essence of these three spiritually intellectual disciplines. It is no wonder that the cult of Jagannath could grow here from facts unknown to a culture of multiple dimensions.

Centuries have not been able to wither His greatness in changing times and have not made His importance any way lesser.

## History of Lord Jagannath

The earliest references about Lord Jagannath are found in the various Puranas and other literatures of India. There are several copper-plate inscriptions which established the idea of Lord Jagannath as a paramount deity of the entire country. The concept of Jagannath is not only confined to Hinduism but also extends to both Jainism and Buddhism. The late Pandit Nilakantha Das has suggested that Jagannath cult is primarily a Jain cult. He is of the view that "rites and rituals connected with the Lord are undoubtedly non-Vedic". He is perhaps of



the opinion that the three main images of Balabhadra, Subhadra and Jagannath collectively stand for the Jain Trinity of Samyak jnana, Samyak charitra and Samyak drusti. But he has not cited sufficient conclusive details in support of his thesis. His contention of the spirit of tolerance, the absence of caste distinction, the Kalpabata, the



belief in Kaivalya Mukti and certain other common features of the Jaina cult are not sufficient to establish the idea that Jagannath is pre-eminently a Jaina deity. There are other scholars who suggest that Jagannath is of Vedic origin, but they do not offer sufficient grounds for their reasoning. The Rig Veda and Atharva Veda have few references about the divine Daru which has been identified in course of time with Jagannath. But these references are not sufficient to establish Jagannath as a Vedic deity. The interpretation of Sayanacharya of the 13th century in this regard needs further research and elaborate attempt in creating a history with regard to the building and consecration of the temple and have introduced Indradyumna as a great devotee for the first time in Puranic literature.

In the different traditions that have evolved about the Deity, the name of Indradyumna is common. In the Mahabharata, Indradyumna has been described as a powerful and pious king. The name of Indradyumna is further associated with the Indradyumna Sarovara (tank) of Puri. It is also said that he brought one thousand cows for sacrifice and by the hoofs of the cows, the Indradyumna tank was dug. The name Indradyumna is also found in several other writings. This gives an impression that either Indradyumna was a very important and powerful ruler or it might be that it was a title given to the powerful kings.

Odishan literature particularly, Sisukrishna Das's Deulatola accepted Indradyumna as the first devotee of Lord Jagannath who took interest in building up a temple for the Lord. The story is interesting that Indradyumna was advised by Narada to invite Brahma (the Creator of Universe) to consecrate

the temple as a sign of dignity. There was some delay in Brahma's coming and meanwhile, ages had passed and Galamadhaba became the ruler of Odisha and claimed the temple as his own. The legend further continues that the dispute between Indradyumna and Galamadhaba was amicably settled and the credit of building the temple was given to Indradyumna.

About the creation of the three deities, there are similar legends in various literatures of the country. To some, the idea of the three deities, Balabhadra, Subhadra, and Jagannath seems to have come from the Buddhist traditions. According to others, there were three Rastra Devatas (State gods) in three different places where they were worshipped by Sabaras or Pulindas from time immemorial. Earliest reference about one of these Rastra Devatas can be found on the Mahendragiri as Narayana, worshipped by Matharas and some of the rulers of Kalinga, particularly, the Sailodbhavas had their family Deity Swayambhu on the Mahendra Giri, the highest mountain peak in the Andhra-Odisha boundary. Among the aboriginals of Odisha, the custom was to worship a family Deity, village Deity and a State Deity or Rastra Devata. The Deity that was worshipped on the Mahendragiri was, it is presumed, transferred to Krushnagiri and again removed to Nilagiri or Nilachala of Puri. This Deity of Narayana or Sailodbhava or Swayambhu was identified as Jagannath. How exactly the change of place occurred is a question for further research. But the legends say that Nilamadhaba alias Jagannath was brought from the aboriginals by the Aryan rulers.

The Deities which are made of log give an indication that they might have been aboriginal in origin. In Southern Odisha, particularly among



the Sabaras, the deities are made of wood. Jagannath whose other name is Daru Brahma (and Daru means wood), might have been a Sabara Deity. The Sabaras worshipped a Deity named Kitung who had ten synonyms. One of the names of this Deity Kitung is Jaganta or Jaganallo. Who knows that this name Jaganta or Jaganallo is the original name of Lord Jagannath?

In Northern India among the Aryans, wood-worship is not completely absent or rare. But among the aboriginals, this wood worship is very common. Even now, the Sabaras worship pieces of wood as their village Deity. This practice might have started long ago in these parts on the Mahendragiri mountain as it is considered by Sabaras as their homeland. Legends say that Vidyapati was a Brahmin and was sent by a king of Malaya to bring Nilamadhava from the forest. Vidyapati could manage to marry the Sabara girl named Lalita and brought the Deity named Nilamadhava to the coastal area. How far this is true, is a matter of dispute. But there is a similar legend about the origin of Jagannath. It is said that the Lord told in dreams and advised the King of Odisha that He would float to the sea-shore as a piece of log and again it was directed that the proper Deities should be made from the log. The king Indradyumna brought the piece of wood with much difficulty and his queen whose name was Gundicha ordered that beautiful images be made of this wood. Strangely, no carpenter was available and the king was very much worried. At last, Visvakarma, the divine builder came in the guise of a carpenter and proceeded to make beautiful images on condition that he would be allowed to remain inside the temple for 21 days during which, nobody should disturb him. This was granted. In the beginning, the sound of the carpenter's tools was heard outside. But gradually

this sound became feeble and after some time, was not heard at all. This was much before the target date when Gundicha, the queen became extremely impatient and doubted about the life of the carpenter. She wanted that the door should be opened though the king vehemently opposed this. At last, the queen won, and the doors were opened. It was surprising that the carpenter was absent and the three unfinished images of Jagannath, Balabhadra and Subhadra were there. According to Sarala Das, a famous poet of Odisha, these three images were of three different colours and represented Brahma, Vishnu and Maheswar. (Jagannath - Vishnu; Balabhadra-Siva and Subhadra - Brahma). According to Vaishnavas, these three Deities were Puranic Deities - Balabhadra, the elder brother of Jagannath is Balarama, Subhadra is the sister of Jagannath and Jagannath is identified as Krishna.

It is unfortunate that deeper understanding of the Jagannath cult and image is still wanting. According to some writers, Jagannath was originally a Sun God. Sun worship was prevalent in the coastal districts of Odisha. Lord Jagannath has been described as Surya Narayana (Sun God) while he is in the chariot. He combines within Himself all the five gods (Pancha Devatas) of Hinduism.

Scholars who are prone to make Jagannath a Buddhist Deity are many. They attempt to establish the idea that the three Deities are three Ratnas namely, Buddha, Dharma and Sangha and that the image of Jagannath contains a relic of Lord Buddha. It is further argued that the car festival of Lord Jagannath resembles Buddhist festivals which became popular in the time of Fahien's visit to India. In Buddhism, there was no caste, no sect. On the other hand, Hindu



religion is caste-ridden. It would be possible that the Jagannath culture which disowns most of caste barriers would be nearer to Buddhism rather than Hinduism. In Buddhism, the concept of God is absent and Jagannath sometimes is declared as Nirakara. This might have been a reflection of the inner feelings of Buddhist's belief in Godhood. But the idea of Jagannath as Buddhist God can be challenged on several grounds. That Buddhism is sectless appears to be wrong. Lord Buddha, desired to be born in a higher caste family as is cited in the Lalitavistara. Secondly, Buddhists make no reference about the images of Laxmi, Goddess Earth, Madhava etc. which are a part of the seven images besides the four viz., Jagannath, Balabhadra, Subhadra and Sudarsana. Thus the Buddhist idea of three Ratnas does not stand the test of reasoning. That the idea of car festival as a common feature of Buddhism is also not tenable. Use of car or chariot was prevalent in ancient times. In Atharva Veda, there are references as to how the gods were coming down by chariot. That Jagannath does not accept caste barrier is an original idea of Hinduism. Such references have found place in several Hindu Puranas. Buddhists might have been influenced by such a Catholic Hindu practice rather than Buddhism influencing the cult of Jagannath.

We agree that Jagannath religion is an excellent contribution to the various religious practices and a splendid synthesis of diverse beliefs and a meeting place of various views of philosophy. Even Jainas claim that the existence of Kalpabata, Nilachakra and the affix "nath" as well as Purushottamadeva are their contribution to Jagannath cult. This gives an idea that Jagannath is really an institution of diverse religions, meeting at a single point like mighty rivers meeting the sea.

In our opinion, there is every probability that God Narayana was installed on the Mahendra mountain and was worshipped by Matharas for a long time. It is presumed that prior to this period, the Sabaras worshipped some gods on this mountain whose names are not yet ascertained. When the Matharas came, they overpowered the Sabaras and took possession of their Deity. The next dramatic change came when the Gangas arrived on the scene and began worshipping the Deity as Gokarneswara. The Gangas were worshippers of Siva and the deity was worshipped as Swayambhu by Sailodbhavas prior to them. It is interesting to observe that an unidentified Deity beginning with the Sabara worship became Narayana with the Matharas, Swayambhu with the Sailodbhava and Gokarneswara with the Gangas. The Sailodbhavas were the worshippers of both Vishnu and Siva and this is proved from a number of copper plate grants they have donated. In course of time, their attachment to Vishnu became more and they worshipped the Deity perhaps on the Mahendra mountain as Chakradhara Madhava or Bhagavan Madhava. This is an interesting development which traced the metamorphosis of the Deity at Mahendra Giri from an unknown Deity aboriginal in origin to Narayana or Vishnu. In course of time, this is supposed to have been transferred to Puri in a complex and mysterious manner. In this connection, it will be relevant to quote late Dr. Mayadhar Mansingh that Jagannath of Puri was originally a Siva Lingam.

However, his view is slightly different. He is of the opinion that the blue stone referring to Jagannath was nothing more than a Siva Lingam. The Sabaras at Mahendra Giri wanted to imitate a Siva Lingam of Shri Sailam which is the important religious centre on the bank of the river



Krushna in Andhra Pradesh. This Deity at Shri Sailam is pre-Vedic and had tremendous impact on the religious life of the entire eastern India. The Adivasis of Odisha, because of their proximity to Andhra Pradesh were influenced by this Shri Sailam Deity and began worshipping the blue stone at Mahendra Giri. In course of time, this Siva Lingam was named as Nila Madhava meaning Shri Krushna which ultimately referred to Narayana or Vishnu. This theory agrees with our thesis that in a slow and gradual process, the present Jagannath has emerged from the concept of Siva. According to the Tantric tradition, Bhairava is referred to Siva. In a number of places, Jagannath has been named as Bhairava. The colour of Jagannath is another clue in this connection. The black colour which has been referred to as the ultimate and final synthesis of all colours is all embracing and symbol of finality. It is only Siva who has been accepted in such sense of finality and his attributes are all embracing. It may not be out of place to refer the black Jagannath containing the qualities and attributes of Siva and Bhairava.

Whatever may be the argument and counter-argument, the fact is unchallengeable that Purushottama Jagannath is a resultant composite of many divine concepts and gods. Historically, man has been searching avenues to express his urge for divinity, a shelter to take refuge and his search for an unknown where he could surrender himself. Purushottama has been successfully used to meet these needs of man. In the view of W.J. Wilkins. Jagannath is unparalleled in this context. Starting from a local Deity of an unknown tribe in the dense jungles, Jagannath manifested Himself as one of the greatest religious centres of the whole world. It has found unity in diversity. In spite of heterogeneous ritualistic practices, Jagannath stands supreme. He is not meant only for any sect or tribe. In course of time, He became

universal. Let alone the Buddhists and Jains worshipping Jagannath, even Muslims like Salabega and Haridas accepted Him as the source of their salvation.

### **Philosophy of Jagannath**

The philosophy of Jagannath is one of the most difficult philosophies in the history of religions. In course of time, interpretation of Jagannath has changed according to different thinkers and philosophers. As with most of the oriental philosophies, the philosophy of Jagannath defies a definite definition. It is obvious from the fact that different currents of philosophy flowing through centuries in this continent have ultimately merged in the philosophy of Jagannath. Beginning from a dim historic past, the history of Jagannath has assimilated the essence of Hinduism, Jainism and Buddhism. As a Jaina Institution, Jagannath meant not the Lord of the Universe but Jagat as universe itself. This is substantially opening a new dimension in the realm of philosophy because, the cases of God being identified with the universe are rare. The Jainas had a special approach towards the Lord of the universe and universe itself. In case of Jagannath, he represented the entire universe with all its attributes including the common man. The Jainas believed transmigration as a consequence of Karma and the philosophy of Jagannath recommended this conviction. The idea of Nirvana had found its place in the philosophy of Jagannath in different degrees. The philosophy of Tantra which, in course of time, became an integral part of Buddhism had a special place in the philosophy of Jagannath. This is one of the most important contributions of Yogic a trantric methods in expounding a philosophy of Mukti, Nirvana and Kaivalya. It no secret that Vaishnavas who worship Jagannath regard the Lord as Buddhistic manifestation and as the Boudhavatar, the incarnation of Tathagata.



Philosophy of Jagannath had to rejuvenate itself in different directions. In course of time, Jagannath, Vishnu and Buddha became synonymous and Jagannath became ultimately the highest Deity of Hindus.

Jagannath is worshipped in four forms in His Chaturddha murti, firstly, there is Sudarsana which is a pillar with indifferent colour, Balabhadra with white face with eyes and hands, Subhadra with the form of a woman with yellow face, eyes but no hands, and Jagannath, with black face, with brilliant eyes and hands. Balabhadra is the noumenal or the transcendent, the unchangeable and the unqualified, the manifest, the pure form, the Sat which is pure being and all divine. It is the fullness of itself and by itself. The conception of Balabhadra is a unique one which can be described as the most perfect and supremely excellent. The method of understanding Balabhadra is pure knowledge or *Suddhajana*.

In case of Jagannath, He is supremely manifest with pure qualities, changeable in order, qualified with diverse dimensions and also supramundane. The conception of Jagannath is a synthesis of *Bhakti*, *Jnana*, *Prema* and *Sadhana*. Centuries of intellectual curiosity into the purpose and manifestation of Jagannath have not yet found the reality of Jagannath but on the whole, He is the supreme Lord of the Universe. The Gita propounds the *Purushottama vada* and makes an attempt to present Jagannath in a proper perspective. Even then he becomes *Achintya* or incomprehensible. Very often logic fails, philosophy enters into abstract phrase and the philosophy Jagannath epitomises itself in an abstract explanation. Subhadra is a mysterious Deity between the two males namely Jagannath and Balabhadra. It is not yet certain as to why and how Subhadra could find a place here. But

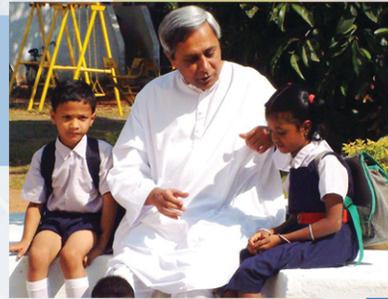
Subhadra has been accepted as a symbol of Karma or Action. But this Karma is not a vital Karma or that Karma which goes before *Jnana*. But it follows after *Jnana* and is attributed to it. The existence of Subhadra has been traced by many to Buddhist influence on Jagannath. But there are still others who regard Subhadra as a Hindu Deity with absolute right to remain there by herself. However, the philosophy of Jagannath is embodied in the principles of mystery of measureless belief of man in the supreme Lord of the Universe. But the presence of Sudarsana is very strange and is the symbol of the unknown. It represents time and change. It is connected with the unchangeable and the eternal force. It could have been possible that *Dharmachakra* of Buddhism and Sudarsana of Jagannath had something in common. Change is the basic principle of the many oriental philosophies and more so, that of Jagannath philosophy. It is remarkable that Sudarsana is taken to the chariot during the *Rathayatra* before the other three Deities. Jagannath, Balabhadra and Subhadra symbolise the three main races of mankind, i.e. the black, the white and the yellow. This is a symbol of unity in the total mankind in the philosophy of Jagannath.

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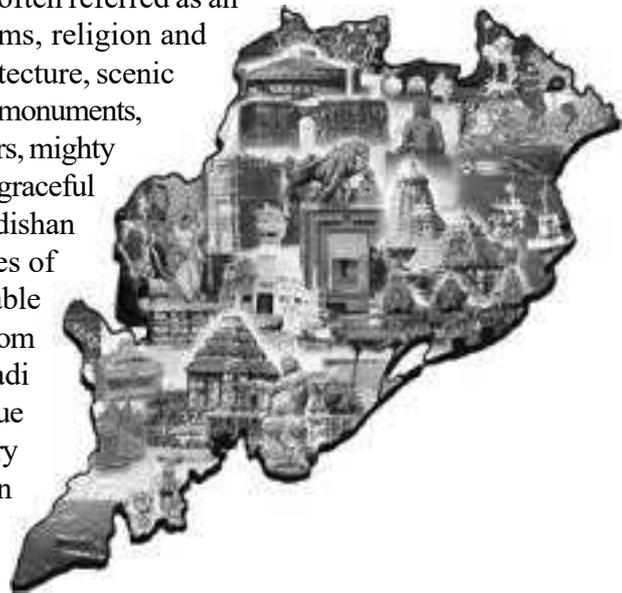
# GOOD GOVERNANCE





## ODISHA: A PREFERRED DESTINATION FOR INVESTMENT

Odisha, the most captivating region of India, is often referred to as an attractive treasure house of cultures and customs, religion and traditions, languages and literature, art and architecture, scenic beauties and wildlife. Exquisite temples and historic monuments, abundant greenery, virgin beaches, serpentine rivers, mighty waterfalls, forest-clad blue hills with rich wildlife, graceful and stunning Odissi dance, the masterpiece of Odishan sculpture, tradition of painting, infinite varieties of Odishan handicrafts, make Odisha an unforgettable destination of India. Odisha's varying topography from Eastern Ghats to the fertile river basin of Mahanadi has proven ideal for evolution of compact and unique eco-system. The land, while retaining its pristine glory in all its hues, offers the most modern amenities in tune with its great tradition of hospitality.



The history of Odisha dates back to antiquity, its most famous old names being Odra, Kalinga and Utkal when its boundary extended much beyond the present one. The traders of ancient Kalinga popularly known as the Sadhabas possessed sound knowledge of navigation and were famous for their sea-faring activities in the Bay of Bengal. The great Kalinga War in 261 BC changed the course of history of mankind as a result of which the messages of peace and universal brotherhood spread across the globe. The Jagannath temple of Puri, Sun temple of Konark, Lingaraj temple of Bhubaneswar, largest brackish water lake Chilika, Buddhist monuments of Lalitgiri and Ratnagiri attract lakhs of devotees and tourists from across the globe throughout the year.

Odisha is emerging as a manufacturing hub on the east coast of India and among the fastest growing economy in the country. The State has undertaken crucial reforms in various sectors and improved governance, strengthened institutions and streamlined regulatory frameworks. The State Government has given top priority for development of telecom, electronics, IT and ITES sectors of the



state and to work for Vision 2036, a vision document for holistic development of Odisha in the next 20 years. The State considers industrial growth as a means to sustainable livelihood by promoting higher capital formation and absorbing supply of workforce. Bhubaneswar has topped the “Smart City Challenge” of Government of India amongst 97 other cities. State is working towards developing Bhubaneswar as a Model Smart City.

## Digital Odisha

Under Digital Odisha campaign, the Government of Odisha ensures the government services are made available to citizens electronically by improving online infrastructures, by increasing internet connectivity and by making the State digitally empowered in the field of technology. Various initiatives are being taken at different levels aiming at digital empowerment, and offering on-demand governance and services and to make Odisha a completely e-governed State. It has made all out efforts to attract investment into this sector, create a talent pool that will help to make Odisha a digitally empowered state and a knowledge economy in the days to come. Electronic Governance (e-Governance) is an enabler to good governance in the State of Odisha. The department of Revenue & Disaster Management has undertaken e-dharani, a comprehensive project of computerization of all registration offices across the State. Commercial Tax Department launched e-Service which has become popular among the dealers and tax practitioners. Finance Department, has undertaken various measures like e-service, e-payment, preparation of budget and disbursement, and payment etc through Integrated Financial Management System (IFMS).

The objective of OSWAN is to create a State wide area network that will improve government efficiency throughout the state including State Headquarters, District Headquarters, Block Headquarters and 61 Horizontal offices. Apart from this, e-Despatch, e-Municipality, e-Admission, E-District, e-Shishu, Bhulekha, e-Procurement & e-PDS have been implemented to provide on line services like grant of license, property and holding tax, water connection charge, building plan, grievance, certificate verification, issue of various certificates, on line tender etc. Through Odisha Secretariat Workflow Automation System (OSWAS) automated filing system has been successfully implemented in the State Secretariat, cutting down cumbersome paper works. Similarly Transport Department has gone for a massive digitization programme and offering a number of services through on line.

The screenshot shows the Odisha State Grievance Redress Portal. At the top, it says "Odisha State Grievance Redress Portal" and "Government of Odisha". Below that, it mentions "A Collaborative Endeavour of Department of AR & PG, Government of India & Government of Odisha". There are navigation links for "FOR CITIZEN" (Lodge Grievance, Lodge Reminder Clarification, View Action Status) and "FOR PUBLIC GRIEVANCE OFFICERS" (Login). A login form is visible with fields for "User Name" and "Password". The footer contains logos for "india.gov.in", "odisha.gov.in", "oddistricts.nic.in", and "Guidelines for Government website". A disclaimer at the bottom states: "This is the official grievance redressal portal of government of odisha. The web site is owned by Chief Minister's Office and Co-ordinated by PG & PA Department and CMG Government of Odisha. Designed, developed and hosted by National Informatics Centre (NIC)".



## Make in Odisha, Invest in Odisha

Bestowed with abundant natural resources, the State offers many opportunities for investors in all fields of trade and commerce. A vibrant industrial eco-system, abundant availability of skilled manpower, an excellent road, rail and port connectivity coupled with a progressive and responsive administration provide conducive atmosphere for industrial growth in the State. Industrial Policy Resolution 2015 with a slew of unique incentives has also been brought out. The State has formulated Odisha Industrial Plan Vision 2025 to sustain the high growth trajectory which envisages additional investment of over 35 billion dollars and creation of employment opportunities for three million. The World Bank in its Business Reforms Report 2015 has recognized Odisha as an ‘aspiring leader’. Owing to favourable business climate, Odisha received investment assurance of



around Rs.70000 crore during the Make in India week in Mumbai in February and Rs.90000 crore during the Odisha Investors’ Meet in Bengaluru in August. To make Odisha one of the most preferred investment destinations globally, the Government has diversified its industrial base with value added sectors, and an Industrial Land Bank of one lakh acres has been created. To encourage the ‘Start Up’ ecosystem, the State has launched the Odisha Start Up Policy, 2016. The policy lays down the initiatives and activities and plan to develop a world class start up hub in Odisha and an ecosystem to facilitate at least 1000 start ups in the next 5 years. The Government of Odisha in collaboration with the Department of Industrial Policy and Promotion (DIPP), Government of India is organizing the mega event **Make in Odisha Conclave** at Bhubaneswar during November 30 and December 02, 2016 to attract investors. The Conclave will showcase the policy and regulatory environment; create investment opportunities across focus sectors and manufacturing powers of the State. Ahead of the Conclave, Hon’ble Chief Minister Shri Naveen Patnaik met envoys from over 25 countries at an “Ambassador Meet” organized in New Delhi. Similarly pre-event investors reach out activities like Road shows have been organized in Hyderabad, Kolkata, Pune and Delhi.

### Welfare of Scheduled Tribes & Scheduled Castes:-

The Scheduled Tribes and Scheduled Castes constitute about 39.96% of the State population and it is the third largest concentration of the tribal population in the country. Elimination of all forms of exploitation of SC & ST and enhancement of their quality of life is prime concern of the State Government. The State Government has introduced “Anwasha” scheme for providing free quality education to SC & ST students in the best privately managed schools in the State. Under “AKANKSHA” programme,



900 bedded two new hostels have been constructed in Bhubaneswar for SC & ST students living in urban area and pursuing higher education. A number of schemes like special plan for KBK districts, opening of Ashram schools and hostels, provision of scholarships, legal aid assistance, inter-caste marriage cash incentives, assistance to victims of atrocities, distribution of wasteland/ ceiling surplus land and Odisha Tribal Empowerment and Livelihood programmes are being implemented for the upliftment of the SC & ST. The State has been a front runner in implementation of the Forest Rights Act. The State has provided over 3.50 lakh individual rights and over 5000 community rights so far.

### Giving Boost to Agriculture and allied Sectors

Being an agrarian state, agriculture continues to be the most important sector of Odisha. For judicious allocation of resources, and better targeting of farmer's need, the Government is preparing separate agriculture budget. Application of new technology and the use of mechanized tools have resulted in increased agriculture production. Odisha has won **Krishi Karman Award at National Level** for the 4<sup>th</sup> term in the last 5 years for being the best performing State in overall food grains production. The name of the Agriculture Department has been changed to the Department of Agriculture and Farmers' Empowerment to focus on empowerment of farmers. It will empower them to avail the various benefits under different schemes and programmes. The concept of **Biju Krushak Kalyan Yojana**, a path breaking state sponsored health insurance scheme is being implemented to provide health security to the farmers. It has been mandated to bring additional 10 lakh hectares of land under irrigation by 2019 by completing irrigation projects, expanding the canal system, construction of 10,000 check dams, one lakh deep bore wells and a large number of Micro River and Mega Lift irrigation projects. The Government is extending crop loans and loans for allied activities directly through Kissan Credit Cards and Kissan Credit Gold Cards and protecting them through crop insurance schemes. Interest rate on agriculture loans has been reduced from 2 per cent to 1 per cent for the farmers repaying loans regularly.



### Health Care to All

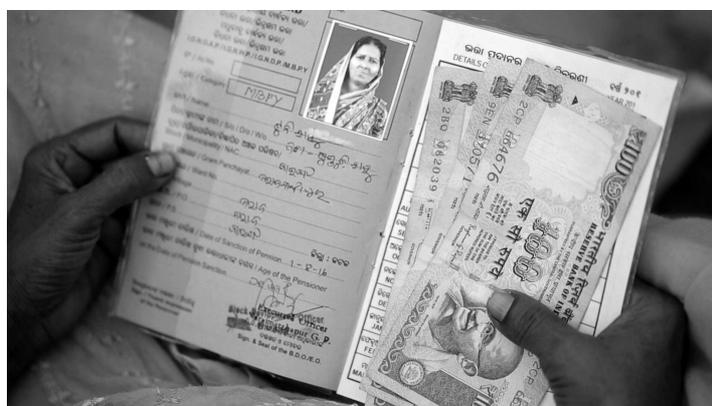
The State Government is according top priority in providing affordable, accessible and equitable health care services to the people. The State Government has taken several steps to bring about considerable improvement in health care infrastructure and delivery and accessibility of health care services. The Government is providing 421 types of free medicines including 90 varieties of drugs for treatment of critical diseases at Government hospitals to patients through "Niramaya" scheme. Free 108 Ambulance Service for all, free 102 Ambulance Service for pregnant women and children and provision of Ambulance service in "Mahaprayana Yojana" for carrying dead body are the other key interventions. Odisha is making rapid stride to ensure health services for all citizens. The Government is



setting up 6 new medical colleges at Bolangir, Balasore, Koraput, Baripada, Puri and Keonjhar districts and opening a Post Graduate Institute in the Capital Hospital and enhancing the seats in the medical colleges to reach the benchmark of doctors per thousand people.

### Shelter Security and Standard of Living

The picture of the development of the villages has been quite visible. Shelter Security in rural Odisha has been very effectively addressed through **Biju Pucca Ghar Yojana**. During the last two years 10 lakh Kutcha houses have been converted to Pucca houses and there will be no Kutcha house in the state in the coming two years. “**Gopabandhu Grameen Yojana**” has been extended to all districts of the State with substantial fund allocation to address the basic infrastructure needs of Sadak, Bijli and Pani in the villages. The State has launched “**ABAAS**”, the Odisha Urban Housing Mission to provide affordable housing to the economically weaker sections in the Urban areas. Another pro-people initiative **Aahar** has been launched in all districts of the State covering 62 urban areas and 44 District Headquarters Hospitals to provide subsidized cooked meal. The State has successfully launched the “**Baristha Nagarika Tirtha Yatra Yojana**” this year to facilitate senior citizens of all religions to visit places of religious and tourist interest inside and outside the state. **Department of Social Security and Empowerment of Person with Disabilities** has been created to administer various social security measures in a committed manner. Odisha has successfully implemented the National Food Security Act and is providing subsidized rice at Re. 1 per kg. In addition to the coverage of more than forty lakh beneficiaries under different pension schemes, the State Government has recently announced to cover three lakh more beneficiaries under **Madhu Babu Pension Yojana**. An economic corridor from Jagdalpur to Rourkela named **Biju Expressway** has been launched at an estimated cost of Rs.3600 crore to connect 8 backward districts of Western Odisha and KBK region. The Government has recently launched the first of its kind facility in the country “**Banks on Wheel**” scheme in 20 backward Blocks which has facilities like ATM, information kiosk and full-fledged branch for providing financial inclusion service to the farmers in the tribal areas of the State. Under **Biju Gaon Gadi Yojana**, the Government provides bus services to remote and inaccessible areas of the State.



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### Education for All:

The State Government has made notable stride in the area of education in term of access, equity and quality. There has been large expansion of primary and upper primary schools in government sector in rural as well as in backward areas. The government is providing free text books to students up



to class VIII in the government and aided schools. Free text books are also supplied to the Odia students residing outside State. Besides school kits and school uniforms, bicycles are also being provided to the students. To provide qualitative CBSE pattern English medium education to the students in the rural areas, the State Government has started “Odisha Adarsh Vidyalaya” in 100 educationally backward Blocks of the State from the current academic session which is to be extended to all the 314 Blocks of the State. The Government has also started State Institute of Open Schooling along with study centers to enable such children to complete basic education. New model degree colleges have been set up in 8 educationally backward districts of the State. “**Kalinga Siksha Sathi Yojana**”, a student friendly study loan facility has been launched to facilitate higher education loans at 1% interest rate. Provision has been made for giving free Laptops to 15000 + 2 pass meritorious students every year under **Biju Yuva Sashaktikaran Yojana**. The **Skill Development Authority** has been constituted for skill development of youth force of the state with an objective to impart training of international standard to 8 lakh youths within next 3 years.

### **Empowering Women:**

Extending nutritional support to children in their formative years, protecting health of women during pre-natal and post-natal stages, encouraging women to avail organized child birth services by incentivizing through conditional cash transfer system in shape of the State’s own innovative scheme **MAMATA** and promotion of women SHGs as a tool for economic empowerment are some of the initiatives taken by the state government to take care of the mother and child. The Government has also framed a dedicated policy for women and girls for facilitating the State to create an enabling environment that promotes equal opportunities, eliminates discrimination, ensures holistic development, empowerment as well as enhances capacities. **Biju Kanya Ratna Yojana** has been launched to ensure balanced Child Sex Ratio in the State. The scheme will create an enabling environment for the survival and development of the girl child and secure her dignity. Mission Shakti programme comprising of more than 50 lakh women has become a milestone in the field of women empowerment in Odisha.



### **Birth Centenary of Legendary leader Biju Patnaik & 80 years of formation of Odisha:**

The State is celebrating the year long Birth centenary of late Biju Patnaik, the legendary freedom fighter, statesman, the great nationalist and Ex- Chief Minister of Odisha. It is being celebrated in the State, at the national level and internationally in the countries where his heroism, global vision and exemplary bravery made him immortal and a legend. The State Government is also celebrating the 80 years of formation of separate State of Odisha at different levels. A good number of pro-people initiatives are being implemented by the State Government as befitting tributes to the legendary leader. As a result of this pro-people initiatives, good governance and transparent administrative measures, Odisha occupies a prominent place in the whole of India.



# Odisha: A Laboratory of Political Experiences

*Prof. Surya Narayan Misra*

Odisha is one of the territorial units of the Indian federation. The State became the first linguistically organised one. This has completed eight decades. But the land is not new. It is an old one having Civilisational roots. The land was known through various names and prominent among them were Kalinga and Utkala. The people of the State have 'Puranic' connections. Kalinga king sent forces to fight against the 'Pandavs' on behalf of the 'Kauravas'. History has recorded 261 B.C as a landmark when the great Kalinga War was fought and the sight of the loss of human life converted Samrat Ashok to adopt the path of peace and Buddhism under his patronage went beyond the then Indian boundary. Later King Kharavela of Chedi dynasty expanded the territorial boundary and imprinted his name as well as his motherland in the annals of history. The land became a source of inspiration for the debate, discussion, adoption and proliferation of many religious faiths and strands. The biggest among them is 'Jagannath Cult'.

Odisha remained independent for many years. It came under Muslim, Mughal, Maratha and British rule. The State was last to fall to the British in 1803. The visit of many Saints, religious preachers and practitioners helped the people of the State to acquaint them with different Socio-

cultural living. The 19<sup>th</sup> century gave an opportunity to recapitulate its past glory and locate the factors that caused decline. When we are celebrating eighty years of Odisha, we are also surging ahead to remind us the origin of Linguistic movement in 1866. The period between 1866 and 1903 was the era of identity formation and consolidation to save our motherland. In 1903 the foundation of 'the Utkal Union Conference' began the era of fighting the historical injustices in the political platform as well as apprising the colonial authorities about the justification on demand for amalgamation of Odisha speaking tracts. This organised movement helped to end Bengal-Bihar -Odisha syndrome into a dual province of Bihar and Odisha and later in 1936 a six district base linguistic State of Odisha by Ceding Ganjam and Koraput from Madras Presidency and adding them to existing Balasore, Cuttack, Puri and Sambalpur districts.

## **From Statehood to Independence of India:**

The colonial administration could realise the demand for amalgamation and recognised this urge in 1905 and this was given effect to in 1936. In the notification of Government of India (Constitution of Orissa) Order, 1936 it was provided that "the Governor shall be deemed for all purposes for the local government of Orissa".



Further, there shall be an Advisory Council consisting of not more than twenty members to be nominated by the Governor and of those persons not more than three shall be officials, the council may advise in all such matters as the Governor may refer to them.” This was prelude to the introduction of ‘Provincial Autonomy’. The council was composed of some eminent personalities like Kanika Raja, Parala Maharaja, Godavarish Mishra, Mandhata Gorachand Patnaik etc. The formation of separate State geared up political activities to capture the seats of future legislature and Congress was ahead of all these preparations.

The election to the Orissa Legislative Assembly commenced from 18<sup>th</sup> January, 1937 and continued till 23<sup>rd</sup> January, 1937. For a truncated electorate composed of five to six lakhs of voters out of 82 lakh population the number of seats were 60 out of which 50 members were directly elected, Congress captured 36 seats out of 37 contested and it received support of 80 per cent of voters who voted. The political groups led by Rajas and Zamindars were rejected by voters and they won only 10 Seats. Independence got 10. The other four were nominated by the Governor. After election the UPCC (Utkal Pradesh Congress Committee) which fought the election under the leadership of Pandit Nilakantha Das went for fresh party election. Pandit Das was defeated by Harekrushna Mahtab and prominent leader of socialist group Nabakrushna Choudhury became General Secretary and Nityananda Kanungo was the new Treasurer.

The policy of non-cooperation pursued by the Congress party stood on the way of accepting offices and twisted to appointment of Parala Maharaja as the Premier of the State. After a debate in AICC where persons like Acharya

Narendra Dev, Achyut Pattbardhan, Jaya Prakash Narayan etc opposed review of non-cooperation, Gandhi persuaded AICC Working Committee to accept office on some conditions like the non-use of special power by the Governor and also not to set aside the advice given by ministers. On Satisfactory resolution of the Stalemate Congress formed government in all the States it won including Orissa. Biswanath Das was the new premier and took oath on 19 July, 1937. The other ministers who took oath were Nityanand Kanungo and Bodhram Dube. On 28<sup>th</sup> July 1937 in the Hall of the Ravenshaw College the members of the newly formed OLA attended the inaugural session of the Legislature. Sri Mukunda Prasad Das and Nanda Kishore Das were elected as Speaker and Deputy Speaker. This ministry continued till 4<sup>th</sup> November, 1939. The resignation was due to colonial administration’s unilateral decision to declare war without the advice of responsible government.

The Congress Ministry in the State besides the important policy decision of AICC, was sieged with the Provincial problems relating to poverty, stagnation and agrarian issues. The Das ministry is remembered for their seminal contribution to Legislative supremacy. It passed a resolution against 1935 Act as it did not represent the will of the nation and also against the scheme of All India Federation. It exhibited strong attitude when Governor Hubback applied for leave and the Revenue Commissioner Mr. Dain was asked to deputise for which Mr. Hubback had to cancel his leave programme. The government also initiated tenancy reforms and took steps to combat agrarian and economic problems and initiated welfare measures.

After the resignation of Das ministry, Parala Maharaja was again appointed as Premier



by the Governor. This non-Congress Ministry remained in power up to 1944. Governor Hubback had completed his five year term and he was succeeded by Sir William Hawthorne Lewis. The post-Congress government coalition could be formed due to infighting and factional feud in congress. The coalition had to confront a strong congress led opposition. The coalition government is remembered for their development activities despite war period. The most prominent of them was foundation of Utkal University, the first one for the State. The establishment of a separate High Court owe to this period. Despite vast potential Orissa was poor and the Industrial Sector was almost non-starter. In this regard a ten-year term was planned for Industrial development on Russian line. The coalition functioned during critical hours of world history due to Second World War. It was the period of rising tension due to mass movement like Quit India. However, it tried to make few people oriented legislation.

The Second Orissa Legislature was constituted in 1946. The command of conducting the election fell on Biswanath Das and H.K. Mahtab jointly. Mr. Das was prohibited from contest due to electoral malpractice led ban on him with regard to election of Uma Charan Patnaik from Balliguda. In this election Congress won 48 out of 56 Seats. Due to ban on Mr. Das, Mahtab emerged most powerful leader and he could elicit the support of Governor in getting three of his choices out of four nominations made by Raj Bhawan. Sir Chandulal Trivedi, Governor of Orissa administered the oath of Mahtab led Ministry. The other Ministers were Sri Naba Krushna Choudhery, Pandit Lingaraj Misra, Sri Nityananda Kanungo and Sri Radhakrushna Biswas Roy. Sri Lalmohan Patnaik and Smt. A.

Laxmi Bai were elected as Speaker and Deputy Speaker.

The Mahtab Ministry had a number of challenges to be faced. The most daunting task was release of political prisoners and political adjustments when the stage for formation of interim Government came Viceroy nominated Mr. Mahatab and under great difficulty and pressure Mahtab declined the offer keeping in eye Sardar Patel's suggestion for integration of princely State with Orissa. During the formative period members from Orissa to Constituent Assembly were elected by the Legislature. Nine members (H.K. Mahtab, Santanu Kumar Das, Malati Choudhury, Raj Krushna Bose, Bhubanananda Das, Bodhram Dube, Nanda Kisore Das, Biswanath Das and Laxmi Narayan Sahu) were elected on 17 July, 1946. The period also found communal frenzy in the Country due to mischievous two-nation theory adopted by colonial administration and India was partitioned into India and Pakistan. Due to intensive and planned approach 23 princely states joined Orissa and Mayurbhanj remained adamant causing Sadheikala and Kharasuan joining Bihar. In fact there was no common boundary between Orissa and these two Princely States due to the obstinacy of Mayurbhanj. Ultimately after one year Mayurbhanj acceded to Orissa. It increased the territory and her population. Six district State became thirteen district, The size of Legislature was increased to 91 from 60.

After Independence the responsibility of the socio economic development became the major agenda of the Mahtab ministry. The government accorded priority to Industrial development. The policy for Industrialisation adopted by Nehru government helped in this process. The State got following quotas for the Industrial Development from the Centre- Textile



Mills (5 Units) Sugar Mill (1 Unit) Rayon (1 Unit), Vegetable Ghee (1 unit), Paper Board (1 Unit) etc. Besides these Mahtab government was insisting upon cement Industries, Iron and Steel works, Jute Mill, Paper Mill, Pottery works, glass works and Rolling mill and Foundary. Further, the policy of the State Government was also to enhance small scale and cottage Industries. It also planned to initiate Industrial Schools to impart necessary technical skills. The Orissa School of Engineering was also reorganised.

Mahanadi River was the major river of the riverine State. The Government planned for Mahanadi Valley Project. During Das Ministry M. Vishwasaraya visited the State and laid stress on building dams to check the flood flurry. Some initiatives were taken later. But displacement issue stood on the way. Mahatab government on the advice of Sardar Patel tried to educate people on the need of the dam. There was also anti-Hirakud dam agitation led by Bodhram Dube and others. This agitation in fact became the coastal-Western Orissa conflict. In August 1947 the Hirakud dam project as prepared by Sri A.N. Khosala was unanimously adopted by the State Legislature. Thus this multi-purpose dam was a big beginning for the State.

The Congress Ministry under H.K. Mahtab is responsible to think ahead and in fact, despite controversy, the Machhkunda Duduma hydro- electric project work was initiated. During this government capital of the state was located at Bhubaneswar. It also undertook some fiscal reforms and for Socio-educational development the government adopted programmes for Harijan Welfare and it laid emphasis on 'Basic Education'. It adopted Orissa Removal of Civil Disability Act and Orissa Temple Entry Authorisation and Indemnity Act which were necessary for the upliftment of Harijan Community.

Among Social reforms the important acts were prohibition Act, opium smoking Act and amendment of Bihar-Orissa Excise Act. The Assembly experienced during its tenure independence of India and a special session was held from 27<sup>th</sup> Aug to 29<sup>th</sup> Aug, 1947 where resolution was passed for re-construction and development of the State and removal of poverty.

### **Constitutional Democracy and Development:**

The First General Election under the Constitution and Representation of Peoples Act was held from December, 1951. Among all political dispensation, the Indian National Congress was ahead of others due to its contribution to the freedom struggle and the forward looking leadership of Gandhi-Nehru-Patel. Both Gandhi and Patel left their heavenly abode prior to the writing of political fortune of the nation and the responsibility was with Nehru who could develop a Congress system by winning first three General Elections with landslide victory. After his death Congress had a mixed fate during Indira Gandhi, Rajiv and after. However, the party was able to provide stable government and Scheme for planned economic development for more years than other Parties.

The electoral history of Orissa was written in different ink. When the whole country was functioning under one party dominant rule under Congress, the party was struggling to secure even a legislative majority. In 1950s two elections were held but in both Congress could not secure majority. The State which had a strong Congress government during pre-Independence era and piloted the merger of princely States encountered politically with Princely Party, the Ganatantra Parishad and the Socialists who were frontline leaders in Congress led freedom struggle.



It is to be remembered that the leader of the second Congress Government Mahtab was inducted as Union Minister at Delhi for which the responsibility of leading the State was given to most prominent Congress Socialist leader Naba Krushna Choudhury who had better equation with Pandit Nehru. The 1952 elections experienced better Congress performance for national legislature but it failed to live up to people's aspiration. However with the support of independence the Ministry under Choudhury was formed. This post-independence government took charge when the national Legislature was making Legislation to end age old feudalism and introducing community development programme and Five Year Plans. The Orissa Legislature was equally interested for pro-poor policies and revamping the village administration. The previous Congress Ministry took steps for multi-purpose dams and prepared blue print for industrial development.

Political instability and leadership crises arose when SRC Report was published and Orissa's demand for incorporation of Sadheikala and Khurasuan was not accepted. The State experienced agitation which later on turned violent. The Chief Minister was found running short of steps.

Prior to 1957 election the CLP leadership was changed. H.K. Mahtab who was Governor of the then Bombay led the party to the 1957 poll. The master political strategist had the worst electoral debacle and the 1957-61 legislative history was a black period. Even in 1959 an unholy coalition between INC and main opposition Ganatantra Parishad was formed to save the legislature. The coalition made young aspirant legislators hostile. Finally UPCC had to face the music and Biju Patnaik who was the

architect of the above coalition ended it and the first President's Rule was imposed. Thus, 1950s experienced political instability, electoral reverses for INC, rise of political base of Parishad and Socialists and unfair means to save the government leading to ruling-opposition combined coalition. This period saw some administrative changes, completion of Hirakud Dam and Rourkela Steel Plant and establishment of some Cultural Academies.

In the first mid-term poll of 1961, the INC scored a spectacular victory under the leadership of Biju Patnaik. The stable Congress government received blessings from Pandit Nehru and a good number of projects and industries came up. Technology and technical education were accorded priority. Sunabeda MIG, REC, Rourkela, RRL, Bhubaneswar, Sainik School, Bhubaneswar, OUAT, Bhubaneswar and RCE, Bhubaneswar emerged as prominent features of a forward looking government. Steps were taken to establish Paradeep Port and construction of Express Highway to feed the port. However, the third legislature experienced three Chief Ministers. After exit of Patnaik who resigned under Kamraj plan, the lieutenant of Patnaik Biren Mitra had to bow down on charges of law and order problem and corrupt practices. He was replaced by Sadasiv Tripathy. The third legislature experienced turbulent national Scenario due to Sino-Indian war, Indo- Pak war, death of Nehru and later Shastri and rising Communalism in the country Smt. Indira Gandhi became the new PM and 1967 poll saw a declining Congress.

### **Politics in Orissa : Post-Nehru Era**

Nehru's death in 3 May experienced a new wave of politics in the States. Despite a soft-spoken Shastri in command, many State units of Congress revolted against central leadership.



Mahtab who won 1962 Lok Sabha poll unopposed and was made Deputy leader of the party in the House, could not find proper placement after Nehru's death. The Congress in Odisha was also distanced then from him. During the crises in State Congress leadership, Mahtab gave a blow to the party by engineering a split and Jana Congress was born. After Shastri's sad demise Indira took the command. In 1967 poll Odisha saw a pre-poll understanding and alliance between Swatantra and Jana Congress with support from P.S.P. A coalition was formed and R. N. Singh Deo led the government. In 1969 Congress entered into a new crisis after the death of Zakir Hussain, the President of India. On the issue of choice of his successor, Indira caused a split and led the party with a different message and approach. Odisha Congress which had a severe poll debacle and Biju Babu out of the legislature and reckoning at national level was denied a ticket to enter the Second Chamber. This humiliation led to the formation of Utkal Congress, a regional outfit.

Odisha provided a new image to regional party formation and post-formation politics. Jana Congress was born out of frustration and Utkal Congress was founded due to humiliation. Both these regional parties born out of womb of Congress became part of coalition formation immediately after their formation. Further, both these parties returned back to their home party within couple of years. After exit of Biju from Congress Mahtab returned to Congress fold and led an unsuccessful attempt to win election. Utkal Congress merged itself with Congress but Patnaik was denied entry which led to the revival of Utkal Congress and this time became centre of opposition unity against Congress. The coalition era was also the period of political instability and

defection. Odisha was under President's Rule in 1961 but it had the central rule in quick succession in 1971, 1973, 1976 (suspended animation) and 1977. The last one was in 1980.

### **The Era of big-majority Politics:**

Odisha began her legislative innings with political instability and peculiar coalition formations. For a decade the State politics was influenced by regional parties who deserted Congress and also by political defection. But national politics played instrumental role in regulating the features of State politics. Nandini Satapathy who held the reign of power in 1972 by causing massive defection from Utkal Congress how to suffer as she lost blessings of Gandhi during the emergency. The post-emergency election held in March, 1977 saw the exit of Congress from centre and causing dissolution of State Assemblies where Congress fared badly and Odisha had to go for poll after a brief Period of President's Rule.

The 1977 election for the State Assembly created a new era, big majority politics with Janata Party getting three figure Seats in 1977 and Congress winning in similar fashion in 1980 and 1985. After exit of Rajiv Gandhi in 1989 Biju Patnaik could set all time record by winning 123 Seats out of 147 in the State legislature. Of course, Biju Patnaik could understand ground realities and took the help of cadre based left parties in 1977 and after wards in the 1995 election, Biju Patnaik was pressurised by other party leaders to go to the election alone. Janaki Ballav Patnaik who provided 10 year Congress rule in 1980's but lost miserably in 1990 was not given the role of conducting Congress strategy in 1995. This time Congress secured a comfortable majority with 80 seats. The number was encouraging but alarming as well. Hence, Janaki Ballav Patnaik was



preferred over others for a stable government in the State.

The political climate in the country after 1996 was developed into non-Congress coalitions and rise of BJP. An undesirable period of political instability reigned the centre and Biju Patnaik who could have provided a better Government was denied the opportunity and the king maker Biju could not become king. He died in 1997.

'Patnaik Era' started in Odisha in 1980 and it is now continuing. In chronological order Janaki Ballava, Biju and Naveen represent the era. Though Biju Babu consumed only five years out of 36 years and junior Patnaik is at the helm for the last 16 years, Janaki Ballava remained in power for 14 years. Though economic profile of Janaki Ballava administration was not encouraging in terms of people's benefit, yet the period when Janaki Ballava was Chief Minister, he had to confront Indira, Rajiv and National Front and NDA Government at the centre with less than one year of P.V. Narasimha Rao. He initiated some projects relating to irrigation, industrial development, tourism, cultural artifacts during golden jubilee of the State and during his second term he was pioneer in energy reform in the country. Biju Babu had lot of ideas and he was crest fallen when he returned to head the state after twenty seven years. He could not digest the economic collapse, moral degradation and *mandal-mandir* controversies. He called the spade a spade. He believed in austerity measures and man like Biju Babu who believes in giving, took away many continuing benefits from employees, announced expenditure cut, guest control and initiated daily wage of workers to make it living wage.

After Biju's sad demise, his followers distanced them from Janata Dal and came closer

to BJP. In fact BJD was formed as a new regional outfit which came closer to BJP and aligned itself with NDA. A surprise choice for the party was induction of Naveen Patnaik who was unknown to the people but the sympathy for senior Patnaik has given him unconditional support from day one in the state. BJD has not looked back since the days of its formation. It rode to power as NDA partner in 2000 and it had coalition with BJP till 2009 and since 2009 it has swept the poll all alone. The 16 years of BJD Government under Naveen Patnaik has more electoral successes than reverses. Both Congress and BJP are running short of strategies to unseat Naveen. 2019 is now eyed by them.

In 2000 and 2004 BJD-BJP combine had reasonably did well and during the post-supercyclone reconstruction era was on the alert. NDA Government under Vajpayee was source of inspiration for them. In 2004 UPA under the leadership of Congress came to power and the coalition in the state pursued a watch and work system and UPA due to coalition compulsion did not react in the manner it should. In 2009 the coalition arithmetic went in a different direction and BJD preferred to go alone. BJD was trying for a majority but the Odishan electorate showered all kinds of blessings. UPA-II had a hesitant start and it needed the support of BJD to keep it away from formation of a strong 'Third Front'. As Odisha was on an industrial development mission and environmental clearance and other kinds of support were essential, it was observed that BJD Government in Odisha had diplomatically handled the relation and it received accolades from central ministers whenever they visited the state.

The 2014 election was fought with NDA pitching its Premier face and UPA dilly-dallying



over the matter. In Odisha from day one it was seen that Naveen is having a cake walk and infact his party captured 117 seats and both INC & BJP had major electoral reverses. Both the opposition parties are trying for number two position in the state and that is why BJD does not apprehend any challenge to its number one status.

### **Conclusion:**

In the political arena Odisha has carved out a special place. The electoral politics and legislative businesses during the pre-independence era gave indications of factional polities. After independence the post-merger scenario raised eyebrows as socio-political integration between British Odisha and princely Odisha did not take place. This caused Political instability, uncertainty and unholy coalition in 1950's to save Congress during one Party dominant era. The post-President Rule Midterm election held in 1961 was a sense of relief for Congress. But from 1967 to 1977 the state provided two coalition governments keeping Congress out, massive political defections and minority Congress

government's with two doses of president's Rule. Since 1977 till date big majority politics' has again put Odisha in the national political map as a laboratory of political experiments and experiences. Since 1980 Odisha is under 'Patnaik Era' (JB-BIJU-NAVEEN).

The State provided top leaders and political strategies. But all of them lost their credibility with central leadership. The State has experienced six doses of 'President's Rule'. Since 2004 the party in power in the State is opposed to the party/parties at the helm of affairs in Delhi. Party identification by the electorate in the State is very sharp. Thus, BJD is in power in the state for a record fourth time.

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Prof. Surya Narayan Misra, 60, Royal Garden, Patia, Bhubaneswar-751031.



## Indian Women Towards 21st Century Orissa : A Step Ahead

..... All of you (addressing a packed audience of girl students and ladies) are studying history— British history, Indian history, this history, that history, etc. But many of you do not know your own history. How sad it is ? You were all born here. What is the history of this land ? What about our heritage ? What was our land 200 years back, 500 years back, 1000 years back, 2000 years back ? Do you know Ramanujan ? What was he ? Ramanujan was a very poor man. He was merely a Clerk under the British Government. He turned out to be the greatest mathematician the world has ever seen. The top mathematicians of the world are still working to decipher his formulae. He belongs to our land.

Have you heard of Pathani Samanta ? What was he ? When was he born ? What was his contribution ? By using some simple device he could precisely study the movement of the galaxy. His scope of mathematics or of astronomy was so fantastic that what he wrote about is the subject of research today for the world mathematicians. He was our man, a member of our family.

In the World history two or three women stand out as great personages. One is Cleopatra, the Queen of Egypt, another is Elizabeth-I, the



Queen of England and the third one is Helen of Troy.....They created empires where sun never set. They were the Queens that men surrendered to them and carried out their behests. Until and unless you go to the 21st Century with that kind of power, authority and magnetism, the men who have so far ruled this world are not going to surrender to you. In every sphere you should raise yourselves to that status, so that men would willingly serve you.

There are various facets of modern life. One can be a lawyer, a doctor, an administrator or a



Member of the Legislature, or a Member of the Parliament or a minister here and a minister there. But how do you raise yourself to the status which is superior to men ? This is really the heart of the problem where men must willingly respect you, regard you and take second place when you have the first place. This is really the problem of 21st Century. I am little worried. You children, who are here; you are going to standard schools and colleges and getting standardised education. Now ask yourselves, when you graduate, even if you get a first class or whatever it is, are you equipped, mentally equipped, socially equipped to do something for your own State or are you going to look for a job ? To look for a job presents a servile mind, to step into the open world presents a challenging mind. I want, not all of you, all of you cannot, but some of you to present to yourself, a mind which can assume great ascents and great challenges. Why this girl Nivedita whom I sent across to Bali, some 9000 kms. fighting the high seas ! She is only one of the kids. She was in some College. She was at the beginning of her younger days and she was full of adventures. She wanted to do adventurous things. So I sent her to Cochin, to the Navy to get three weeks' training and I requested the Chief of Naval Command, "Well, if this girl can pass out rigid tests, I shall send her to Bali", and she did pass the test. But she was afraid. Her mother was afraid, her sister was afraid, her brother was afraid, her father was afraid that she might be drowned etc. etc. Only I had to tell her, 'If you do not do this I am going to cut your head' and that gave her the strength. I transferred some of my strength of adventure to her and she did it. This I want you to do whether through Karate or Judo or Wushu or games or sports or whatever, at all levels. You should be able to pick up challenges and meet them. Only then your mind will be free. We have some Oriya

girls who have done very well, as entrepreneurs in the field of Electronics or some other things like that. I want more of you to come, more of you dare to pick up the challenges that would lead you to the 21st century. Nothing else. All your bouffant hair-do or lipsticks will not lead you to the 21st century. What would lead you to the 21st Century — your guts, your courage, your determination. So, even if I do not see through the 21st century in the coming years when you kids will have to live for next 30-40 years or more in the 21st century, all I can tell you is this, 'Do not betray your history': Try to study your own history of 2000 years, of 3000 years, when you were a part of the great empire—the Kalinga. The Kalingans created an empire and pushed the Greek dynasty beyond Hindukush. They had spread a maritime power through whole of the South-east Asia. Your forefathers did it. Do not forget that. Never forget your *buniadi*, your heritage. Suppose, by some magic I squeeze these 2000 years and throw it to the Bay of Bengal, then you will be that women who fought with swords, with bows and arrows and conquered nations. Imagine yourselves. You will be a thousand Rani Jhansis, and a thousand Elizabeths. You have created history in this world.

Well, this is a symposium for training your minds for the 21st century. Our education is wanting. I know it. There was an English man called Lord Macaulay. Two hundred fifty years back when the East India Company came here and founded the empire, he thought that he must teach some English to some clerks who can convey the Englishman's message to the natives. So that was the beginning of learning English language. But the English people are so clever that they built the empire, not for nothing, they spread it among the intelligentsia of the country



who used the language in law, in literature, in history, in everything which they themselves pursued. Everything goes in the British way of thinking—British Jurisprudence, British Law. When you talk of 21st



century, remember, you are only a few girls in schools and colleges who have the advantage of getting education, however, deficient the education is. In my opinion you still have some education. You have a responsibility. Each of you have a responsibility to those millions of women, children who did not have the privilege or advantage of education like yours. Twentyfirst century means more responsibility, more responsiveness, more determination and greater strength of mind to meet challenges. (Reacting painfully to the large scale dropouts, i.e., 5:1 from Class I to Class X the Chief Minister said...) Why? Because the mother of the little child says “Go to the forest and fetch me some fuel for cooking. Tend the/cows of that headman, earn two rupees so that I will feed you”. The child is thus unable to study. Similarly, we have to find out ways of uplifting their, economic status. Your parents can afford it. They are the Government servants or contractors or in business or whatever. They can afford the cost of your study, cost of your clothes, cost of your eating, cost of everything, hostel expenses, whatever. Millions, hundreds of millions of my countrymen cannot afford it. Have you any responsibility for them? Do you feel responsible? Apart from your fun and frolic what you must have of the young life, you must also think of your responsibility to the people, to the poor, to the girls, to the children who do not have your facilities.

That would also present to you a challenge in your mind. You are educated. You are intelligent. Can I be defeated that my children next door must remain poor and uneducated? Can I not raise them? If my father can earn so much, why cannot their parents earn that much? How to do it? All these, my children, must present before you a great challenge of lifetime. Only then you will grow. Do not waste yourselves away into the 21st century. Make the 21st century a standard-bearer for your strength of mind to meet all kinds of challenges, especially the challenges of your own society. It's a very hard task, a very difficult task, but you, my daughters, my daughters' daughters, cultivate great confidence in you. Wherever you may be, light a lamp as I have lighted here and remove the darkness from the society where you live. If you have done this, you have done a great service to yourself, to the society and to the nation ...

*\*(Excerpts from an extempore speech presented by Chief Minister Shri Biju Patnaik while inaugurating the State level symposium on “Indian Women towards 21<sup>st</sup> century – Orissa – a step ahead” held at Rabindra Mandap, Bhubaneswar on August 8, 1993). The symposium was organized by Ramadevi Women's College Students' Union in collaboration with 'Vyatikrama', a voluntary organization.*



# Historical Geography of Odisha

*Dr. N.K. Sahu*

## The land of Odia-Speaking People

The origin of the name 'Odisha' or Orissa has to be properly determined. The early Greek writers refer to a people called 'Oretes', the Sanskrit equivalent of which may be 'Odras'. Pliny, for example, in his 'Natural History' (1st century A.D.) presents a list of Indian races, in which mention has been made of the Oretes as the inhabitants of the territory where stood the mount Maleus.<sup>1</sup> He further associates the same mount Maleus with the people whom he calls 'Manedes' and 'Suaris', identified with the Mundas and the Savaras respectively.<sup>2</sup> The mount Maleus is considered to be no other than the Malyavana or Malaya hill near modern Pallahara in Dhenkanal district, where the primitive tribes-Mundas and Savaras, inhabit in considerable number since remote time. The list of Indian races referred to above, was borrowed by Pliny from Megasthenes, who wrote his accounts in the 4th Century B.C. It is therefore, to be seen that the Greek 'Oretes' is a variant form of Sanskrit 'Odras' or the latter is a derivative form of the former. The earliest mention of the Sanskrit 'Odra' probably may not go beyond Manu<sup>3</sup> (cir. 2nd Century B.C.) although the epics and the Puranas make us believe that the Odra land existed as early as the time of the Mahabharata war.<sup>4</sup> The Greek 'Oretes' and the Sanskrit 'Odras' both

seem to have been suggested by the term 'Or' or 'Orua' meaning rice. In fact, the word 'Orua' prevalent in Odisha since early time seems to be the same as the Greek 'Oruza' meaning rice, and the Oxford Dictionary states that 'Oruza' is a loan word in Greek from some Oriental source. The 'Oretes' or the 'Or' (Odra people) may, therefore, mean either the 'Rice eating' or the 'Rice growing' people.

In Persian and Arabic works Odisha is represented as 'Urshin' or 'Ursfin' as found in the writings of the Geographer Ibn Khurdadbbi and also in those of Hadud-al-Alam belonging respectively to the 9th and the 10th Centuries<sup>5</sup> A.D. Alberuni in his famous work on 'India' written in the first quarter of the 11th Century refers to Odisha as 'Urdavisau'<sup>6</sup> which, without doubt, is a derivative form of the Sanskrit 'Odra vishaya', the Tibetan form of which is Odivisa. It was Shamsi Siraj Afif, the Muslim chronicler in the later part of the 14th Century A.D., who stated in clear terms the name of this territory as 'Kan'-nagar-Udisa'.<sup>7</sup> But even prior to him we find mention of the term 'Odyadesa' in a votive inscription at Simachalam dated 1352 A.D. Early in the 15th Century names like 'Odisha', 'Odisha rashtra' and 'Odisha rajya' came to be in popular use both in official and private records. The Gajapati king Kapileswaradeva declared in his proclamations



of 1436 A.D. inscribed on the walls of the Jagannatha temple, Puri and Lingaraj temple, Bhubaneswar that the territory over which he was ruling was named 'Odisha rajya'.<sup>8</sup> The famous poet Saraladasa who wrote the Mahabharata in Odia during the reign of Kapileswaradeva also called this kingdom as 'Oda rashtra' or 'Odisha rashtra'.<sup>9</sup>

The extent of the Odra land, however, remains indeterminate till we come to the 7th Century A.D. Early in that century Sasanka, the king of Karnasuvarna occupied Dandabhukti, Utkala and Kongoda and became master of an extensive territory on the eastern seaboard. He was, however, soon overpowered by Harshavardhana, king of Thaneshwar, who, although checked for a time by the Chalukya monarch Pulakesin II, could acquire land in the eastern coast up to modern Ganjam after the defeat and death of Pulakesin at the hand of Pallava Narasimhavarman in 642 A.D. One of the copper plate charters of Somadatta, a feudatory of Harshavardhana, found from Soro in Balasore district, indicates that the Odisha portion of Harsha's empire was known as 'Odravishya'.<sup>10</sup> It was, without doubt, the very land which passed by the name Wuch'a or Wuta in the contemporary Chinese accounts left by Yuan Chwang.<sup>11</sup> This territory was very likely one of the 'Five Indese' mentioned by the Chinese pilgrim and one of the 'Pancha Gaudas' of medieval Sanskrit literature.

The Chinese pilgrim states that the Wuch'a country was more than 7000 Li or 1400 miles in circuit and on the basis of his description General Cunningham presents its boundaries as follows : "The ancient province of Odradesa or Ordesa was limited to the valley of the Mahanadi and to the lower course of the Suvarniksha river. It comprised the whole of the present districts of Katak and Sambalpur and a portion of

Midnapore. It was bounded on the west by Gondwana, on the north by the wild hill states of Jashpur and Singhbhum, on the east by the sea, and on the south by Ganjam. These also must have been the limits in the time of Hwen Thasang, as the measured circuit agrees in with his estimate".<sup>12</sup> The extent of the Wuch'a country (Odravishaya or Odradesa) underwent changes in subsequent periods of history owing to political circumstances. But the territory mentioned above continued to be the traditional land of Odra and this is more or less the land of the Odia-speaking people. G.A. Grierson has demarcated the Odia-speaking area from the districts of Midnapore and Singhbhum in the north to portions of Ganjam and Vizagpattam districts in the south and from portions of Sambalpur and Raipur districts in the west up to the sea in the east. "It is thus spoken" he states, "in three Governments of British India, viz., in the Lower Provinces of Bengal, in the Central Provinces and in the Madras Presidency."<sup>13</sup>

### **Kalinga**

Major portion of this extensive territory was known in ancient time as the land of the Kalingas, the people who are referred to in the early Brahmanical literature, as well as, in the old Pali canons. The Mahabharata in Vana Parva clearly indicates that the Ganges' mouth marked the northern extent of the land of the Kalinga people.<sup>14</sup> About the southern extent of this land the epic does not present such a definite boundary but states that the capital city was Dantakura or Dantapura identified with Dandagula of Pliny who locates it about 570 miles to the south of the Ganges' mouth.<sup>15</sup> Pliny stretches the southern limits of Kalinga to Cape Calingae which has been identified with Point Godavari at the mouth of the same river.<sup>16</sup> As regards the northern extent, the descriptions of the epic are corroborated by the accounts of the early Greek writers, particularly



Megasthenes, who makes mention of the territory-Gangaridum Calingarum Regia with the river Ganges forming its eastern (north eastern) boundary.<sup>17</sup> The division of the Land of the Kalinga people into three parts as Gangarides Calingae, Macco Calingae and Calinge has been referred to by Pliny on the basis of Megasthenes' writings.<sup>18</sup> The description clearly indicates the extent of the territory of the Kalinga Tribes from the Ganges' mouth in the north to the mouth of the Godavari in the south during the period of which the Greek writers speak. That was very likely the original homeland of the Kalinga tribes frequently referred to by the Puranas and the Mahabharata. The Puranas describe the Amarakantak hill as situated in the west of Kalinga.<sup>19</sup> In fact, the hilly region on the west formed an important hinterland for the economic and military resources of Kalinga since the days of the Mahabharata. This region has been referred to in the Edicts of Asoka as the territory of the Atavikas and in the Hathigumpha inscription of Kharavela as the abode of the Vidyadharas.

The Khoh copper plates of Samkshyobha<sup>20</sup> (528 A.D.) and the Kanasa copper plate of Lokavigraha<sup>21</sup> (600 A.D.) refer to the 'Ashtadasatavirajya' which according to D.R. Bhandarkar extended from Baghedkhand up to the seacoast of Orissa.<sup>22</sup>

In the 4th Century B.C. Mahapadmananda is known to have occupied the whole of the coastal Tract of Kalinga and the aqueducts excavated by him flowed in the very heart of that territory. That was renovated and extended up to Nagari (Kalinga-Nagari) the then capital of Kalinga by Kharavela three centuries after Mahapadmananda.<sup>23</sup> The Nanda king conquered not only the whole of Kalinga but also the kingdom of Asmaka which was located to the south-west of Kalinga beyond the river Godavari.<sup>24</sup> The

Hathigumpha inscription speaks of an old and deserted capital of Kalinga called Pithuda identified with Pitundra metropolis mentioned by Ptolemy and with the port of Pihunda described by the Jaina Uttaradhyayana Sutra.<sup>25</sup> The city of Pithuda-Pihunda has been described as a famous seat of Jainism and very likely this ancient capital was destroyed by Mahapadmananda who carried away the image of Kalinga Jina installed there. Ptolemy locates Pitundra on the seacoast in between the mouths of the Moisolos and the Manadas and as equidistant from both.<sup>26</sup> Since the Moisolos signified the whole extent of the mouths of the Godavari and the Krishna, the city was located on the sea in between the Godavari and the Mahanadi rivers.

By the time Chandragupta Maurya overthrew the Nanda rule, Kalinga threw off the overlordship of Magadha and remained independent for a short period. She was, however, subsequently conquered by Asoka and was constituted a Province in the Maurya empire (361 B.C). Under Asoka the headquarters of Kalinga was located at Toshali identified with the modern village Dhauli in Puri district, while a secondary headquarters named Somapa developed close to modern Jaugada in Ganjam district. The Maurya capital Toshali is very likely the same as Tosali mentioned by the Greek Geographer Ptolemy.

Sometimes after the fall of the Mauryas Kalinga became independent under the Chedi Chief Mahameghavahana in the 1st Century B.C. She was reckoned as a strong power under Kharavela, the third ruler in the line of Mahameghavahana, when her sphere of political influence extended far beyond the usual limits. The capital of Kharavela was called Kalinganagari, also mentioned as Nagari in the Hathigumpha inscription and the city has been identified with modern Sisupalgarh near Bhubaneswar. After



Kharavela Kalinga rapidly shrank in territorial extent and remained an obscure land till the rise of the Matharas in the middle of the 4th Century A.D. Kalinga under the Mathara rule regained her past glory but not her territorial extent. The northern territory from the Ganges to the Mahanadi was permanently lost to her and she became confined to the region from the Mahanadi to Godavari excepting for a brief period when the Matharas attempted to push as far as the river Krishna in the south.<sup>27</sup> Simhapura, identified with modern Singapuram in Srikakulam district was the capital of the Matharas and when the territory extended up to the Krishna, Pishtapura, modern Pithapuram in Godavari district, was made the headquarters for a temporary period. Simhapura, which is regarded as a traditional capital of Kalinga was also the headquarters for some time during the Post-Kharavela period. Kalinga described by the poet Kalidasa in his *Raghuvamsa* appears to be the same as the Mathara kingdom of which the very strategic fort was located on the Mahendra hill. The poet calls the king of Kalinga as the lord of Mahendra and according to him the occupation of the Mahendra hill by Raghu signified his victory over Kalinga<sup>28</sup>. The place of Hemangada, the king of Kalinga, as described by the poet in the same work, was located on the seashore not far off the Mahendra hill and the place was no other than Simhapura, the famous capital.

The Matharas were succeeded by the Eastern Gangas about 500 A.D. under whom the territorial boundaries of Kalinga diminished still further. A narrow coastal tract extending from the Rishikulya in the north to the Nagavali in the south (from the southern part of modern Ganjam district up to the northern part of Visakhapatnam district) formed the kingdom of Kalinga under the Eastern Gangas. The headquarters of this kingdom was

located at Kalinganagara, modern Mukhalingam on the Vamsadhara river, about twenty miles from modern Paralakhemundi. The Gangas became a formidable power under Chodagangadeva (1077-1147 A.D.) who extended his dominion from the Ganges in the north to the Godavari in the south covering the entire land of the ancient Kalinga people. But the name 'Kalinga' denoted by that time to a small kingdom as mentioned above, and as such, the extensive territory from the Ganges to the Godavari was not called 'Kalinga'. Chodagangadeva 'declared his empire as 'Sakalotkala'.<sup>29</sup>

Kalinga continued as a territorial unit under the rule of the Suryavamsi Gajapati kings when its position reduced -to that of a Dandapata a fiscal division. Kalinga Dandapata formed a fiscal division even during the rule of the Moghuls. It may be pointed out that under the Moghuls the term Dandapata gave place to 'Sircar', but in case of Kalinga the word Dandapata was retained as a suffix and the fiscal division was called 'Sircar Calinga Dundpat'.<sup>30</sup> In 1750 the Nizam of Hyderabad ceded the coastal territory called Northern Sircars situated in between Odisha and Madras to the French who on their turn made over the Northern Sircars to the English in 1759. In the European records the name Sircar Calinga Dundpat changed to Chicole Sircar.

### **Trikalinga**

Besides Kalinga, we find in epigraphical records a distinct and separate territory called Trikalina. Mc. Crindle suggests that Maccu Calingae or Modogalinga mentioned by Pliny may be taken to be the hellenic form of Trikalina and he is further of opinion that this territory is probably the same as Triglypton or Trilingon mentioned by the Greek Geographer Ptolemy.<sup>31</sup> But apart from the Greek sources we do not come across any epigraphic or literary reference about



Trikalinga prior to cir. 500 A.D. The Jirijingi copper plate grant<sup>32</sup> of the Eastern Ganga king Indravarman I is the earliest epigraphic record to make mention of the Trikalina territory. The Grant is dated in Ganga year 39 (537 A.D.) and Indravarman declares himself in the grant as the Lord of Trikalina with his capital at Dantapura. The next Ganga king Samantavarman assumes the same epithet in his Ponnuturn Grant<sup>33</sup> dated in year 64 (562 A.D.). But the Eastern Ganga rulers after Samantavarman discontinued the title 'Lord of Trikalina' (Trikingadhipati till the time of Vajrahasta V who came to the throne in 1038 A.D. The Ganga kings like Vajrahasta V<sup>34</sup> and Rajaraja I<sup>35</sup> declare that their ancestor Gunamaharava (or Gunarava) came from the Ganga family of Trikalina, while Chodagangadeva<sup>36</sup> states that Kamarnavadeva, the progenitor of the Gangas of Kalinga was the founder of the Trikalina country. The copper plate grants of the Eastern Chalukyas like those of the Eastern Gangas, distinguish the Trikalina territory from Kalinga and mention both Kalinga and Trikalina in the same records.

The territorial extent of Trikalina is found from some epigraphic and literary sources. The Shrirangam plates<sup>37</sup> of Mummandi Nayak (Saka year 1280) states that to the west and east of Trikalina are two famous countries named Maharashtra and Kalinga and to the south and north are situated the land of the Pandyas and, Kanyakubja. The northern extent of Trikalina up to Kanyakubja cannot be accepted unless it is assumed that the record means by that some other place named after the famous Kanyakubja of northern India. The southern limit may, however, be modified by the description found in the Musulipatam grant<sup>38</sup> of Amma I (916-925 A.D.) which states that Vengimandala adjoins the Trikingatavi. A palm-leaf manuscript of the

Brahmanda Purana, an early work, preserved in the State Museum, Bhubaneswar describes the extent of Kalinga from the Rishikulya up to the Jhanjavati, a tributary of the river Nagavali and that of Trikalina from the Jhanjavati up to the Vedavati, modern Indravati river.<sup>39</sup> The extent of the Trikalina territory described in this work is, without doubt, earlier than that found in the Srirangam and the Musulipatam grants referred to above. The territorial extent of Kalinga and Trikalina described in this manuscript very probably refers to the period of rule of the early Eastern Gangas from about 500 A.D. to about 1000 A.D.

### Utkala

There has been confusion among scholars regarding the geographical location and territorial extent of Utkala and this is mostly due to the fact that both Odra and Utkala are taken to be the one and the same territory. The Odra country is, without doubt, distinct from the territory of Utkala as known from the epigraphical records of the Somavamsis and the Bhauma Karas. The records of the Somavamsis locate Odradesa as extending in between Kosala and Utkala (Toshali) and it may be pointed out that the Bhauma Karas who call their dominion as Toshali or Utkala never mention it by the name Odra or Odradesa. The Dirghasi inscription<sup>40</sup> (1075 A.D.) mentions both Utkala and Odra side by side as two different territories, while the Tirumalai inscription<sup>41</sup> (1025 A.D.) refers to Odra Vishaya along with the neighbouring territories of Sakkarakota (Chakrakota) and Kosala.

The idea of making Utkala synonymous with Odradesa, started the growth of territory of the Imperial Gangas and in fact we had it explicitly revealed in the Trikinga Sesha of Purushottama. It may, however, be said that the whole of Odisha was never at any time known as Utkala. During



medieval period the coastal region from modern Midnapore district to Puri district comprised the territory of Utkal while in ancient time Utkala was located at the neighbourhood of the Vindhya mountain far off the seacoast. Early Puranas like Matsya and Vayu describe the Utkala people as inhabitants of the Vindhya regions along with Karushas, Mekalas, Uttamarnas and Dasarnas.<sup>42</sup> The same territorial location is found in the Ramayana<sup>43</sup> and the early Buddhist literature like the Vinaya Pitaka<sup>44</sup> and the Jatakas<sup>45</sup> indicate that the Utkala Janapada was outside the limits of the Majjhima Desa. It may be pointed out that although the Mahabharata sometime associates the Utkalas with the Odras, Kalingas and Andhras; it does not ignore the association of the Utkala territory with that of the Mekalas.<sup>46</sup> The ancient Utkala was very likely located at the neighbourhood of the Maikal hills which link the Satpura with the Vindhyas. Pargiter,<sup>47</sup> however, suggests that Utkala comprised the southern portion of modern Chhotnagpur, and he may be correct since the Chhotnagpur hills are considered to be an extension of the Vindhya ranges.

Unlike Kalinga, Utkala is not known to have existed at the time of the Mahabharata war. But its existence during the time of Buddha in the sixth Century B. C. is ascertained from the early Buddhist works. The Mahavagga of Vinayapitaka and the Jatakas refer to Tapasu and Bhallika the two merchant brothers of Utkala Janapada,<sup>48</sup> while the Maj-jhima Nikaya makes mention of the Vassa and the Bhanna people of Ukkala.<sup>49</sup> During the Nanda and the Maurya rule Ukkala or Utkala had no political role and even under Kharavela this territory is found in complete obscurity. During the post-Kharavela period the geographical location of Utkala appears to have shifted from the Vindhya region to the eastern seacoast, but this new territory of the Utkalas was

designated during the first four centuries of the Christian era as Toshala or Toshali rather than as Utkala. Works like the Atharva Parisistha<sup>50</sup>, the Natyasastra of Bharata,<sup>51</sup> the Gandavyuha<sup>52</sup> and some other works written during this period refer to Toshala or Toshali and no mention is made of Utkala in literary or epigraphical records of the period. In the Asanpat inscription<sup>53</sup> of Maharaja Satrubhanja ascribed to the 4th Century A.D. we find reference to Ubhaya Toshalis. That the territory of Toshali divided into two distinct parts as early as the 4th Century A.D. was revealed from this epigraphic record. The name Utkala revived about 400 A.D., and its existence as a territory adjacent to the land of the Kalingas is found mentioned in the Raghuvamsa of Kalidasa. As known from this work, Utkala extended from the river Kapisa, the modern Kasai in Midnapore district up to the northern border of Kalinga. The Matharas who were then ruling over Kalinga had suzerainty over the land extending from the Mahanadi to the Godavari, so it can be said beyond doubt that Utkala, referred to by Kalidasa, comprised the coastal region in between the river Kasai in the north and the Mahanadi in the south. This Utkala country, with more or less the same territorial extent, is found to be designated as Uttara Toshali in 580 A.D. when the Soro copper plate grant<sup>55</sup> was issued by Somadatta, the feudatory of king Sambhuyasa. It is interesting to note that a decade before the Soro grant, king Prithivivigraha who ruled over the territory to the south of the Mahanadi, declared his kingdom as 'Kalingarashtra'<sup>56</sup> although the name 'Kalinga' then denoted to the land of the Eastern Gangas comprising the territory from the Rishikulya to the Nagavali river. The simultaneous existence of two district kingdoms one called 'Kalingarashtra' and the other called 'Kalinga' under two different dynasties was not in keeping with the political tradition and so, king Lokavigraha, the successor



of the Prithivivigraha, had to change the name of his kingdom from Kalingarashtra to Dakshina Toshali.<sup>57</sup> Thus, in 600 A.D. we find both the Toshalis-Northern Toshali extending from the river Kapisa to the Mahanadi and Southern Toshali extending from the Mahanadi to the Rishikulya river. Both the Toshalis. were then under the rule of the rival monarchs, Sambhuyasa and Lokavigraha respectively. In 602-03 A.D. Sambhuyasa succeeded in unifying both the Toshalis under his sceptre. But the political picture had a sudden change and sometime before 620 A.D. we find Uttara Toshali redesignated as Utkala under Somadatta and Dakshina Toshali named as Kongoda under Madhavaraja. Both Somadatta and Madhavaraja were the feudatories of Sasanka, the king of Karnasuvarna. After the death of Sasanka which took place before 625 A.D. the political condition changed again. Harshavardhan occupied Dandabhukti, Utkala and other neighbouring principalities which were all incorporated into his growing empire. The newly conquered territory in Orissan region was called Odra Vishaya of which 'Uttara Toshali' (Utkala) formed a part.<sup>58</sup> As mentioned earlier, Odra Vishaya in Harsha's empire was referred to as Wuch'a or Wuta by Yuan Chwang.

During post-Harshavardhan period Uttara Toshali or Utkala continued to be ruled by the Dattas, while Dakshina Toshali christened as Kongoda was under the rule of the Sailodbhavas. About 700 A.D. Tivaradeva, the king of South Kosala, occupied Utkala for a short time,<sup>59</sup> but after his defeat at the hands of the Sailodbhava king Dharmaraya II he had to relinquish his claims over that quarter. A new political situation developed with the rise of the Bhauma-Karas in 736 A.D. The Sailodbhavas of Kongoda were crushed and the Bhauma empire extended from the Ganges in the north to the Mahendra mountain in the south. The Bhauma- Karas called their

empire as Toshali which was divided into Uttara Toshali and Dakshina Toshali, the river Mahanadi being probably the dividing line. The territory of Kongoda formed an administrative division in Dakshina Toshali under the Bhauma- Karas.

The Bhaumas ruled over both the Toshalis for about two centuries and their capital was located at Guheswarapataka probably at the neighbourhood of Viraja, modern Jajpur in Cuttack district. The danger over the Bhauma empire came from South Kosala where the Somavamsis consolidated their power after incorporating Khinjali mandala of the Bhanjas to their dominion. The Bhauma Karas had organised a circle of Mandala states with semi-Independent status to check the aggressive policy of the Somavamsis. The principal mandalas were Khinjali on the west comprising roughly modern Phulbani district and Sonepur sub-division of Bolangir district, Khijjinga on the north comprising modern Mayurbhanj district and eastern part of Keonjhar district and Kodalaka in the centre comprising modern Dhenkanal district and parts of Cuttack and Puri districts. Two different branches of the Bhanjas were ruling over Khinjali and Khijjinga mandalas from their respective headquarters at Dhritipura, modern Baud and Khijjingakotta, modern Khiching, while the Sulkis were the ruling house in Kodalaka mandala with their headquarters at Kodalaka, modern Koalo. When the Sulkis proved refractory, the BhaumaKaras ousted them from power and divided Kodalakamandala into two parts, Yamagarttamandala in the north and Airavattamandala in the south under the rule of the Tungas and the Nandodbhavas respectively. Yamagarttamandala comprised the western part of modern Keonjhar district and northern Dhenkanal district with the headquarter Yamagartta on the Mandakini river (modern Jamra on the Mankara), while Airavatamandala



extended over southern part of Dhenkanal district, western part of Cuttack district and almost the whole of Nayagarh subdivision of Puri district, the headquarters Airavata being probably the same as modern Ratagarh near Banki in Cuttack district.

The occupation of Khinjalimandala by the Somavamsis and the creation of Yamagartha and Airavatamandala out of the territory of Kodalka were almost simultaneous and correlative events. The timely steps taken by the Bhauma-Karas checked the aggressive force of the Somavamsis for some time. After the death of Dharma Mahadevi, the last monarch of the Bhauma-Kara house in about 950 A.D. the South Toshali portion of the Bhauma empire was occupied by the Somavamsi king Dharmaratha and was renamed Kongoda.<sup>60</sup> The North Toshali then named as Utkala was finally incorporated into the Somavamsi kingdom by Yayati II Mahasivagupta about the middle of the 11th Century A.D.<sup>61</sup>

The Somavamsis succeeded in bringing both Kosala and Toshali, as well as Kalinga under their rule and in the united kingdom the entire Toshali (both northern and southern) came to be known as Utkala. The capital of the united kingdom was located at Yayatinagara on the Mahanadi, identified with modern Jagati or Jagatinagar near Baud in Phulbani district. When Yayati II later on divided the extensive Somavamsi kingdom into Kosala and Utkala, Suvarnapura was made the headquarters of Kosala and Yayatinagara continued to be the capital of Utkala. Yayatinagara founded by Yayati I Mahasivagupta about 900 A.D. was a flourishing city till 1200 A.D. It was stormed by Rajendrachola in 1023 A.D. and was occupied by Chologanga in 1110 A.D. when the Somavamsi rule was put to an end. During the early Ganga rule Yayatinagara continued to be the capital of Utkala till the new

capital Abhinava Baranasi Kataka was founded by Anangabhimadeva III in 1212 A.D.

When Chologangadeva occupied the Utkala portion of the Somavamsi kingdom (1110 A.D.) Kosala was occupied by Jajjaladeva, the Kalachuri monarch (in 1114 A.D.). Chologanga extended his empire from the Ganges in the north up to the Godavari in the south and declared it as the Sakalotkala Samrajya. He shifted his capital from Kalinganagara, modern Mukhalingam on the Vamsadhara river to Yayatinagar, modern Jagati on the Mahanadi. The Kosala portion could not be occupied by the Gangas till the time of Anangabhimadeva III who, once again like Yayati II Mahasivagupta succeeded in unifying Kosala and Utkala under a single sceptre in 1212<sup>62</sup> A.D.

After the fall of the Gangas in 1435 A.D. the name Utkala lost its political importance and the kingdom of the Suryavamsi Gajapatis came to be known as Odisha Rajya.

### **Kosala**

Early Buddhist literature refers to the kingdom of Kosala in northern India and some works like the Avadanasataka, mention North and South Kosala as two distinct territories existing at the time of Buddha.<sup>63</sup> The Ramayana<sup>64</sup> states that after Rama the kingdom of Kosala was divided between his two sons, Lava and Kusa, the former having obtained North Kosala ruled from Sravasti and the latter got South Kosala and founded the city of Kusavati near the Vindhya. In fact, the Puranas declare the people of Kosala as the inhabitants of the Vindhya regions along with the Mekalas and the Utkalas. The Vana Parva of the Mahabharata<sup>65</sup> mentions Rishabhatirtha, Kalatirtha and Badarikatirtha as sacred places in Kosala and the Gunji Rock inscription<sup>66</sup> corroborates the existence of Rishabhatirtha (Usabhatirtha) in that region. The same Vanaparva



distinguishes Kosala from Vidarbha and indicates that Kosala was located to the north of Dakshinapatha. But the Allahabad Pillar inscription (cir. 350 A.D.) describes Kosala along with the territories of Dakshinapatha. During the 5th-6th Century A.D. Kosala along with Mekala and Malaya formed the empire of the Vakatakas and after their decline the Sarabhapuriyas of Amaraya Kula became the suzerain power in Kosala. The Chinese pilgrim Yuan Chwang who visited Kosala in 639 A.D. described the kingdom as 6000 Li in circuit and its capital according to the Pilgrim was 1800 Li away from the capital of Kalinga.<sup>68</sup> It may be said that the modern districts of Bilaspur and Raipur in Madhya Pradesh together with the districts of Sundargarh, Sambalpur and Bolangir in Orissa comprised the territory of Kosala at the time of Yuan Chwang's visit. The capital city was Sripura, modern Sirpur on the Mahanadi in Raipur district.

The territorial extent continued more or less the same in the 8th-9th century A.D. when the Somavamsis rose to power. About the middle of the 9th century the Kalachuris of Dahala became a rival power of the Somavamsis and the latter had to shift their political activities to the eastern quarters. After Sripura a number of places like Murasimakataka (modern Mursing in Bolangir district) Arama (modern Rampur in the same district) and Vinitapura (modern Binaka in the same district) became the headquarters of the Somavamsis in rapid succession indicating the unsettled condition of their rule. Subsequently, after annexation of the Khinjali territory Yayatinagara on the Mahanadi identified with modern Jagati (or Jagatinagara) near Baud was made the capital of Kosala.<sup>69</sup> As pointed out above, the Somavamsi king Yayati II succeeded in unifying Kosala and Utkala under his rule about the middle of the 11th century A.D. But soon after

he had to separate Kosala from Utkala for political reasons as a result of which Yayatinagara became the capital of Utkala and Suvarnapura at the confluence of the Mahanadi and the Tel was made the capital of Kosala. Towards the close of the 11th century the Somavamsi rule was supplanted by that of the Telugu Chodas<sup>70</sup> and the latter were ousted from power in 1114 A.D. by the Kalachuris.<sup>71</sup> The whole of Kosala was unified and consolidated by the Kalachuri power. But in 1112 A.D. the Gangas of Utkala defeated the Kalachuris and occupied the territory comprising modern Sambalpur and Bolangir districts.<sup>72</sup> That region remained under the Gangas till the middle of the 14th century when the Chauhans rose as a new political power from Patna, modern Patnagarh in Bolangir district. The glory of Kosala revived under the Chauhan rule and in the 16th century the centre of political gravity shifted from Patnagarh to Sambalpur. The Chauhan rulers claimed suzerainty over eighteen states (Athara garh) comprising the area of almost the whole of Kosala country as described by Yuan Chwang. In 1821 Maharaja Sai, the last ruler in the main Chauhan line lost his claim over Athara garhs as separate Sanandas were granted to individual states by the British. The Lord of eighteen states remained satisfied with one state only, i.e., Sambalpur which lapsed to the British empire in 1849 when the Raja Narayan Singh died issueless.

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## Early Maritime Contacts between Kalinga and Bali : A Historical Perspective

*Dr. Benudhar Patra*

Kalinga or Odisha in ancient times had brisk overseas contact with different parts of the world. In the process, Odia culture, customs, beliefs, ideas, language, script and manners were popularised in those lands where settlements were established by Odia merchants, missionaries and political adventurers. The maritime trade of Kalinga brought in vast amount of wealth and glory, and the prosperity of Kalinga beyond doubt was largely due to her overseas trade with distant lands. The people of ancient Odisha maintained enduring commercial and cultural relationship with the Indonesian islands of Java, Sumatra, Bali and Borneo, collectively known as *Suvarnadvipa* (roughly modern Indonesia). They played a leading role in the dissemination of their culture and civilization in the Indonesian island of Bali. In fact, Indonesian islands, particularly the island of Bali, formed the most attractive destination for the merchants of ancient Odisha.

The island of Bali is situated between Java and Lombok. In the Chinese sources it has been mentioned as Poli.<sup>1</sup> The Chinese pilgrim I-Tsing,<sup>2</sup> who stayed at Sri Vijaya, mentions the name of Poli (Bali) among other islands. Bali is the only island, in the whole of Indonesia, where Hinduism, blended with Balinese concepts, is still prevalent. Even now Bali is a veritable repository of the Hindu

culture of India. Hindu Gods like Shiva, Vishnu, Brahma, Indra, Varuna, and Ganesha are worshipped and highly venerated in Bali. H.B.Sarkar<sup>3</sup> very correctly says, "Indeed, all known gods of any importance in the Hindu and Buddhist pantheon of India had their heyday in Bali." Lord Shiva, however, was considered the supreme and most powerful deity. He was the presiding deity and was considered the elder brother of Buddha. According to traditional beliefs, Bali was the centre of Universe and the abode of Gods. The Balinese verses, which refer to five pious women are very much similar to India i.e., "*Om Ahalya Draupadi Sita Dara (for Tara) Mandodari tatha panchakanya smarennityam.*" Besides Hinduism, Buddhism was also very popular in ancient Bali. Indian influence on Bali could be marked in composition of works on astrology (Balinese called it *wariga*). Sanskrit also influenced to a great extent the language and literature of the Balinese. The Balinese also celebrate Indian festivals like *Shivaratri*, *Saraswati puja*, *Durga puja* etc. The name Bali is said to have originated from the kingdom of the pious demon emperor Maha Bali (of the *vamana avatar* fame), who had gifted away the entire world to Lord Vishnu, who came to him in the disguise of a midget.<sup>4</sup>



There are ample proofs to testify that the Hindu influence from India reached Bali as a result of direct contact between the two countries. Recent archaeological discoveries indicate that the contact between India and Indonesia, particularly Bali, had been occurring at least from the beginning of Christian era (Common Era or CE).<sup>5</sup> The discovery of Indian rouletted ware of first and second centuries CE from Sembiran (in north-east Bali) have established the fact that Indian traders were coming to the region. Discovery of rouletted ware, glass beads, semi-precious stone beads, potsherds with *kharosthi* characters etc., from Bali points to ancient cultural contact between Bali and different regions of India. Archaeological findings refer to the development of a trading network between eastern coast of India, Sri Lanka and Bali. The Hindu texts such as *Vrihat Samhita* and *Kathasarita Sagara* inform us that there were trade relations between India and Bali since very early times. However, the earliest Indian literary source which authentically mentions about the island of Bali is the Buddhist text *Aryamanjusrimulakalpa* (c. seventh-eighth century CE) which mentions “*Dvipa varusake chaiva nagnavali samudbhabe yadvipoba ...*” In the opinion of K.S.Behera,<sup>6</sup> *varusake* of the text is evidently Sumatra, *nagna dvipa* is the Nicobar island, *Yava dvipa* is Java and *vali* is no doubt, the island of Bali.

Kalinga had close links with the Hindu kingdom of Bali. The island of Bali was known to the sailors of Kalinga as *Narikela dvipa*. Many Balinese inscriptions refer to Bali as the island of coconut. The Poh Inscription of Bali (c. 905 CE) mentions that Bali was the island of coconut (*wanuari rumaksan ringnyu*)<sup>7</sup> and once was the centre of Odisha’s commercial and maritime activities.<sup>8</sup> The sailors of Kalinga made frequent

voyages to the island of Bali and had their settlements in the island who consequently disseminated Hindu culture there. As a result, the whole island of Bali was Hinduised. The reminiscent of this link of the glorious past has been preserved in a festival of Odisha known as *Bali yatra*, celebrated throughout the length and breadth of Odisha. It is also otherwise known as *boita bandana* festival. It is celebrated on the auspicious *puṇnima* (full-moon) day in the month of *kartika* (October-November). Even today, the people of Odisha celebrate this festival with much pomp and ceremony by sailing boats of banana peel in rivers, ponds and sea. The lit boats carry betel leaf and betel nuts as token of merchandise and are sent off amidst chanting of nostalgic refrains:

“*aa – ka – ma – ba (bha) i*  
*pana – gua – thoi*  
*pana-gua-tora*  
*masaka dharama mora*”

At *Gadagadia ghatta* of Cuttack, on the bank of the great river Mahanadi, people of Odisha, irrespective of age, sex and caste, celebrate this festival in great earnest and pomp. On this auspicious day (*kartika puṇnima*), early in the morning, every household floats down in the sea, river, stream or even in the village tank (whichever is near or favourable to them), a gaily decorated *sholapith*, banana stem or paper boat with all paraphernalia of a real ship to mark the beginning of the voyage of shipping season. The scene of the celebration of the festival automatically creates a nostalgic mood in the minds of the spectators. In the words of A.K. Mishra,<sup>9</sup> “The cold and misty dawn suddenly becomes vibrant and takes on a festive look as men, women and children, attired in colourful costumes throng all waterfronts carrying tiny boats made either of



banana peels, or *sholapith*, or paper, with lighted lamps inside, in a frenzied bid to launch those brightly lit toy vessels on the gentle waves to the accompaniment of ululations by women, blowing of conch, and occasional burst of crackers.” Again he observes, “The receding line of the flickering lamps and spectacle of a large number of Oriya [Odia] women, in colourful saris, for performing the rite of ‘*Boita-Bandana*’ (the ceremonial send-off to the sailing ships) evoke the memories of the voyages of the adventurous Kalingans of yore and create a truly romantic and nostalgic mood.”<sup>10</sup> The small hours of the morning of *kartika purnima* were used to be considered as the most auspicious and suitable time for the beginning of sea journey.

Kalinga and the island of Bali have influenced each other’s culture to a very considerable extent, though the share of Kalingans was more. I.G.P. Phalgunadi, an Indonesian scholar who visited Odisha and did some field work in connection of his research was pleasantly surprised at many instances of similarity between the culture and life styles of the people of both the places. There are many cultural elements that are similar between Odisha and Bali, e.g. religious activities, dance forms, art and crafts, temples and monuments, textile designs, even food habits, manners and the vocabulary. Temples as socio-cultural centres are common both to Bali and Odisha. The discovery of similar type of rouletted ware at Sembiran, located in north eastern Bali and from the sites like Shishupalagarh, Manikpatna, Tamluk etc., of Odisha suggest trade contact between Odisha and the island of Bali.<sup>11</sup> Interestingly, a potsherd from Sembiran with *Kharosthi* inscription on it is an important discovery. A potsherd with *Kharosthi* characters also occurs at Manikpatna. Besides, in Bali, there is an inscription of the fourteenth century CE, which is clearly in Odia language and

script, spoken and written in contemporary Odisha.<sup>12</sup> P.C. Rath,<sup>13</sup> on the basis of the language and script used in this 14<sup>th</sup> century CE inscription alludes that this might indicate ‘the arrival of a new batch of immigrants in sufficiently large number.’ The scripts used in Bali in the tenth century CE were also used in Kalinga. Hence, on the basis of this, the contact between Odisha and Bali can be easily established.

Odisha played a significant role in the evolution of Hindu culture in Bali. A section of *brahmanas* in the Karangasam district of Bali styled themselves as *Brahmana-Bouddha - Kalinga*. It seems very likely that their ancestors were immigrants from Kalinga. In this context, it is worthwhile to mention that some words and usages with regard to vocabulary, crafts, religious practices, form of worship, food habits and manners prevalent in Bali are indubitably of Odia in origin. There are linguistic parallels between Odisha and the island of Bali. For example, in the coastal districts of Odisha, mother is addressed as *bou* and father as *baba* and in Bali the former is called *bu* (*boo*) and the latter as *bapa*. In some places of Odisha, father is also called as *bapa* (the author was addressing his father as *bapa* while his wife is addressing her father as *baba*). The Balinese term for betel-nut is *buah*<sup>14</sup> (*goah*) and in Odisha it is *gua* or *guah*. *Cina/China* is the Balinese word for groundnut, while in Odia it is *china* or *chinabadam*. Both Balinese as well as Odias used to call uncooked rice made out of part-boiled (or sun dried) paddy as *arua*.<sup>15</sup> The plough is called *lengallo* in Bali while the Odias used the term *langala* for the same. Another very interesting example is the use of the word *peja* or *pejo*; both in Odisha and Bali it denoted the thick fluid which is separated from cooked rice before serving it. The Brahmin priest in Odisha is generally known as *Panda* whereas



in Balinese temples he is called *Padanda*<sup>16</sup> [meaning the holder of the scripture of *dharma* for ruling over the people]. In the society of both the places, they (*brahmanas*) are held in high honour. Even the use of the term *beeja* for seminal fluid is common to both the Odias and the Balinese. I.G.P.Phalgunadi,<sup>17</sup> expressing his personal observation, says: “I may mention here that I found a number of basic words used by Oriyas [Odias], some crafts, some forms of worship and some peculiar food-habits prevalent in Orissa [Odisha] to be common with Indonesia, especially with Bali and Java. For instance, we call the mother *Boo (bu)* in Indonesia like *Bou* in Oriya [Odia] and father as *Bapa* in Indonesia, *Bapo* in Javanese or *Bapa* in Balinese as in Oriya [Odia]. Betel nut is called *Goah* or *Buah* in Balinese as in Oriya [Odia]. Ground-nut is called *Kacang China* in Bali, like *Chinabadam* in Oriya [Odia]. We worship in Bali three deities, represented by masks, very much resembling the trinity, Jagannath, Balabhadra and Subhadra in Orissa [Odisha]...In Bali, we are especially fond

of leaves of *sag* as in Orissa [Odisha], especially the young leaves of the drum-stick tree, known in Orissa [Odisha] as *sajana*. We love to cook its *sag* along with mashed coconut as is done in Orissa [Odisha]. We also love to eat cooked banana- flowers and the core-stem of the banana plant, and also to have our food on banana leaves as in Orissa [Odisha] and Bengal. We also prepare and eat a cake made of rice-flour with stuffings like those known as *manda* and *enduripitha* in Orissa [Odisha], among other such cakes made of rice flour. We worship a knotted bundle of paddy-sheaves as Shridevi, the goddess of crops or harvesting, who is worshipped with the same connotation as Lakshmi, in the month of *Margashira* in Orissa [Odisha]. Goddess Shri Lakshmi receives regular propitiation when the harvest is over. Lakshmi is regarded as the real owner of the rice fields. In west Java this goddess is known as *Devi Pohachi*, the Goddess of rice.”

The following table shows the similarities in Odia and Balinese words with their English meanings.

Odia	Balinese	English
<i>ajna</i>	<i>inge</i>	seeking permission in case of replying to elders
<i>arua</i>	<i>arua</i>	uncooked rice made out of parboiled/sun dried paddy
<i>beeja</i>	<i>beeja</i>	seminal fluid
<i>borokuli/ barakoli</i>	<i>bokul</i>	a kind of fruit (jujubes)
<i>bou</i>	<i>bu(boo)</i>	Mother
<i>chhuin</i>	<i>tui</i>	a kind of vegetable (especially of drum-stick tree ( <i>sajana</i> ))
<i>china (badam)</i>	<i>kacan (cina)/ kacang china</i>	peanut
<i>genda</i>	<i>gondan</i>	Snail



<i>gua</i>	<i>buah(goah)</i>	betel nut
<i>langala</i>	<i>lengallo</i>	Plough
<i>munha</i>	<i>muha</i>	Face
<i>panda</i>	<i>padanda</i>	priest of the temple
<i>papa/bapa</i>	<i>bapa</i>	Father
<i>para</i>	<i>dara</i>	Pigeon
<i>peja</i>	<i>peja/pejo</i>	thick fluid of cooked rice
<i>Ruti</i>	<i>roti</i>	Bread
<i>sanja</i>	<i>sanja</i>	Evening

Both the Balinese and the Odias with regards to food habits seem to have some common likes and dislikes. Both are fond of eating *saga*, especially *sajana saga* (young green leaves of drum-stick tree). Other favourite vegetables common to both include banana flowers (*bhanda*) and core stem (*manja*) of the banana plant. The Balinese also liked to have their food on banana leaves as in Odisha and Bengal. Similarly, cakes made out of rice-flour known as *manda* and *enduripitha* are also favourite dishes of both. The habit of chewing betel and keeping the ingredients in a wooden box are found in both the regions.

The island of Bali, even now, is a repository of the Hindu culture. It is rightly regarded as an 'island of Gods.' As in Odisha, a type of temple structure in Bali is known as *meru*.<sup>18</sup> The Vasuki temple complex dedicated to Lord Shiva (Parama Shiva), where Shiva is supposed to sit on the head of the Vasuki, was constructed with the belief that Bali is the centre of Universe and Mount Agung on which it was built represented *mahameru* (highest mountain) or pivot axis of the universe.<sup>19</sup> The *kirtimukha* motifs of Bali are influenced by that of the

Muktesvara temple of Odisha. The standing male and female figures of Pura Sukhavana are akin to early Odishan art. Various forms of worship also show remarkable similarity between the Odias and the Balinese. One of such instances is the worship of Goddess Sri or Sri Devi and Goddess Lakshmi respectively in Bali and Odisha. Although there is difference in the use of the term yet the form and object of worship is one and the same. Both in Bali and Odisha, the goddess is associated with *dhanya* and *tandula*. Hence, the goddess is otherwise venerated as *sritanduli* or *Sri Dhanya Rajni* (the Goddess of rice). In the observation of worship, the people of both Bali and Odisha worship a bundle of paddy sheaves to pay their respect to the corn deity. In Odisha, this worship is performed on every Thursday in the month of *margashira* (November-December) and is popular as *gurubara manabasa* or *Lakshmi puja*. As in Odisha, the practice of animal sacrifice is also chiefly reserved for Kali, Chandi, *Bhutas*, *Rakshasas* and other evil spirits in Bali.

Besides the worship of goddesses, along with the worship of Vishnu and Shiva, Buddhism was also prevalent in Bali. As the Mons regarded Vishnu as a sage like the Buddha, the Balinese



speak of Shiva as an elder brother of the Buddha.<sup>20</sup> In the observation of daily rituals; the Shaivite priests addressed God as Jagannath, Suresvara and Rudra, the last two for Shiva. Hence, the mention of the term Jagannath along with Shiva indicates that Lord Jagannath could be treated as being same as Shiva. (The priests chant *shlokas* like “*Om Ksamam mam Sivadeva, Jagannath hitamkara*”) In Bali, some of the rituals began with following *shlokas*:

*Om ksamasva mama Jagannatha  
sarvapaniratarām*

*Sarvakaryam idam dehi pranamami  
Suresvaram.*<sup>21</sup>

xx                      xx                      xx

*Om ksamsva mam Sivadeva Jagannatha  
hitamkara*

*Sarevapapa vimutkena pranammyaham  
Suresvaram.*

The Sanskrit of these *shlokas* is poor. However, our concern is the inclusion of the name Jagannath in the above prayers, which suggests that there was cultural contact between Odisha and Bali. Jagannath, the presiding deity of Odisha, was also worshipped by the people of Bali. K.S. Behera who visited Bali in 1992 on the occasion of *Kalinga Bali Yatra* festival was astonished to see the widespread popularity of Jagannath worship in Bali.<sup>22</sup> At Denpasar in Bali, there is a temple of Lord Jagannath though there is no statue at present except the empty *padmasana*.<sup>23</sup> The names of Puri and *Nilachala* were also used in ancient Java and Bali. In Bali, the temple where images were worshipped was called Puri/Pura.<sup>24</sup> Like the famous *Ratha yatra* (Car festival) of Puri; the Balinese also carry three wooden Gods in a grandeur procession. Masks resembling the

three deities, Jagannatha, Balabhadra and Subhadra of Odisha cover the three wooden Gods.<sup>25</sup>

The accessory articles of Indian worship such as *ghrta* (clarified butter), *kusa* (a type of grass used in religious ceremonies), *tila* (sesame) and *madhu* (honey) are also used in Bali. However, one of the most important items used in the observation of religious ceremonies in Bali like that of Odisha and India is the holy water. The rivers of India are so popular among the Balinese that some rivers in Bali are named after the sacred rivers of India, i.e. Ganga, Sindhu and Yamuna. The Balinese thought that those rivers really were in *Kling* (Kalinga). Along with other rivers, the Mahanadi River flowing in Odisha is considered sacred by the Balinese. They utter “*Om Ganga, Sindhu, Saraswati, Vipasa, Kausiki-nadi, Yamuna, Mahanadi, srestha Sarayu mahati.*” Mahendratanya, another famous river of Odisha, was also held in high esteem in Bali. This river originating from the foot of the Mahendragiri Mountain falls in the Bay of Bengal and is regarded as a holy river; similarly it is regarded as the most sacred river in Bali. Even in the Balinese *stutis* (verses), this river Mahendratanya is mentioned along with other sacred rivers. This may indicate that in ancient times some of the emigrants definitely were from the Mahendra *parvata* (Mahendra mountain) area of the Ganjam district of Odisha.<sup>26</sup> The *stuti* or *shloka* runs as follows:

*"Om Ganga Sindhu Saraswati su Yamuna  
Godavari Narmada Kaveri Sarayu  
Mahendratanya  
Cornavati Renuka Bhadra Netravati  
MahasuranadiKhyata ca Gandaki Punyah  
Puranjalah Samudrasahitah  
Kurvantu te mangalam."*



The significant role played by the Kalinga people from the Mahendra region is also corroborated by the fact that king Jayavarman II, the founder of Khmer empire, was known as *Chakravarti Mahendra parvata (Phnom-kulen)*.<sup>27</sup>

Besides Hinduism, Buddhism was also quite popular in Bali and probably was first followed in the island. Clay stupikas and votive tablets inscribed with Buddhist *dharani* of c. eighth century CE are some of the positive evidences of the popularity of Buddhism in Bali. In Odisha, votive tablets with inscriptions and figures of Buddha and Bodhisattvas are known from the excavations at Ratnagiri and Avana in the coastal Odisha. Similar objects have also been discovered from Bali. It is presumed that these objects were probably imported from eastern India, especially from Odisha. However, the comparative study and chemical analysis of such votive tablets found in eastern India and Bali may throw further welcome light on the subject. Both the people of Odisha and Bali treat banyan tree as holy.<sup>28</sup> Palm leaf manuscripts with pictures and writings are also known in both the regions.

Another resemblance between Odisha and the island of Bali is the designing patterns of clothes. The tie-and-dye fabric of Odisha has its close parallel in Bali. Bali is the only state in the Indonesian Archipelago famous for a particular type of tie-and-dye fabric known as *patola*. Odisha and Gujarat are the only states in India which specialise in this type of weaving. It is believed that the famous Sambalapuri style of textile weaving has influenced the *patola* tie and dye style of textile weaving of Bali. In Balinese cremation textile, Odishan *kumbha* designs are there. The keeling cloth, multicoloured striped and

checked textiles from Nusa Penida (it is an island South-East of Bali Island, Indonesia) indicate that such textiles were originally imported to Bali from Kalinga.

The similarity in some other social patterns of both Odisha and Bali provide tangible proof of maritime contacts between the two places. Rice is the staple food of both the people. The Hindu stratification of caste system is also to be found in the Indonesian society, though the *brahmins* and *kayasthas* (a branch of *kshatriyas*) are held in equal regard.<sup>29</sup> The behavioural features in both places also have much similarity. The youngsters, while passing along elders sitting or standing on the way, bend down separating themselves by stretching down their right hands towards ground. Raising of folded hands, as a common form of greeting, is a practice in both Odisha and Bali. Like Odisha, in the island of Bali, if a guest comes to a Hindu family he is first treated with a betel leaf and a nut. On auspicious occasions like marriage, the Balinese Hindus invite relatives to their house by sending betel leaf and nut as it is in practice in the coastal districts of Odisha.<sup>30</sup> In Bali, during marriage ceremony the bride and the groom wear a type of head dress (*mukuta*), which is very much like the head dress used in marriage ceremonies in Odisha. Rounding of hair by women in typical bun is alike in the villages of Odisha and Bali. The form of dance and music of the island of Bali also bear many similarities with that of Odisha. The folk dances of Odisha like *chaiti ghoda nata* (*chaiti ghoda* dance), *danda nata*, *naga nata* (naga dance), *kandhei nata* (puppet dance), *Ramalila* etc., are very much present in both the islands of Bali and Java, though in a slightly different form.<sup>31</sup> There is also striking affinities between *Prahalada nataka* performance of Odisha and *Barong* dance of Bali. Besides,



different types of ornaments used by the women in Odisha almost half a century ago are still in use in the remote villages of Bali and Java. Certain rituals are also common to both the regions. One such ritual is the aforementioned *Bali Yatra* festival. In Odisha, it is regarded as the reminiscent of the past glorious maritime activities, where the young and the old alike sail lamp-lighted boats of *sholapith* or plantain plant bark. A similar ritual observed in Bali is called *Masakapam Kepesih* ceremony where infants are helped to sail tiny boats for the souls of their sailor and navigator ancestors. The festivals are held in both countries in the month of November. It is the time when the trade winds are favourable for navigation, of which in all probability the ancient mariners took advantage. It is, thus, evident that there was then a close commercial contact between Odisha and Bali. Besides, a myth associated with the Balinese village of Tenganan refers to earliest ancestors of the village as Kalinga.

Hence, from the perusal of the above description, it would appear that Kalinga had, over the centuries, close overseas contact with the island of Bali. Balinese religious beliefs, though greatly influenced by Hinduism, in reality are not totally Hinduism but intermingling of both Hinduism and indigenous practices. In spite of outside influences, the Balinese have never lost their indigenous practices. Unlike Indian's or Odia's calendar, the Balinese calendars follow five days a week and Saturdays are considered auspicious marked for worship of Saraswati.<sup>32</sup> While the Indians do not consider *amavasya* as auspicious, the Balinese consider it as auspicious. In spite of such differences we can say that the Kalingans or the people of ancient Odisha tremendously contributed towards the evolution and development of Hindu culture in Bali.

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Dr. Benudhar Patra, P.G. Department of History, Post Graduate Govt. College, Sector-11, Chandigarh (UT), Pin-160011, India, Email: dr\_benudharpatra@yahoo.co.in



## Gita Mehta's *A River Sutra* : An Ecocritical Study

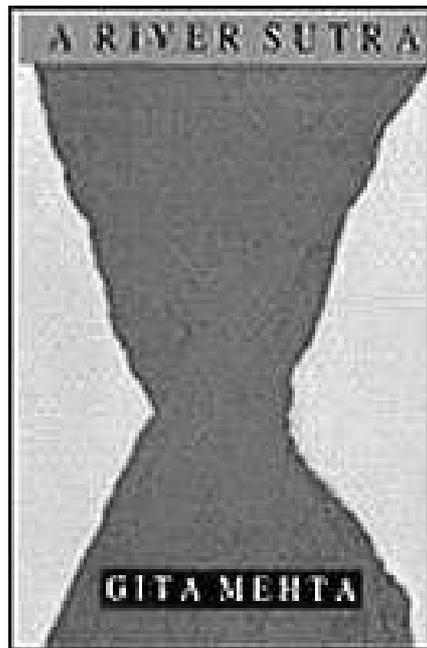
*Dr. Anjali Tripathy*

### Abstract

This article attempts an ecocritical study of Gita Mehta's novel *A River Sutra* (1993) with its varied ramifications. My focus in this article would be the novel's contribution to environmental anxieties, its positive delineation of woman-nature connection, challenging man-culture equivalence to develop a new nature-man equation along with examining the Narmada River as a part of cultural memory which acts as a thread to all the concerns mentioned before.

**Key Words:** Gita Mehta, ecocriticism, ecofeminism, Women's novels

While going through Gita Mehta's *A River Sutra* (1993), I was impressed by the book's beautiful delineation of nature-human connection.<sup>1</sup> Obviously, being a person literate in literary theory, my mind immediately associated the book with ecocriticism. It is well known that ecocriticism registered itself as a part of literary theory with the publication of two seminal works written in the 1990s, *The Ecocriticism Reader* (1996) by Cheryll Glotfelty and Harold Fromm and *The Environmental Imagination* (1995) by Lawrence Buell. Glotfelty, the acknowledged founding father of the concept, defines it as "an earth-centred approach to



literary studies" (*The Ecocriticism Reader* xviii). A search for secondary materials to study Mehta's novel made me acquainted with the plethora of critical articles and books on ecocriticism, which comprise of a multiplicity of approaches and subjects to environmental literature—nature writing, deep ecology, the ecology of cities, ecofeminism, the literature of toxicity, environmental justice, bioregionalism, the lives of animals, the revaluation of place, eco-theory, etc.

This article purports to study Gita Mehta's novel *A River Sutra* in the light of ecocritical theories and



practices. The setting of the novel is on the banks of the River Narmada amidst endless traffic of pilgrims, archaeologists, priests and traders. It encompasses a series of bio-sketches recounted by a bureaucrat who attempts to escape the world by becoming a manager of a Government Rest-House on the banks of the River Narmada. Mehta uses the Narmada as the thread, which juxtaposes the main story with the six sub-stories—The Monk's Story, The Teacher's Story, The Executive's Story, The Courtesan's Story, The Musician's Story, and the Minstrel's Story. I attempt to analyse the book's ecological concern with its varied ramifications which underlies all these stories.

In the beginning I seek to uncover the distinctively gendered nature of the narrative. The eco-feminists among the ecocritics argue that there are important connections between the domination and oppression of women and domination and exploitation of nature by masculinist methods and attitudes.<sup>2</sup> Noel Sturgeon writes about the connection of ecocriticism and feminism thus:

Ecofeminism is a movement that makes connections between environmentalisms and feminisms; more precisely, it articulates the theory that the ideologies that authorize injustices based on gender, race and class are related to the ideologies that sanction the exploitation and degradation of the environment. (*Ecofeminist Natures* 132)

Mehta, too, draws a parallel between the abuse of nature and woman. In "The Executive's Story," she highlights the life of tea plantation workers and the violence capitalist industry inflicts on the natural landscape with its exploitation of the labourer's body. The tea garden, reminiscent of the British colonialism, has been a symbol of

perpetuation of exploitation of India—her nature and woman. A replica of the British sahib, the Indian baboos, too, continue their maltreatment of nature and women. Exploitation is apparent in case of Nitin Bose's nightly love for Rima as the sight of Rima's real squat form at once makes him conscious of her class and his recall to the city breaks the spell of that love (130). He is unsettled that her husband is a "coolie," a class degradation that offends his sophisticated and urbane Calcutta alter-ego.

The narrator of the section "The Courtesan's Story," a former courtesan, draws attention to the environmental degradation by describing the transformed ambience of Shahbag thus:

Oh, friends, how Shahbag has changed in my lifetime. Where there used to be gardens now we have factories. Our gracious old buildings have been torn down to be replaced by concrete boxes named after politicians. The woods that once ringed the city have been cut down for shantytowns of labour colonies. Even the boulevards around our haveli have been overrun so that our view is now only of a bazaar, and we must keep the windows to the west closed because of the smell from the open gutter. (167)

Along with the degradation of city life, she imparts a vivid description of the exploitation of women in Shahbag:

The city is owned by men who believe that every human being has a price and a full purse is power. Trained as scholars, artists, musicians, dancers, we are only women to them, our true function is to heave on a mattress and be recompensed by some tawdry necklace flashing its vulgarity on a crushed pillow. (167-168)



Thus, the abuse of natural landscape with the emergence of modern city runs parallel to the abuse of women.

But, Mehta's novel mainly focuses on the nurturing and sustaining power of nature-woman connection. She equates woman with nature and tries to show how women, who stand for the sustaining principle of nature, can reach out to it in times of crisis and despair. In "The Minstrel's Story," an ascetic Naga Baba rescues a girl child from a brothel by asking her for alms. She is brought up amidst nature. She watches the Naga Baba collecting grass around the tree to make a bed for her and digging bulbs and tubers from the ground to roast over an open fire to feed her. She is taught by the ascetic to drink fresh milk directly from the teats of wandering goats, to collect pats of cow dung to be left in the sun to dry, to look for water snakes, learning where they swim the water is pure enough to drink. She grows up to become the minstrel of the Narmada and is accepted and esteemed at festivals on the banks of the River Narmada as a singer-saint. Her progress from an exploited girl to a singer-saint reveals how a sweet communion with nature can become a path for ecological consciousness in a person.

Cultural ecofeminism, too, draws attention to the healing effect and positive connotation of woman-nature association. Developed in the 1970s, cultural ecofeminism, according to Karen J. Warren, "reclaims women-nature connections as liberating and empowering expressions of women's capabilities to care for nature" (qtd. in Kaur 190).<sup>3</sup> Indian physicist and environmental activist Vandana Shiva's work comes closest to cultural ecofeminism in the Indian context. Shiva asserts that "while gender

subordination and patriarchy are the oldest of oppressions, they have taken on new and more violent forms through the project of development" (*Staying Alive* 3). She argues for the recovery of the feminine principle—*Prakriti*—to counter the destructive effects of the Western model of development, which she calls "maldevelopment." Shiva advocates "to recover the feminine principle as the basis for development which conserves and is ecological" and she equates feminism with ecology, and ecology with the revival of *Prakriti*, which, she calls, is the source of all life (6).

Many scholars and writers drawing on eco-feminist thoughts have enhanced our understanding of creative articulations of environmental abuse, but insufficient attention has been given to the ways literature de-genders eco-degradation. Mehta's novel cites many instances of environmental degradation. In addition to the previously quoted passage on the transformed ambience of Shahbag, there is description of Calcutta crumbling under "the weight of neglect, exploitation, poisonous humidity, traffic jams, power failures, and roads plowed up like rice fields to make an underground railway . . . the devastations of nature that daily drew the desperate to a great metropolis itself desperately surviving as if a war had just ended" (109). Although the novel sheds light on nature-woman relation, the author is careful in de-gendering ecological distress by portraying its perpetrators, and its ameliorators as involving human beings in general. Garrard (2012) argues that this generalisation and dematerialisation of pollution (in literature), has significant ramifications in present day culture, constituting a 'world risk society' of indefinable, pervasive material threats. Ecocriticism, thus, need not persist to be parasitic upon the natural sciences, but has its own



distinctive and constructive contribution to environmental concerns.

It is significant that *A River Sutra* disrupts the nature/culture dualism that aligns woman to nature and man to culture unquestionably. Mehta both reinforces and complicates dualisms, drawing and then erasing the clear lines between nature/culture, female/male, and body/mind, as well as connection between female and nature. *A River Sutra* abounds with allusions to proximity of nature with human life, both male and female. The traditional association of Spring with desire and longing has been voiced by the tribal women: “Be careful not to walk alone, sisters. The mango trees are in bloom” (93). Spring has been personified as Kama, the god of desire, “with his ruthless hands and his beautiful body clothed only in lotus bud” (94). The call of the koil bird, has been likened to a strange imitation of a woman’s cry at the moment of sexual fulfillment (93). The very act of being in the embrace of a woman is compared to a flowering creeper gripping a tree (124).

The association of man with culture is challenged and a new nature-man equation emerges in “The Monk’s Story” and “The Executive’s Story” which illustrate men seeking solace in nature and turning to it in times of anguish and crisis. In “The Monk’s Story,” Ashok, a man born with a silver spoon in his mouth, resolves to leave a lavish life and his gradual disinterestedness in his possession is accelerated by his father’s hypocrisy. His father’s huge charitable deeds mismatch with his callousness towards the predicament of the miners, their inhuman treatment and poverty. He becomes a Jain monk and decides to tread on the path of humanity along the bank of the Narmada. He abandons the luxury of an affluent city life in pursuit of the human heart

and its secret—the capacity to love (48). It seems that Ashok finds, the company of nature can fill human heart with pure love to counter the hypocrisy of the material world.

The internal struggle of a man to escape from the immoralities of city life deeply tainted with alcoholism, battling and sexual perversion is the theme of “The Executive’s Story.” It features the story of Nitin Bose, a young man who relishes his retreat from the Calcutta business world as manager of a tea plantation, especially his nightly love of the mysterious tribal Rima who arrives like a dream after he is asleep and leaves before he awakes. His massive ebony bed with serpents carved on the head-board signifies worship of senses. The employment of serpent in literature as a symbol of desire and lust dates back to the Biblical story of Adam and Eve. The story states that paradise was lost because the serpent induced Eve to consume the fruit of knowledge. Pierced by temptation and desire, Nitin Bose feels that Rima’s teeth penetrating his skin is like the sudden striking of a snake and afterwards he dreams of holding a creature half serpent in his arms (125). After returning to city life, he seems to be possessed by a female soul. This gothic tale of possession by a female soul remains until his ritual exorcism in the Narmada. Nitin Bose is cured of his ailment after worshipping the nature and woman in the form of goddess Narmada.

What is noteworthy in both the stories is that both Ashok and Nitin Bose seek refuge in nature and turn to the Narmada for finding resolutions to their life’s problems. Vandana Shiva rightly views, contemporary western views of nature are fraught with the dichotomy or duality between man and woman, and person and nature. In Indian cosmology, by contrast, person and



nature (Purusha-Prakriti) are a duality in unity. They are inseparable complements of one another in nature, in woman, in man. Every form of creation bears the sign of this dialectical unity, of diversity within a unifying principle, and this dialectical harmony between the male and female principles and between nature and man, becomes the basis of ecological thought and action in India. (39)

While much of the ecofeminist theory and women-led activism do not allow such a harmony to emerge, Mehta takes liberty to dislocate the dualism and posits man in an equal relationship with nature, while overlapping the area between the two binaries.

As stated earlier, threaded through the narrative are allusions to the Narmada, the real protagonist of the novel. The River deserves a distinct investigation as the entire drama of the novel is enacted on its banks and throughout the narration it has been pictured as a persistent symbol of immortality, love, instinct as well as rationality. Connecting the River Narmada to ecocriticism demands a reference to the Narmada Bachao Andolan (NBA). The currently proposed Narmada River valley project envisages the construction of 30 major dams along the Narmada and its tributaries, as well as an additional 135 medium-sized and 3000 minor dams. According to unofficial estimates upto 15 million people will be affected by the project when completed—either by displacement from their homes and lands, or though serious damage to their livelihoods (Mallick 276). The NBA, a social movement consisting of tribal people, farmers, environmentalists and human rights activists against the Sardar Sarovar Dam being built across the Narmada River in Gujarat led by Medha Patkar, played a major role in drawing attention

to the problems associated with large dams, and in giving a voice to the oustees. It has received extensive support from environmental and social movements in India and across the world. The struggle over the Narmada provides a poignant instance of how local people are caught between the threat of destruction of a way of life and the promises of development.

Though a representative of nature, when we look at the Narmada what strikes us most is the culture which has sprung around her banks. In the course of the novel, a lot of people come to the banks of the river and contemplate life in different ways. It is also a source of mythology. Believed to be the daughter of Lord Shiva, the Narmada protects one from snake's poison. Another myth says that the river purifies all the sins. People also supposed that the goddess cures madness, liberating those who are possessed, suggesting it purges the mind from impure thoughts and earthly temptation. Mythology surrounding the river is rooted in our cultural memory. Connecting cultural memory and environment in this way suggests an alternate way for eco-critics to study *A River Sutra*, which does not merely function as a warning, but also as an illustration of the role of responsibility, language and vision in the relationships humans have with nature.

#### Notes:

1. The other texts which have been the favourite of eco-feminist critics in India are *Nectar in a Sieve* (1954) by Kamala Markandaya, *Fire on the Mountain* (1977) by Anita Desai, *The God of Small Things* (1997) by Arundhati Roy, *The Madwoman of Jogare* (1998) by Sohaila Abdulali, *An Atlas of Impossible Longing* (2008) by Anuradha Roy and *Monkey-Man* (2010) by Usha K.R.



2. The term ecofeminism as a branch of ecocriticism was officially heralded with Francoise d'Eaubonne's book *Feminism or Death* (1974). The works by feminists Susan Griffin (1978) and Mary Daly (1978), Carolyn Merchant (1980), Ynestra King (1981), Ariel Kay Salleh (1984), Karen Warren (1987, 1990), Val Plumwood (1993) and others also emphasize that ecology is a feminist issue.

3. Environmental movements all over the world like the Chipko movement in India, movement against dumping of hazardous wastes in the US, and Green Belt movement in Kenya, are all labeled as "ecofeminist" movements where women lead the environmental causes. In the Indian context, women like Medha Patkar, (Late) Mahasweta Devi, Arundhati Roy and C.K Janu have led environmental causes and movements.

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Dr. Anjali Tripathy, Assistant Professor, Department of English, Orissa University of Agriculture and Technology, Bhubaneswar.



# Manual Scavenging : The Dirty Underbelly of Modern India

*Siddharth Mohanty*

The term *manual scavenging* itself gives away the vile and demeaning nature this work involves. This is a kind of work which brings about the worst of feelings inside the stomach of most of us; try imagining this “work” being all there is that you can ever do. Well, this is the way life is for hundreds of thousands of our fellow countrymen.

Day in and day out, they toil inside the depths of human excreta; without any safety equipment, without any protective gear, without any hope. Why do they do it, you ask? How is it even a job in this day and age?

They do it because you and I refuse to change. This is still a job, a way of life for some, because we as a country refuse to embrace scientific advancement and try defending such poor choices as the old and traditional ways of doing things. Some of us even resort to blaming our local politicians and civic authorities for this sad state of affairs. Though they are not entirely wrong, Government and Civic bodies are to be blamed for falling short to perform their duty, but haven't we all?

For those who are still unaware of such a social evil taking place even in 21<sup>st</sup> century; manual scavenging refers to the practice of manually

cleaning, carrying, disposing or handling in any manner, human excreta from dry latrines and sewers. More often than not, men and women involved in this use the most basic of tools such as buckets, brooms, baskets, and sometimes, even bare hands.

**Despite progress, manual scavenging persists in India. According to the India Census 2011, there are more than 2.6 million dry latrines in the country. 13,14,652 toilets where human excreta is flushed in open drains, 7,94,390 dry latrines where the human excreta is cleaned manually. 73 percent of these are in rural areas and 27 percent are in urban areas.**

This dehumanizing practice is linked to India's age-old caste system wherein certain castes are expected to perform this job. And this historical and social structure has become the very shackle which has tightened its noose around millions of Indians. Manual scavengers are amongst the poorest and most disadvantaged communities in

India. While manual scavenging for some may have ended as a form of employment, the stigma and discrimination associated with it lingers on. This makes it even more difficult for former or liberated manual scavengers to secure alternate livelihoods. All this has helped in making the ominous fear of these people returning to manual scavenging to support their families become a dark and bitter reality.

Correctly identifying manual scavengers remains a key challenge along with the aversion to change. Despite progress, manual scavenging



persists in India. According to the India Census 2011, there are more than 2.6 million dry latrines in the country. 13,14,652 toilets where human excreta is flushed in open drains, 7,94,390 dry latrines where the human excreta is cleaned manually. 73 percent of these are in rural areas and 27 percent are in urban areas.

In order to bring positive changes in the current scenario and ground realities, Government intervention along with participation of the civil society and a positive action from the general population is needed to end caste-based labor designations that bind numerous women and men to manual scavenging and bring them to the mainstream.

To overcome these deep entrenched obstacles, people from this section of the society need immediate access to alternate livelihoods, education, skill development programs, housing, access to soft loans for employment generation and an effective government response when they face threats of violence. They do not demand for anything to be handed out to them for free, all they want is an opportunity to break free from the shackles of this dehumanizing activity.

*The Prohibition of Employment as Manual Scavengers and Their Rehabilitation Act, 2013*, contains provisions aimed at rehabilitating people working as manual scavengers including one-time cash assistance, scholarships for their children, housing, alternative livelihood support, and other legal and programmatic assistance. Endorsing these provisions, the Supreme Court in 2014 took a positive action and directed all manual scavengers to be rehabilitated accordingly.

In their report on the 2013 Act, even the *Standing Committee on Social Justice and Empowerment* noted, “successful

implementation of the new Act would largely depend on how the Corporations, Municipalities and Other Local Bodies would be motivated and geared up for meeting the challenges to be thrown up by the new Act.”

However, under the Act, rehabilitation is left to be implemented under existing Central and State government schemes— the same set of programs that, so far, have not succeeded in ending manual scavenging; making the entire process of reforms look futile. Another important reason for past failures to end manual scavenging is the sheer lack of any accountability on the part of the relevant government official. Almost all policy initiatives in India, which look brilliant on paper but falter when it comes to execution; often fail to take off due to poor implementation, lack of motivation and sheer absence of sympathy on our part. Programs to rehabilitate manual scavenging communities are no exception.

Effective implementation of the 2013 Act and bringing about a societal change will require accountability and participation at every stage of the process: in identifying people working as manual scavengers, intervening effectively when there are threats of violence, facilitating access to rehabilitation, and imposing penalties on officials who fail to take the prescribed measures to end manual scavenging. Along with that, a collective effort, participation and resolve of people from all walks of life to end this age old and unnecessary social evil from the society; in order to make life a little more dignified for these people and give them a shot at a better life.

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Siddharth Mohanty, Program Associate, Kalinga Kusum Foundation.



## Reminiscing My Father

*Mahasweta Baxipatra*

A leading political figure of Odisha from the mid-1950s until his death, my father touched many lives. People remember him fondly for more reasons than one. His associates in public life and those who knew him, speak about his political vision and service to the state, his deep compassion for people, his exemplary administrative skills when in government, his erudition, and his informed appreciation for art and literature. Each of the qualities are worthy of emulation, especially at a time when foundational humanitarian and leadership values are hard to come by in public life. To me, however, as I watched him more closely, something more modest stands out as his greatest character: his work ethics.

On days - and most days are such - when I am overwhelmed with myriad tasks of different sizes and complexities, I try to draw inspiration from my father's life. I think back to the times when I saw him work endlessly and tirelessly, but

never leaving a task incomplete or poorly executed. His uncompromising hard work is what shaped him into a trustworthy and effective leader.

I attempt to draw basic lessons in time management and diligence from his life. In that sense, he does not reside in my memory alone. My father is integral to my existence.



I do not remember a day when my father was not busy. A normal day in his life began fairly early in the morning that he spent reading and writing for an uninterrupted stretch of two hours in the least. My years of training in writing has taught me that it is futile to wait for ideas to crystallize in order to start writing. On the contrary, writing itself generates ideas. This, I

had first observed in my father's writing habits. He would write without halting too long to think, and return to his drafts again and again. As the day progressed, his intellectual activities gave way to his professional engagements as a lawyer. The rest of his day would be spent interacting with the public. Somehow, one could never segregate one



form of his engagement from another as he embraced all forms of work as social service and social service was his way of life. I have often heard him express to my mother how satisfied he felt for having accomplished so much work that day. When I sit back and reflect, I am convinced that his commitment to work left him few occasions for regret or frustration.

My father did not involve himself in anything half-heartedly. His focus on the job at hand – be it drafting a handbill for a political march, discussing legal matters with his clients, or listening to my then aging grandmother’s incoherent stories – always struck me as the secret for his ability to listen to people and ideas. My father shunned short cuts. His patience to go through every step in the process made him perfect; more importantly, it made him wise. For, he learned from practical experiences of his own and of others’. Nor did he consider any one work less important than the other. Attending to the needs of an old college friend was as important to him as his cabinet assignments, or listening to popular grievances. Ever willing to resolve people’s issues, he did not shy away from meeting protestors while a Minister in the Government. Strange as it may sound in contemporary times, he encouraged people to give voice to their resentment. He saw it as a prerequisite for charting people-friendly solutions.

Small wonder that his work was informed by a deep sense of conviction than how it was perceived by the public, or perceived at all, let alone how it was reported by the media. Oblivious and sometimes defiant towards sensational journalism (then largely confined to print media), he consciously kept his work life free from publicity. For instance, no media got a whiff of the month long workshops he carried out periodically for his party workers in the remote villages of his constituency. No newspaper kept track of his regular travel through hundreds of miles on foot to unconnected parts of Koraput. And that is precisely how he wanted such events to remain – far from publicity, but making actual difference in the lives of the common people, awakening their political consciousness, and he himself learning in the process. I believe that a good parent is someone who does not tell, but show. My father barely gave us long-drawn advice; instead, he set himself as an example, as an epitome of diligence and conviction. I have failed many a time in trying to inculcate his work ethics but I have not given up.

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Mahasweta Baxipatra teaches in Indiana University, Bloomington, USA.



## Eight Decades of Journalism in Separate Odisha State (1936 – 2016)

*Dr. Pradeep Mahapatra*

Odia journalism played a pivotal role in formation of separate Odisha State. The first Odia weekly newspaper *Utkal Dipika* was launched in 1866 during *Na-Anka* famine in which about one third of Odia-speaking population lost their lives. In the major part of the British regime in India, Odia-speaking population in different geographical locations were ruled under Bengal and Bihar Province and Madras Presidency. Lack of administrative control, political, educational and journalistic activism can be identified as the important factors responsible for outbreak of the famine.

The main objective of the publication of the premier weekly in Odia aimed at highlighting the problems faced by the Odia-speaking population to generate public awareness and put those before the British administration for redressal. Critics have pointed out that absence of communication mechanism resulted in failure of the administration to confront the severity of the famine. Though coverage on famine dominated the editorial space in *Utkal Dipika* during first three years, protection of Odia language followed the next four years in its agenda. The Weekly vehemently opposed the move by certain sections in educational field to change Odia as the medium of instruction in schools in the region. It followed

activism on various fields for the welfare of the Odia-speaking population such as social reforms which finally culminated in demand for formation of a separate state comprising of habitations dominated by Odia-speaking population in the eastern part of India. The editorial philosophy of *Utkal Dipika* was followed by the major five weekly newspapers between 1866 and 1928 which is earmarked as the era of weekly Oida journalism. These included *Utkal Dipika* (1866-1936), four others include *Baleswara Sambad Bahika* (1868-1923), *Utkal Darpan* (1873-1885), *Odia O Naba-Sambad* (1887-1913) and *Sambalpur Hiteisani* (1889-1923).

The transition into daily Odia journalism resulted with two popular weekly newspapers *The Asha* (1913) and *The Samaja* (1919) converting into daily publications during 1928 and 1930 respectively. Both the newspapers were in forefront of the movement for formation of separate Odisha province. Odia journalism led by above mentioned seven newspapers were published for lengthier periods in later part of nineteen and earlier part of twentieth century extending for seven decades between 1866 and 1936 which served as the mouthpiece of the movement. Almost all the opinion leaders of separate Odisha state movement were either



editors and publishers or lead writers of Odia weeklies and monthlies.

Odia journalists during the first seven decades along with the literati and intellegensia utilized journalism with a missionary zeal for protection of Odia language which led to demand for unification of Odia-speaking population and once the objective was achieved their attention was diverted to independence movement during the next two decades between 1936 and 1947. *The Samaja* followed by *The Prajatantra* and a small number of weeklies with short or irregular publication record propagated the ideology of Congress during the period. The vigour of Odia journalism was not pungent enough compared with the period before formation of separate Odisha state. On one hand the focus of Odia journalism concentrated on state level politics and on the other most of the leading figures who were responsible for promoting Odia journalism involved themselves in political activities. Many of the journalists courted arrest and were jailed for taking part in Quit India Movement. The legacy of practicing journalism to groom a career in politics which took its roots during the first two decades of formation of separate Odisha state continued for next three decades during post-Independence era. It was only after the Emergency of 1975-1977 it could evolve the culture of separating journalism from politics as the career building mechanism. A new breed of professional journalists emerged with growth of New Odia Journalism beginning from 1984. By the time young politicians discarded the route of practicing journalism to find entry into politics, rather preferred involving themselves in day to day activities of political parties to build-up their career. Thus a period of five decades, stretching between 1936 and 1977, Odia journalism was

confined to political obsession. While the first two decades in pre-independence era Odia journalism was engaged in independence movement the next two decades concentrated in state politics mostly on building and breaking coalition governments. Odia journalism dependent upon half-a-dozen print newspapers along with another half-a-dozen influential weekly and monthly magazines could attract a meagre reading public, mostly opinion leaders.

National English journalism together with major regional language journalism achieved facelift in the post-emergency period beginning 1977 in the country. Introduction of technological improvements in printing industry, growth of television broadcasting and citizen's renewed interest in current affairs together with growing advertisement spending in the emerging economy fuelled unprecedented growth in media landscape. Odia journalism achieved its pie in the process and within five years re-branded itself with New Odia Journalism. The following three decades brought far-reaching changes in the media ecosystem in the international arena and both Indian and Odia media embraced the transformations. Spread of literacy, growth in education and communication facilities, increase in purchasing power and interest in participation in governance are some of the principal factors responsible for enlargement of Odia media landscape. Globalization, Liberalization and Internet penetration made new technologies and media formats accessible for the humankind and media consumption in the remotest corners of the universe became a reality with turn of the century. Media savvy consumers in Odisha encashed the opportunities. Majority of elite citizens living in urban areas in Odisha in the present scenario are privileged to avail almost all the facilities available to global citizens.



Though the media coverage of geographical region in print, broadcasting and Internet sphere is impressive in Odisha, there is lot to achieve in quality and standard of journalism practice. After Second World War the United Nations rigorously advocated to utilize communication as an effective medium for social change, particularly for spread of education, health care, adaption of sustainable livelihood options, participation in governance and protection of human rights etc. In the new world order media should liberate itself from mere political role to enrich welfare measures for the humanity. Modern technological innovations such as emergence of social media and application based mobile phone platforms have created enormous possibilities to achieve its development goals. Journalistic practices such as news dissemination, broadcast and entertainment consumption are slowly integrating to mobile phone screens. In Odisha by June 2016, there were 2 crore 98 lakh 59 thousand mobile phone users as per Telecom Regulatory Authority of India's calculation. The population of Odisha as per 2011 Census figured to be 4.2 crore. Thus, about two third of population of the state have mobile phones. It is believed that about one third of mobile phones used in India are smart phones.

The figures present availability of a communication channel unprecedented in the history. Odia journalism awaits for meaningful endeavours to reach the vast majority of the population of State through mobile screens.

Though journalism took the lead for unification of Odia-speaking population during first seven decades, there is little achievement in next eight decades after formation of separate Odisha state. Dominance of national English language press and Hindi television channels is reflected in the form and content of Odia media products. It is a big challenge for the native journalism to overcome the shadows of its big brothers. Available ownership pattern in Odia journalism industry seems to encourage a little for innovations and originality. Though a weak economy is a contributing factor for its hindered growth, an alternative model based on excellence in journalism through research and training seems to be the need of the hour.

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Dr. Pradeep Mahapatra, Head of Department,  
Department of Journalism and Mass Communication  
Bhimarao Peta, Bhapur Bazar, Berhampur-760001,  
E-Mail: pradeep.mahapatra@gmail.com



## Odisha in the Past Eighty Years

*Dr. Surendranath Dash*

Eighty years' back this ancient land of Kalinga made a pledge to fulfill its tryst with destiny by getting a shape in the political Map of the world – A New State named Odisha was born. The date was 1<sup>st</sup> April 1936. Though this day is universally celebrated as the International Fools Day this day became most auspicious for Odia people.

This land which was named in the epic like Mahabharata whose area was extended from Ganga to Godavari River, the Nation which could withstand Muslim invasion for more than 300 years while rest of India was sub-due was crushed under the wheel of time in 1568 when Afghans from Bengal under Kalapahad completely devastated the land and its presiding deity.

Then followed the long periods of slavery by Moghuls, Burgi and British people. The land was divided into pieces merged with neighboring State of Bengal, Central province Madras Presidency. The lands ceased to have a place in the Map of India.

More humiliation was awaiting when people of Odisha died like flies in devastating famine of Nawanka. Voices were heard 'Odia is not a language' so abolish it. The Nation should read and write in Hindi, Telugu or Bengali.

As luck would have it great patriotic and nationalist leaders like Fakirmohan Senapati,

Maharaja Krushna Chandra Dev, Maharaja Ramchandra Bhanja, Madhusudan Das, Radhanath Ray, Madhusudan Rao, and Gouri Sankar Ray were born in Odisha at that critical period. They fought valiantly to save the Odia language and to merge Odia speaking area into a political structure-state. So that the language was saved and a separate province was carved out of the neighboring States.

At that time the State had only 6 districts Cuttack, Puri, Ganjam, Balasore, Koraput and Sambalpur covering about 20 thousands sqr miles with 80 lakhs population. Cuttack the Heritage town of Odisha became its capital. According to the Govt. of India Act 1935 election was held for 60 Assembly seats in the year 1937. Indian National Congress which was heading the Freedom movement of India secured 36 seats and was eligible to form the Govt. But due to difference of opinion with British Govt. the 1<sup>st</sup> Govt. was formed by Maharaja of Parala and Congress had abstained from power but after few months after an agreement with the Govt. veteran freedom fighter Biswanath Dash occupied the office of the Prime Minister of the State. Again during the 2<sup>nd</sup> World War all the Congress provincial Govts. of India resigned under the direction of Mahatma Gandhi. Parala Maharaja again formed a coalition Govt. to fill up the vacancy.



During this period Quit India Movement was launched, it engulfed the whole country like a tornado. In Odisha violent protest marches were found in different places causing police firing and death of Satyagrahis in places like Mathili and Papadahandi.

At last British Govt. surrendered and decided to handover the power to Indian people. Election was held in 1946 in various States and in Odisha a Congress Govt. was formed under the leadership of Dr. Harekrishna Mahtab. During his tenure India got freedom on 15<sup>th</sup> August 1947. Soon after Mahtab took steps for merger of 26 Gadajet States with Odisha. On 31<sup>st</sup> Dec. 1947 in the presence of Sardar Ballav Bhai Patel, Home Minister of India all the Gadajet States merged with Odisha having 13 districts, 60 thousand Sq. miles area and 1 crore 20 lakh population. Here is an occasion where Odisha showed the path to whole India for merger of Princely States and Dr. Mahtab is acknowledged as the maker of modern Odisha.

During his tenure the capital of Odisha was shifted from Cuttack to Bhubaneswar. The new capital was planned as a modern city in line of Chandigarh. Buildings like Secretariat, Assembly, Rabindra Mandap, State Museum, State Guest House were constructed giving new capital a majestic look.

In the meantime Mahtab left for Centre to become a central Cabinet Minister and veteran Gandhian leader Naba Krishna Choudhury became Chief Minister of Odisha. During his period in 1952 election was held in the State according to New Constitution of India. The Congress Party got the majority and Naba Babu continued as Chief Minister. In the year 1955 a devastating flood ransacked the coastal Odisha. At the same time the Boundary Commission awarded Odia speaking Saraikalla and Kharswaan to Bihar. All this inflamed popular opinion against the establishment. There were

violent protest all over Odisha. Two demonstrators named Sunil Dey and Benga Pania were killed by police firing. This is known as Historic Sima Andolan. Being fade up Naba Babu opted to relinquish power. And accordingly again Dr. Mahtab was called from his Governorship of Greater Bombay to lead the Govt. in 19.10.1956.

Soon after the next election was due in 1957. As Congress could not get majority in Assembly a coalition govt. was formed with Ganatantra Parishad. But there was discontentment in Congress party for a coalition of a progressive party with a reactionary party. The then dynamic leader Biju Patnaik headed the reformist Groups. Ultimately the coalition was broken, election was held. In 1961 Biju Patnaik became the messiah of Congress party. Congress secured 80 seats an absolute majority for the 1<sup>st</sup> time after independence. Fame of Biju Patnaik was raised to Sky high. A new era of development arrived in Odisha. Paradeep Port, Express Haiway, OUAT, Sunabeda HAL, REC Rourkela were started by the effort of Biju Patnaik. But a highly emotional man Biju Patnaik left the office under Kamraj plan and his arch loyalist Biren Mitra became Chief Minister in 2.3.1963.

In the year 1964 an all Odisha Student strike rocked the state. All the Students from Primary level to University came to street demanding resignation of the Govt. Ultimately Biren Mitra quit power on 21.02.1965 and Sadashib Tripathy became Chief Minister for the rest of the period (8.3.1967).

The next general election occurred in the year 1967. Dr. Harekrishna Mahtab, Pabitra Mohan Pradhan, Surendra Patnaik left Congress and formed a Regional Party named Jana Congress. They made an alliance with Swatantra Party which was the new form of Ganatantra Parishad. Congress was routed in the election. Biju Patnaik lost from all 5 constituencies he



contested. A new Govt. was formed, R.N. Singhdeo became the Chief Minister. They abolished Land Revenue from the state and installed Khanna Commission to inquire into corruption of the last Govt.

In the meantime Biju Patnaik left Congress party and formed a local political party named Utkal Congress. They formed a Coalition Ministry with Swatantra Dal under the Chief Ministership of Biswanath Dash But the Govt. failed on 14.06.1972. Then a Congress Govt. headed by Smt. Nandini Satapathy came to power on 30.4.1971. In the next election Nandini Satapathy formed the Govt. with support of Communist Members on 06.03.1974. During her tenure emergency was declared. People revolted against the draconian rules under the leadership of Jayaprakash Narayan. Nandini Satapathy was removed from power on 16.12.1976 giving way to Binayak Acharya. In the meantime emergency was lifted and election was ordered. A new national party, Janata Dal was formed. Biju Babu headed the party in the State and in the election the party came to power with a thumping majority. Nilamani Routray became the Chief Minister. Rabi Ray and Biju Babu became central cabinet Minister but the Janata Govt. experiment was short lived and it failed in the centre followed by the State. The Prime Minister Indira Gandhi ordered fresh election in the State. Era of Janaki Ballav Patnaik as Chief Minister began in the State giving political stability till 07.12.1989 when he was replaced by Hemananda Biswal.

In the next election in the year 1990, Janata Dal under Biju Babu came to power after a gap of 27 years. He tried for rapid progress of the State. Created 30 districts from 13 and tried to establish a 2<sup>nd</sup> mega still plant in the State but due to party squabble he was undone and disheartened and resigned on 15.03.1995.

In the next election again Janaki Babu came to power but due to corruption charges,

harassment of women, burning of the Missionary Father Graham Stain in Manoharpur he has asked to quit the post by party high command and Dr. Giridhari Gomango came to power on 17.02.1999. During his period a super cyclone hit Odisha causing extensive damage of life, livestock, crops and houses. Gomango felt miserable to manage the rescue programme and quit his post on 06.12.1999. Hemananda Biswal became Chief Minister as a stopgap arrangement. In the meantime Biju Babu died and a new party named Biju Janata Dal was formed. Biju Babu's 2<sup>nd</sup> son Naveen Patnaik was called from Delhi to lead the new Party.

In the year of 2000 Biju Janata Dal made an alliance with BJP party and came to power with thumping majority. There was political stability in the state. Naveen Babu continued a clean image among masses. In the meantime there was a communal violence in the district of Kandhamal due to assassination of Swami Laxmanananda Saraswati. So the BJD party snapped its relation with BJP and decided to move alone.

In the election 2009 and 2014 it won massive mandate. Most of the people are having high faith in the ability and honesty of Naveen Babu. Day by day his popularity is increasing among masses now he is considered as one of the best Chief Ministers in India.

### Story of Industries

During its creation Odisha had very few Industries like a glass factory at Baranga, Titagad Paper Mills at Choudwar, Orient Paper Mill at Brajaraj Nagar, Dalmia Cement at Rajgangpur and few Ferro Alloys and Sugar Factories. In the year 1946 OTM was established at Chaudwar by Biju Patnaik, in the year 1958 a mega Steel Plant was established in Rourkela with German Collaboration and the Industrial era began in Odisha. Now there are the Alluminium plants at Damonjudi and Angul (NALCO) and Vedanta



Alluminium at Lanjigarh and Jharsuguda, HAL at Sunabeda, Ferro Alloys at Theruvally, Oil Refinery at Paradeep, Fertilizer plant at Paradeep, Rourkella and Talcher, Supper Thermal at Talcher and Kaniha, and Mega Steel Plant at Kalinga Nagar and other steel plants like Bhusana, and Jindal at Angul, Paper induttries at J.K. Pur, Jeypur. Now Odisha has become a favorite destination of investors due to rich minerals, abundant water supply, plenty of Human Resource and friendly Industrial Policies.

### Scenario of Education

During the creation of State, Odisha had a very low literacy rate, as low as 20%, Female literacy rate was around 10%. Utkal University was established in the year of 1943. There were few colleges like Ravenshaw College, Khallikote College, S.C.S College, G.M. College and Fakirmohan College. There was one Law College at Cuttack. S.C.B Medical College was established in the year 1945, 1<sup>st</sup> Engineering College was established in Burla in the year 1958. Now there are about 15 Universities like Bhanja Vihar, Sambalpur University, Fakir Mohan University, North Odisha University. Jagannath Sanskrit University at Puri. Utkal Culture University at Bhubaneswar, OUAT at Bhubaneswar. BPUT at Rourkella, National Law University at Naraj, Central University at Koraput.

Many important colleges like Ravenshaw College, Ramadevi Mahila College have been given University status and many old colleges have become Autonomous. Important National Institutes like the Institute of Physics at Bhubaneswar, the ITI at Bhubaneswar, AIIMS at Bhubaneswar, the Regional College of Education at Bhubaneswar, NEIT at Rourkella, IIM at Sambalpur, NISER at Rongailunda, CRRI at Cuttack have glorified the face of Odisha. Now there are more than one college in each Block. Medical colleges are also established both by Govt. and Private effort. KIITS University of

Bhubaneswar, a Private Institution has won International fame due to its sophistications. There are 100s of Engineering colleges, Nursing colleges, IT Institutions and Dental Colleges established in Odisha.

For Better educational environment thousands of students from other states are coming to Bhubaneswar for Higher Studies.

‘Right to Education Act’ is being implemented in the state. Residential Schools, model schools, Navodaya Schools, Kasturba Gandhi Balika Vidyalaya and Ekalabya Schools have been established in different parts of the state for benefit of the common people.

Sarba Siksha Abhiyan is now being implemented for stabilizing and developing educational infrastructure.

### Social Securities

In democracy Govt. is not only by the people but it is also for the people. Few years back Odisha was a land of villages inhabited by poor and illiterate people. Govt. has taken all steps for eradication of poverty and sending various welfare schemes to the remote corner of the State. Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) is the flagship of all development programmes and it has been implemented successfully for Tribal people. Special plans like KBK plan, Bonda Development plan and Dongriya Kandha Development plan are being implemented. Poor people are being provided free houses, under Indira Awas, Mo Kudia and Biju Pucca Ghar scheme. Free electricity is provided under Rajiv Gandhi Bidyut Karan and Biju Gramya Jyoti Scheme. The poor people are given Insurance cover for their crops, illness livestock accident and death. Needy people are provided with cycles, laptops, shoes, blankets, free pilgrimage and facility by Govt. expenditure after death. Schemes like Harischandra and Mahaprayan Scheme cover



their needs. In a nutshell Govt. has provided social security from womb to tomb.

### **Story of Agriculture and Irrigation**

In the last 80 years spectacular achievement has been done in the field of agriculture and irrigation. The annual food grain production has been increasing by 4 to 5 times. All the eligible people are being covered under food security scheme. Steps have been taken for more production of potato, eggs, fish and oil seeds in Odisha. Odisha has received Krushi Karman Award for its spectacular achievement in food grain production.

About 38% of land is under Irrigation now. Hirakud multipurpose Dam has been established in the year 1948 and its catchment area has become the rice bowl of Odisha. Other Irrigation projects like Kolab, Indravati, Rengali, Balimela and Subarnarekha project have come up during the period. 100s of medium and minor Irrigation projects, watershed projects, Check Dam and L.I points have become operational bringing more land to Irrigated area.

### **Health Scenario**

The health system is modernized and services are taken to doorsteps. Fatal diseases like leprosy, Tetanus, Diphtheria have been eradicated by successful vaccination. From 2005 National Health Mission is being implemented in whole of state for strengthening of health. Infrastructures New PHC, CHCs, sub-centres have been established. Ambulance like 102 and 108 are providing services patients free of cost. Patients are getting abundant help from Chief Minister's treatment funds. Infant Mortality and Maternal Mortality rate has been decreased due to constant effort. Various programmes are being implemented to control various vector borne

diseases. A scheme named Niramaya is providing free medicines to patients round the clocks. Various nutritional programmes are being undertaken by ICDS to mitigate Malnutrition.

### **Challenging Natural Calamity**

Odisha is a land frequented by natural calamities like flood and cyclone. The measures taken by the govt. after various disasters like Super cyclone (1999), Supper Flood (2002), Phailin (2013) are exemplary and aims at zero casualty in cyclones and floods. Shelter centres have been constructed in costal belt. The disaster management is taken as model one in the whole country and praised by various International Bodies time to time.

### **Other important events**

The name of Orissa has been changed to Odisha in the year 2013. The language of Odia has been accorded Classical status. Odia Official Language Act has come to force on 15.8.2016. The twin-cities Cuttack and Bhubaneswar have become Municipal Corporations. Bhubaneswar and Rourkela have been selected as Smart Cities. Eminent Technocrats like Sam Pitroda and Subroto Bagchi have been invited to State to help the development programmes. For the first time 6 girls were selected for taking part in Rio Olympics 2016. The State Govt. is launching a practical, legal and street battle for its claim in Mahanadi water and stopping the construction of Polavaram Project with its neighbor Chhattisgarh and Andhra.

In a nutshell Odisha has changed in positive direction during the past 80 years.

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Dr. Surendranath Dash, Geeta Clinic, Zonal Medical Road, Umakote, Nawarangpur-764073.



## Maritime Culture in Odisha : A Study Through Selected Odia Folklores

*Dr. Md. Akhtar Jamal Khan  
Subas Chandra Rout*

Odisha, famous in the name of Kalinga, is endowed and bestowed with a chivalric history of sea-voyages and rich maritime culture. The Kalingans were great seafarers and exuded tremendous expertise in navigation and chivalry. Their gallantry, particularly on sea route, has inspired many a writers to write some of the memorable tales, legends and folklores. The daring and adventurous sailors undertook innumerable voyages to far-off countries and islands. Such maritime activities empowered them to integrate the socio-cultural ethos of the far-off places with their own local community. The cultural activities and social interactions are substantiated through literature, art, architecture and sculpture. Stories like *Tapoi*, *Sadananda Saudagar Pala*, *Kethuria Pala*, *Madan Sundar Pala*, *Khulana Sundari* and *Prastava Sindhu* etc. remind us of overseas trade and commerce of past Odisha: "...descriptions of the sea voyage are also found in the works of celebrated Odia poets... The story of adventures on the sea by the brave Odia sailors has been narrated in a popular poem "Ta-Poi" of the 18<sup>th</sup> century, A.D. which reminds our sea-trade tradition till today" (Behera, 2007:24-25).

Over the centuries, Odisha was known by different names: Utkal, Kalinga and Odra-

desh. The Northern and Central Odisha were known as Odra and Utkal whereas Kalinga included costal districts of Andhra Pradesh. Earlier Toshali and Kalinganagara (presently Sisupalgarh at Bhubaneswar) were historically important centers of Kalinga. However, Kalinga was dotted with a number of ports and harbours. The Kalingans dominated the sea route and developed close contacts with South-east Asian countries, especially Indonesia. This helped them to expand trade and commerce over different and far places: "The ancient kingdom of Orissa (Odra-desa, whence Oresa), strictly speaking, extended from the Kansbans river in the north to the Rusikulya river near Ganjam in the south; and from the Bay of Bengal on the east far into the tangled mass of low hills in the west. But the kings of Orissa were not satisfied with these boundaries. Both literature and monuments glorify the rules and empire of different kings that stretched from the little to the great Ganges, from the Bhagirathi (called by Europeans the Hugli or "Hooghly") to the Godavari" (Mohapatra, 2007:202).

The Kalingans possessed distinct personality of their own. They were known for their daring ventures and dynamic spirit. The new Encyclopaedia Britannica (Micropaedia) Vol.8 describes: "Kalinga was a thriving kingdom at the



time of Buddha, in the 3<sup>rd</sup> century B. C. It was the scene of a great war involving the renowned Ashok. Kalinga became a maritime power in the early centuries of the modern era, enjoying a golden age under the Ganga dynasty, which lasted from 1078 to 1264” (Britannica, 2007:1000). However, located in the Eastern Coast of India, the ancient state of Kalinga extended from the Ganges to the Godavari river stretching nearly 1,465kms(910 miles). The navigable rivers such as the Ganges, the Mahanadi, the Vamsadhara and the Godavari etc. provided access to the interior lands and their deltas to natural harbours.

” There are anecdotes and evidences to assume that coastal Orissa had rich trade communications with Burma, Indonesia and Thailand. The great poet Kalidasa has described the kingdom of Kalinga as “*Mahodadhipati*” or the ruler of the seas” (Das,1982:18).

The maritime activity of Kalinga was quite popular and widespread and hence the Bay of Bengal was called the ‘Sea of Kalinga’. Odia folklores contextualize and explore the communication by water that became important route contact and created links with different kingdoms and countries: “In the early Christian era port towns and their maritime links with Roman and Indian Ocean countries are proverbial. It is well documented in the literary as well as maritime traditions of the concerning countries. The Kalingan (ancient Orissan) ports were Viz. Tamralipti, Palour, Chelitalo, Dantapura, Dosarani, Kalingapatanam and so on dotted on coastal Kalinga (Roy, 2004:47).

The story of *Ta-Poi* is an important literary text that explores and examines the maritime activities of the ancient Odishans. The narrative traces the story of Shadhava (wealthy trading merchant), named Tanayabanta who was

living with his wife Shakuntala in Asthagiri under the dynasty of Tiladhwaja. They had seven sons and one daughter, named Ta-Poi. All the sons were married and lived together. Their family was an appropriate example of joint family system. After the death of their parents, the seven brothers sailed their seven ships in the Bay of Bengal for merchandising. Before their voyage, they asked their wives to take proper care of their sister Ta-Poi. They loaded the ships with the merchandise of different types of spices and other things. Their wives asked them to bring ornaments and jewellery for them at the return journey:

*Jebe jauchha baniyjare ||*  
*Anithibati alankare*  
*Ke bole mora suna chudi ||*  
*Anithibati rattan jhadi*  
*Ke bole hinar basani ||*  
*Mohar pa-ein thiba ani ... (6).*

This evidences the fact that the Odia merchants were importing several types of precious and costly metals and jewellery through the mercantile activity. Such navigation was stretched from the different ports to far off eastern lands of Sinhala (Singhala), Java, Bali, Sumatra, Indo-China and Brahmadesh: “During the period under review, Orissa’s maritime trade was no less prosperous and extensive. This is inferred from the existence of a number of ports, which were the channels through which Orissa carried on her trade with the outside world” (Mishra,1993: 93).

*Madan Sundar Pala* narrates the maritime activity of three merchant brothers named Sananda, Binod and Madan Sundar. They lived at Kanchan Nagar near the Ganga. The king Ratnakar asks Sananda and Binod to go on trade for Agar (sweet scented oil from wood), Chandan (sandal wood) and Kasturi (musk):



*Puja drabya nahin boli tahanku kahile ||  
Lanka deshe naba nei chali jao bhale*  
(Satapathy, 2015:63).

The two brothers sailed for Lanka on the full moon day of the month Kartik to carry out their commerce. On the other hand, in such a story, the princess Kuntala who was the only daughter of the king Chitrassen, sailed her boat in deep sea and found her husband, Madan Sundar, who was supposed to have been lost at Sapra village. This lore possibly acknowledges the skill of womenfolk at rowing the boat.

*Sadananda Saudagar Pala* is yet another form of *Madan Sundar Pala*. Sadananda is the only son of Madan Sundar and Kuntala who sails his boat to find out and rescue his father, Madan and also his uncles, Sananda and Binod. These three were imprisoned in the palace of Surasen at Rangani Patana. Similarly, *Kethuria Pala* relates the maritime activities and religious practices of some wood-cutters and the voyage of a merchant named Lakshapati and his young son-in-law, Shankhadutta. These folklores portray the living tradition of trade and shipping activities of ancient Odisha.

Besides these folklores, *Khulana Sundari* discusses the sea-voyages and belief in religious practices of worshipping Goddess Mangala. It was thought and believed that Goddess Mangala would save the sailors from any type of obstacles and hurdles in navigation. This credo lasts till today. The text dramatizes Khulana's pain and suffering in the absence of her husband, Dhaneswar, who undertook the voyage to Anga, Banga and Kalinga:

Manohari boli ek boita ||  
Tatakshane saja kala naranath

Anek drabya ta bhitare bhari ||  
Sunthi pippali je pan mahuri...  
Anga Banga adi Kalinga desh ||  
Kahin na rahin chale naresh (18).

Here, it could be seen and observed that the merchants of ancient Odisha more or less traded and exported spices and forest products to distant lands. Dhaneswar loaded his boat with dry ginger, long pepper, aniseed, musk, resin, camphor, nutmeg, cumin, asafoetida, clove, caraway seed, cardamom, fenugreek, garlic, bay leaf, orrisroot, coriander seed and black cumin seed etc. In relation to such overseas activities and maritime trade, the folklores retrieve the glorification of tradition in the mind of the readers.

Merchandising was the family profession. After the demise of Ta-poi's father, Tanayabanta, her seven brothers followed the route. Sadananda Saudagar kept the tradition of his father, Madan Sundar and his two elder brothers, Sananda and Binod for sailing in deep sea. Sridhar, the only son of Dhaneswar, against all odds and hurdles, sailed his boat to bring back his father to their own kingdom. According to early sources, such maritime culture in Odisha started before 350 BC. But the inheritors of ancient seafarers have changed their vocation over the years: "The people of this region of eastern India along the coast of the Bay of Bengal sailed up and down the Indian coast, and travelled to Indo-China and throughout Maritime Southeast Asia, introducing elements of their culture to the people with whom they traded. By 400AD. Odisha was the hub of a trade network that stretched from the Roman Empire to China" (The Maritime History of Odisha, Wikipedia, Google).

Besides, the boat erected on Bhoga Mandap of Jagannath Temple, Puri and the boat



containing a giraffe in the Sun Temple of Konark etc. bear ample testimony of maritime culture in Odisha. Presumably the maritime trade establishes the important link with religious practices as is asserted by the folklores. But the overseas trading was not without risks. The natural calamities, treacherous currents, the silting of the sands at the river mouths and loss of spirit etc. posed threats to maritime activities. Moreover, pirates and sea plunderers caused problems for the merchants and voyagers.

On the other hand, from 1568 A. D., Odisha underwent many political upheavals and troubles due to different rulers: *Afghans, Moguls, Marathas* and the British. The political subjugation was conceivably a formidable force for the sea trade: "Orissa's loss of independence in 1568, and thereafter the continuous occupation by outside powers-the Muslims, the Moguls, the Marathas, the British, was finally redeemed in 1947, when Odisha got back its independence along with Independence for India as a whole" (Mohanty, Jatindra, 2006:xix). In the 17th century Odisha's sea-borne trade passed into the hands of the European merchants as they enjoyed the patronage of the Muslim rulers. However, the construction of roads and railways were the significant factors for the decline of maritime trade in Odisha.

The construction of railways in 1896 and subsequent extension of the same undermined the maritime culture. After 1900, much of Odisha's exports were sent to important cities and ports of India by railway communication. Thus, the railways considerably paralyzed the entire maritime activities of Odisha. It could be stated that during the British imperialism, the maritime activities in Odisha came to an impending doom.

As the maritime trade has been a rare view, the Odias revive their memory by observing Boita Vandana Utsav. To glorify such tradition of maritime activities, Boita Vandana Utsav is commonly accepted as a national festival. This festival is celebrated throughout Odisha at the hours of full moon, on the month of Kartika as this month was important for merchants. Bali Yatra at Cuttack, particularly at the belt of the Mahanadi, is a unique instance.

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Dr. Md. Akhtar Jamal Khan, Associate Professor, English Dept. Nagaland Central University, Nagaland.

Subas Chandra Rout, Sr. Lecturer in English, Biju Patnaik College of Science & Education, Bhubaneswar.



# Formation of a Separate Odisha Province: Economic, Cultural and Political Demand

*Snigdha Acharya*

Odisha, while successively ruled by the Afghans, Mughals, Naib Nizams of Bengal, Marathas and the English underwent a process of territorial disintegration. And the British administration was responsible for the vivisection of the Odia region and Odia race. The different parts of Odisha had to through frequent vicissitudes due to their annexation to three different provinces, viz., Bengal, Madras and Central Provinces. Thus, always the Odias formed a minority under the above governments which affected their cultural, linguistic, economic developments. Their piecemeal territorial acquisition by the British government resulted in the political dismemberment of Odisha. As a result they lost their territorial, political and administrative identity. After becoming conscious of their miserable condition under the above governments, with the educated intelligentsia class the Odias started a movement which bitterly known as the Odia movement for the unification of the scattered Odia tracts. So it can rightly be said that it was the realisation of the economic plight, suffering due to lack of cultural and political identity. So relied upon the above basis it can be said that the Odia's demand for the separate Odisha province was purely an economic, cultural and political demand.

Odisha failed to possess a homogenous look due to the gross neglect of the British rule. Due to lack of political, administrative unity, suitable land revenue system, communication, education on socio-political and cultural forum Odisha had been treated either as an administrative appendage of Bengal or just a territorial link between Bengal and Madras.<sup>1</sup> They became linguistic and ethnic minorities in the neighbouring provinces where the majority communities tried to impose their language and culture on Odias. Being outlying regions the Odia-speaking tracts could not get proper attention of the Government and remained socially, economically backward. The non-Odias who had a different language and different customs, gradually acquired importance. The Bengalees who replaced the Odias in the revenue administration took recourse to trickery aimed at acquiring landed property. This led to the economic exploitation and social degradation of the common people. The people of Odisha on their part had the required consciousness to demand territorial readjustment in the perspective of racial, social and cultural considerations till the later part of the nineteenth century.

The East India Company's rule over Odisha for more than a century treated it as only



a source of revenue.<sup>2</sup> Continuous misrule of the outsiders had put the vast population of the Odias to the lowest level of economic depression. So it is justified to say that the colonial rule over Odisha was unjust and unappreciative. However in Odisha the colonial group did not always consist only the British, but the Bengalees and Telugus were also included in it. The Odias with their barren socio-economic and political sphere hardly made any progress. In this regard we can take what Traveyan has said in the 'introduction' to his 'English Social History' long book. According to him, "the social scene grows out of economic conditions, without social history economic history is barren and political history unintelligible." The socio-cultural life of the people owing to the apathy of the rulers to introduce transformation yielded no change. Rather it helped its continuity. The indifference attitude of the rulers, the attitude of the tradition bound people of the upper strata and the narrow mindedness of the so-called gentlemen failed to bring any transformation in the social relationship.

In Odisha, no uniform land revenue system could be introduced due to geographical dismemberment. The age-old agrarian-cum rural industrial economy faced gradual decline and extinction under the alien government. In the words of O.P. Kotwal, the British rule produced multistructuralism or made arrangement for many structure which produced poverty, mass unemployment and helpless economic dependence. A number of experiment were made in land revenue which constituted the chief part of public resource. The neighbouring Bengali Zamindars, their agents and the non-Odia *amalas* taking the advantage of faulty land revenue administration tried to maximize the profits by economic deterioration and social exploitation of

the common people.<sup>3</sup> Again the interest of the peasants completely ignored under the Permanent Settlement. The peasant even failed to remit the land revenue fixed at exorbitant rate. Hence, there increased poverty and indebtedness. The oppressive salt policy of the British in the nineteenth century had destroyed the native salt industry and salt trade in Odisha. It spelt the economic ruin and disaster for the thousand of salt-manufacturers of Odisha known as *Molunghees*. Being thrown out from their traditional profession they joined the ranks of agricultural labourers.<sup>4</sup>

The economic wreck was matched by a neglect of education and the corresponding shrinkage of job opportunities for Odias. Before the famine of 1866, there were only 24 government schools in Odisha and 20 grant-in-aid schools. However the Odias showed no interest for English education. Most of the pupils were the children of the Bengalee officials stationed in Odisha and the teacher, textbooks and medium of instruction were Bengalee.<sup>5</sup> Coupled with the poverty and conservatism of Odias, the scarcity and high price of Odia textbooks also contributed to the slow progress of education. The unavoidable result was the systematic exclusion of Odias from the government jobs which were filled up by the outsiders like the Bengalees and Telugus. In this situation the Odias were threatened economically and culturally in their own land.

In the shape of a dreadful famine of 1866, which resulted from both natural causes and the carelessness of the British authorities exposed the true nature of the British administration. All the high sounding benefits of peace and good governance, rule of law, development of education and communication bestowed upon Odisha seemed to be based on mere theory. Their sense



of injustice and improvement was best revealed by the famine. Again the Odia language crisis of 1868-70 was also the result of the official apathy and neglect. However the famine awakened the Odias from their deep slumber and the language controversy made them aware of their miserable socio-economic and political conditions. The famine forced the government to go into the deficiencies of the administration and review their policies towards the people who had long been neglected. A petition signed by more than one lakh Odias was presented to the Secretary of State for India asking for the protection of the Odias and their reunification under any of the existing administrative provinces.<sup>6</sup> They now became aware of the disadvantages of the territorial dismemberment. Their territorial dismemberment now came to be realised by the Odias a 'historic wrong inflicted on them'. Living under three different governments they could not get prompt relief not only because of the absence of any concerted and uniform policy but also due to lack of sufficient political will on the part of the authorities to help the Odia minority in their jurisdiction. The public as well as the administrative desired to render Odisha a separate province-hood. They realised that had Odisha been a separate province the misery of the famine of Odisha would not have been to that extent.<sup>7</sup> The consciousness ultimately assumed the shape of a language movement which in the long run prepared a favourable ground for the growth of political consciousness. Both the famine of 1866 and the language controversy of 1868-70 initiated the process of change in government policies and in Odia society. It was realised by the people that the territorial dismemberment of the Odia-speaking areas was the main cause for their general backwardness under the British rule. The feelings of negligence was aggravated and

they became aware of the Odias vulnerability as linguistic minorities in large administrative zones, i.e., Madras, Bengal and Central Provinces where they were forced to adopt major languages as Bengali, Telugu and Hindi. This sort of consciousness produced its political manifestation in the Odia movement which aimed at ameliorating the miseries of the peripheralised Odias and for the unification of the Odia-speaking region, a panacea for all the misfortune, economic-cultural domination by the outsiders, their linguistic subordination and so on. As a result, a separate Odisha province became a political, economic and cultural demand.

Instead of the measures of the government to provide suitable jobs to the educated Odias, there was a good deal of competition from their neighbours. In this regard it can be taken into considerations the report of the Collector of Cuttack who stated : "It may be doubted whether the Odia is holding his own in the struggle for existence. The Bengali is ousting him from the land and from service, the Bengali, the Marwari and the European from the trade, the Telugus from the rougher kind of labour. Perhaps, this movement may cause a reaction. The Odia is possibly less successful in the struggle, because he has long been isolated from the parts of India where it has been most severe and the competition now introduced may have the effect of rendering him in the future a more formidable competition<sup>8</sup>." The interest of those outsiders stood in the way of progress of the Odias. The Odias had special wants and disabilities which required special measures of protection and which were justified on political grounds.<sup>9</sup>

Gradually the feelings of the Odias towards their neighbours became pointedly clear. Sentiment of hatred, defiance and hostility



overtook the majority of the people, out of the mental state a new consciousness emerged that Odisha for the Odias. Toynbee, the Commissioner stated on 18<sup>th</sup> July 1892: “The appointment of a native of Bengal to any post in Odisha is generally the occasion of an outburst of complaints in the newspapers by which the cry of ‘Orissa for the Oriyas’ is consistently upheld<sup>10</sup>.”

The government took keen interest in the promotion of vernacular education and the Odia language. Ravenshaw drawn the attention of the education department to the ‘utmost entire neglect of Odia and urged the introduction of Odia text books in schools to the entire exclusion of Bengali books.<sup>11</sup> He also proposed that the government should first appoint a separate Inspector of Schools for Odisha and secondly take prompt action to provide a translation from other languages into Odia.<sup>12</sup>

The material and intellectual upliftment of the people, development of communication and transport provide enough facilities. Now the Odias were enabled by themselves to go for higher studies and business outside the province, which amply helped for the achievement of political unity. The general improvement both economic and intellectual caused by the growth of education and transport was reported by the Commissioner of Odisha in 1874 as follows: “There is more knowledge and education among the masses, more trade and money in circulation, more employment at high wages for the labourer, more moving to and fro in the country, less stagnation, and a divide tendency to enlightenment and progress. There are more market, more shops and growing export and import of trade, all these items indicate undoubtedly general improvement in the people’s condition with which we ought to

be satisfied. The progress of civilization may be slow, but it is nevertheless, sure and safe because it is not rapid and revolutionary<sup>13</sup>.”

Those Bengalis who perceived a threat to their interest from the introduction of Odia formed a group and were in forefront of the anti-Odia campaign. They rejected the government decision and tried to prove that Odia was not a separate language. In order to champion the Bengali in Odisha, two periodicals, the *Utkal Hiteisini* (1869) and the *Cuttack Star* (1869) were published by the domiciled Bengalis.<sup>14</sup> On the other hand, the cause of Odia was strongly taken by *Utkal Dipika*, the first Odia periodical published from August 1866. There began the pro-Odia and anti-Odia lobbies clashed in the press. In July 1869, the Deputy Inspector of Schools, Uma Charan Haldar suggested that the Odia language should be written in Bengali script. He argued that if the Odia script was written on Bengali paper with Bengali pen and ink, why then it should not be written in the Bengali script.<sup>15</sup> Haldar’s argument was strongly refuted by *Utkal Dipika*. Again in 1870, Kantichandra Bhattacharya of the Balasore District School published his controversial book ‘Oriya Ekta Swatantra Bhasa Nae’ (Odia is not a separate language). However, the book was immediately dismissed not only by the government but also by scholars and philologists of the time, on the ground of fallacious arguments and contentions. In this respect<sup>16</sup>, Gaurishankar Ray, a Bengali completely identified with Odia literature and culture carried an article titled ‘Odia Mane Swabhabata Nirbodha Ki?’ (Are Odias Idiot by Nature?). The write up could have been response to the stereotyping of the colonial people by the colonisers and neo-colonisers, in the case of the British and the Bengalis.



The language controversy manifested the existing tension in a colonial society Odisha, arising out of the clash of interest between the colonial dominant and the colonised groups. In Ganjam and Sambalpur the same type of language controversy arose. In Ganjam under the Madras Presidency, Odia came under the dominating Telugus who wanted to replace it by the Telugu language. The Director of Public Instructions dismissed Odia as a semi-barbarous language and availability of Odia textbooks as useless<sup>17</sup>. To ventilate the grievances of the Odias, William Mohanty started an Odia weekly *Swadeshi* in 1876. After a long conflict in 1876 Madras University recognised Odia as the official language of Ganjam<sup>18</sup>. In Sambalpur, which was then in the Central Provinces, it was declared by John Woodburn, the Chief Commissioner of Central Provinces in 1895 to introduce Hindi in place of Odia in order to facilitate the transfer of officials within the province. This decision was resisted throughout Odisha. *Utkal Dipika* wrote, nothing could be more atrocious than to try to smother one's mother tongue and to kill a language.<sup>19</sup> The mammoth protest organised in Sambalpur under Dharanidhar Mishra, M.S.Das sent a memorandum to the Private Secretary to the Viceroy in 15<sup>th</sup> September 1902. Being urged by the memorialists, Andrew Fraser came to Odisha and ordered the restoration of Odia as a court language of Sambalpur in 1902<sup>20</sup>. He also opined that Sambalpur should be transferred to Odisha and finally the government ordered the restoration of Odia in Sambalpur in 1903.

However the language controversy brought to the surface the negative impact of colonialism on their culture and their vulnerability as linguistic minorities in large administrative zones. Their economic sufferings combined with linguistic

and cultural subordination convinced them of the necessity of protecting their interests, their language and their culture. The economic dimension of the language controversy was also emphasized by F.M.Senapati the forerunner of modern Odia prose. After the publication of Kanticharan Bhattacharya's book, he warned the Odia *amalas* (petty officials) of the Balasore Collectorate in a meeting that if Odia was abolished from schools, the sons, brothers and relatives of Bengalees would become *amalas*, Odia would be dismissed and the Odias would not get government jobs.<sup>21</sup>

The linguistic and cultural consciousness of the educated middle class led to the formation of many associations in Odisha such as *Utkal Bhasaunnati Sabha* (1866) at Balasore, *Utkal Bhasouddipani Sabha* (1873) at Cuttack and *Utkal Hiteisini Samaj* (1889) at Ganjam. The most important organization of the time the *Oriya Association* (1882) had the objectives of discussing political and other matter affecting Odisha.<sup>22</sup> This association also demanded the unification of the Odia-speaking regions. The *Utkal Sammilani (Utkal Union Conference)* established in 1903 spearheaded the movement with its main objective of amalgamating the Odia-speaking regions and working for the all round development of Odias. The *U.U.C.* came to symbolize the collective protest of the Odias against the wrong and injustices inflicted on them by the British in collaboration with some Bengalis and Telugus. It represented the hopes and aspirations of the educated middleclass to obtain their due share of economic, cultural and political opportunities. The *U.U.C.* successively led the Odia movement under the leadership of Madhusudan Das, F.M. Senapati, Madhusudan Rao, Gopabandhu Das, Maharaja Krushna



Chandra, Gajapati and Chandrasekhar Behera. The movement could be sustained because of the growing number of educated and enlightened Odia middleclass. Though small in number, the educated class became increasingly aware of their due share in their motherland. The *U.U.C.* submitted a petition to the Viceroy and the Secretary of State for India, in 1917 in which it was clearly pointed out how Odias had long suffered under the different governments trying to destroy their solidarity as a community.<sup>23</sup> It was presented how the economic, educational and other disadvantages due to the administrative dismemberment of Odias, which had produced opportunities for the advanced races, like the Bengalis and the Telugus.

Thus the Odia movement and their demand for a separate Odisha province grew out of Odia consciousness was arguably the concerted search for political identity. The territorial dismemberment, the economic misery, poor job opportunities and the cultural

subordination of Odias, all put them in a disadvantaged position in their home-land. The demand for their political unification also contained its cultural manifestation in the quest for their unique cultural roots. Ultimately, the dream and demand of the Odias got its shape when Odisha became a separate province in April 1936 comprising the Odia-speaking regions. The formation of a separate Odisha on linguistic basis came to be largely seen as realization of their political and cultural identity coupled with their economic plight.

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Snigdha Acharya, Ph. D Research Scholar, P.G. Department of History, Utkal University, Bhubaneswar.



## Odisha in Eighty Years

*Trilochan Sahoo*

### INTRODUCTION :-

Odisha is one of the 29 states of India, located in the eastern coast. It is surrounded by the states of West Bengal to the north-east, Jharkhand to the north, Chhattisgarh to the west and north-west, and Andhra Pradesh to the south and south-west. Odisha has 485 kilometres of coastline along the Bay of Bengal. It is the 9th largest state by area, and the 11th largest by population. Odia (formerly known as *Oriya*) is the official and most widely spoken language, spoken by 33.2 million according to the 2001 Census. As per Census 2011, population of Odisha is 4,19,74,218. Out of this the Rural population of Odisha is 3,49,70,562 and Urban population is 70,03,656.

The ancient kingdom of Kalinga, which was invaded by the Mauryan emperor Ashoka in 261 BC resulting in the Kalinga War, coincides with the borders of modern-day Odisha. The modern state of Odisha was established on 1 April 1936, as a province in British India, and consisted predominantly of Odia-speaking regions. April 1 is celebrated as Odisha Day. The region is also known as Utkala. Cuttack was made the capital of the region by Anantavarman Chodaganga

in c.1135, after which the city was used as the capital by many rulers, through the British era until 1948. Thereafter, Bhubaneswar became the new capital of Odisha.

The term “Odisha” is derived from the ancient Prakrit word “*Odda Visaya*” (also “*Udra Bibhasha*” or “*Odra Bibhasha*”) as in the Tirumalai inscription of Rajendra Chola I, which is dated to 1025. Sarala Das, who translated the *Mahabharata* into the Odia language in the 15th century, calls the region *Odra Rashtra* and *Odisha*. The inscriptions of Kapilendra Deva of the Gajapati Kingdom (1435–67) on the walls of temples in Puri call the region *Odisha* or *Odisha Rajya*.

The name of the state was changed from Orissa to Odisha, and the name of its language from Oriya to Odia, in 2011, by the passage of the *Orissa (Alteration of Name) Bill, 2010* and the *Constitution (113th Amendment) Bill, 2010* in the Parliament. After a brief debate, the lower house, Lok Sabha, passed the bill and amendment on 9 November 2010. On 24 March 2011, Rajya Sabha, the upper house of Parliament, also passed the bill and the amendment.



## ODISHA IN EIGHTY YEARS

### ACHIEVEMENT :-

#### 1. ODISHA HERITAGE AND CULTURE:

The deeply entrenched tradition of craft and culture echoes the true colour of Odisha while impressing generation after generation amidst their varied form of styles. For people around the country, Odisha is synonymous to exotic arts and handicrafts traditions. A wide range of traditional Odisha handicrafts reflects the Odisha ethic art and culture. The following handicrafts are widespread across the state bamboo handicrafts, cane handicrafts, bone and horn handicrafts, bell metal handicrafts, brass handicrafts, jute and paper handicrafts, rock and shell handicrafts, glass craft of Odisha, wood craft and embroidery work culture. These art and handicrafts are widely famous in Odisha.

Further Patta Chitra is a cloth painting of Odisha, where whole stories are shown on a long piece of cloth. The embroidery work includes mirror embroidery, resham embroidery, sequins embroidery and kundan embroidery etc. Besides these textile handicrafts Tisser handicrafts and tribal crafts like Todas, Kotas, Irulas, Pariya, Nilgiris are very much popular in the recent year in Odisha.

So also that dance and other art form and drama have tremendous effect on the social life of the people of Odisha. Dance is not merely for beauty, aesthetic pleasure entertainment or a simple diversion from daily life. These speak of different aspects of social life. Further, Odissi dance plays an important role in the art and dance form of Odisha. It is also a key part of Odisha's art and culture.

#### 2. PRIMARY HEALTH AND SANITATION

Before independence many states of India were basically underdeveloped in providing the health services and so many factors were responsible for this. Since independence the health infrastructure of Odisha is gradually developing and maintaining a standard. For providing qualitative medical services to the people, medical education has become a top priority.

Keeping the importance of the matter in mind three Government Medical Colleges have been started with good infrastructure which provide specialized treatments for various diseases. In the rural areas Primary Health Centres, Community Health Centres, Sub-Primary Health Centres, Sub-Centres, Angana Wadi Centres are there to take care of the patients. In recent years, many private hospitals have come up in mitigating the health needs of the people. There are 3 MCH, 32 DHH, 22 SDH, 231 number of Community Health Centres, 117 PHC, 120 Other Hospitals, 1166 number of Primary Health Care Centres (PHCs), 524 number of Ayurvedic Hospitals and Dispensaries, 464 number of Homeopathic Hospitals and Dispensaries, 14 number of Mobile Health Units, 6688 Sub Centres have been established in Odisha in order to deliver a well-equipped service delivery in the health sector. Anganwadi in rural areas of Odisha works as a medium of health services in rural and urban areas. Rural women during their maternity depend upon the Anganwadi Workers for update medical advices. Anganwadi workers are properly trained on basic first aid services for infants and pregnant women.

#### 3. SCHOOL EDUCATION AND LITERACY:

In the subject of school education and literacy, Odisha has achieved a perfect place in



the universalization of education in the country. In Odisha there are 35928 Primary and 20427 Upper Primary schools has been established to provide education at elementary level. Moreover 491 New Primary and 490 New Upper Primary schools opened under Sarva Sikhya Aviyana to provide schooling in unserved areas. 66 lakh children of 6 to 14 years age group are in-school, out of which 12 lakh are SC and 17 lakh are ST. 1.87 lakh children of 6 to 14 years age group are out-of-school from which 0.3 lakh are from SC and 0.9 lakh are from ST community. Out of them 56,995 Children were admitted to regular existing and New Schools under Enrolment Drive in districts. Right to education has been enforced across the state since 2009 with state amendment in 2010. There are 6193 Govt. and aided Secondary Schools, 849 Recognized High Schools and 151 permitted High Schools has been established in the State to provide a better school education in the state.

As per the GIA Rules, 2004, 1981 private High Schools have been notified to receive block grant. 1375 nos. of Contract Teachers has been engaged against the 3210 posts advertised. Contract teachers of High Schools have been allowed the minimum basic pay of their respective regular scale in Revised Scale of Pay 2008. Government have approved 799 candidates as non-teaching staff under the Rehabilitation Assistance Scheme in the year 2010. Computer Literacy is being popularized in High Schools. Board of Secondary Education has included computer learning as an optional subject in the curriculum for Secondary schools. Government has been giving free text book, free uniform, free by-cycle, school bag kit, free Mid-Day-Meal to all the enrolled children of the schools to universalized the school education in the state. More over periodically the government

has been giving different grants to all types of schools to boost up the quality education in the school.

As per Census 2011 population of Odisha is 4,19,74,218. Out of this the Rural population of Odisha is 3,49,70,562 and Urban population is 70,03,656. During the period, out of 52,73,194 Child Population in the age group 0-6 years recorded in the State 45,25,870 are concentrated in rural areas whereas in urban areas it is 7,47,324. The number of literates in Odisha is 2,67,42,595 out of which 2,13,77,915 are recorded in rural areas whereas in urban areas the number of literates recorded is 53,64,680. The literacy rate of Odisha as per 2011 Census is 72.9 per cent. In rural areas the literacy rate is 70.2 per cent whereas in urban areas it is 85.7 per cent. The male rural literacy rate is 79.6 per cent whereas the female literacy rate in rural area is 60.7 per cent. The male literacy rate in urban area is 90.7 per cent and in case of females the literacy rate is 80.4 per cent. Among the districts the highest literacy rate in rural areas noticed is in the district of Jagatsinghpur (86.5%) whereas the highest literacy rate in urban areas recorded is in the district of Khordha (91.0%). The lowest literacy rate of 43.9 per cent is recorded in the rural areas of Nabarangpur district whereas the lowest urban literacy rate of 74.5 per cent is recorded in the district of Malkangiri. The highest male literacy rate of 92.5 per cent is recorded in the rural areas of Jagatsinghpur district whereas the highest urban male literacy rate recorded is in the district of Khordha (94.2%). The lowest rural male literacy rate is recorded in the district of Koraput (54.1%) whereas the lowest urban male literacy rate is recorded in the district of Malkangiri (83.4%). The highest female literacy rate in rural areas is noticed in the district of Jagatsinghpur (80.4%) whereas the lowest



rural female literacy rate recorded is in the district of Koraput (31.3 %). The highest urban female literacy rate of 87.5 per cent is recorded in the district of Khordha whereas the lowest urban female literacy rate 64.9 per cent recorded is in the district of Malkangiri.

In order to educate the neo-literate the government has also implemented the Sakhyara Bharata Programme in the state. By which all the 15 to 80 years of literate and neo-literate people have been literate within a stipulated period of time.

#### 4. ECONOMIC DEVELOPMENT :

Odisha is experiencing steady economic growth. The impressive growth in gross domestic product of the state has been reported by the Ministry of Statistics and Programme Implementation. Odisha's growth rate is above the national average. The Central Government's Urban Development Ministry has recently announced the name of 20 cities selected to be developed as Smart cities. The state capital Bhubaneswar is the first city in the list of smart Cities released in January 2016. The announcement also marked with sanction of Rs.50,802 crore over the five years for development. Further Rourkela city has been announced as Second Smart City in Odisha.

The economy of Odisha is one the fastest growing state economies in India. According to 2014-15 economic survey, Odisha's gross state domestic product (GSDP) was expected to grow at 8.78% in the 2014-15 fiscal year. Odisha has an agriculture-based economy which is in transition towards an industry and service-based economy. Odisha is also one of the top FDI destinations in India. In the fiscal year 2011-12, Odisha received investment proposals worth Rs.49,527 crore (US\$ 9.296 billion).

According to the Reserve Bank of India, Odisha received Rs. 53,000 crore (US\$8.33 billion) worth of new FDI commitments in the 2012-13.

#### Year wise GSDP has been shown below.

Year	GSDP (in crore Indian rupees)
2001-02	46756
2002-03	49,719
2003-04	61,008
2004-05	77,729
2005-06	85096
2006-07	101839
2007-08	129274
2008-09	148491
2009-10	162946
2010-11	197530
2011-12	214583
2012-13	255459
2013-14	288414
2014-15	310810
2015-15	348107

The State Government has achieved a perfect stability goal towards the Maternal Mortality Rate, Infant Mortality Rate, Cause-Specific Death Rate, Migration Problem, Inflation etc. which are very much important for stabilization of economic growth in Odisha.

#### 5. RURAL EMPLOYMENT :

MGNREGA 2005 has been fully enforced across the state. According to this rural people are engaged in work and it has been mandatory to provide at least 100 days of work



to every enrolled worker. Work by the machine is strictly prohibited by this Act. As a result of which all enrolled workers which have Job card will get minimum fixed days of work. So also that a large number of employments has been provided by the government in the recent years in different govt. offices as well as in the corporate sectors.

## **6. IMPLEMENTATION OF INFORMATION COMMUNICATION TECHNOLOGY :-**

The Department of School & Mass Education, Government of Odisha through Odisha Madhyamik Shiksha Mission (OMSM) and Odisha Knowledge Corporation Limited (OKCL) is implementing the ICT@ Schools project across 4000 schools in the state. A new scheme has been launched recently as E-Vidyalaya programme designed to bring e-learning to government schools in the state. The programme will provide easy access of technology designed to help students learn beyond regular classroom studies beginning with the set up of ICT Labs. COMPUTER AIDED LEARNING PROGRAMME (CAL) has been functioning in the elementary schools since acceptance of universalization of elementary education. The public services are easily delivered to the people through modern technology.

## **7. e-GOVERNANCE :-**

Keeping in line with the increased thrust on e-governance across the country, the state also took initiatives to computerize various departments, which started in mid 80's with a few isolated initiatives. But since 2000 the state has taken up statewide planned initiatives, which include policies, infrastructure and software application development specifically to create an ICT enabling environment citizen for centric service delivery.

15 Departments were identified to provide more than 200 services under the Mission Mode Programme (MMP) of National e-Governance Programme. The e-District Project has also been included into the ambit of MMP. The state Government has initiated steps to formulate the e-District plans and had submitted a proposal to GoI as pilot projects in two districts. Further to enable access to public utility services at citizen doorstep, setting up of 8558 nos. of Common Facility Centre by 2008 has been initiated and this will roll out the much needed Citizen Centric Services through these facility centres. The e-Governance programmes of different govt offices are as follows.

### **e-Registration**

e-dhaRani, a comprehensive project of computerization of all Registration offices across the state. and with speed. For e-Service visit : [www.igrodisha.gov.in](http://www.igrodisha.gov.in)

### **CT-MMP**

Commercial Tax Department, Odisha has been undertaking various measures to facilitate trade and business in the State, improve regulatory oversight, deter tax evasion and encourage voluntary compliance. Various e-services launched by the department have become popular among the dealers and tax practitioners. The nature of interaction between the department and the dealers has undergone transformation due to the e-services.

### **iFMS**

Finance Department, Odisha has undertaken various measures to facilitate Citizens, DDOs, Banks, Account General and RBI with various e-Services i.e e-Payments, budget



preparation and disbursement, print challan, pension preparation and payments etc. through integrated Financial Management System (iFMS).

### **Odisha State Wide Area Network**

The objective of OSWAN is to create a state wide area network that will improve government efficiency through internet connectivity.

### **e- Despatch**

The e-Despatch is a letter despatch application in govt system. All the offices have updated their issuing letter in the web application and also they receive different letters from various offices though online. Further the public will access the same in a convenient manner.

### **e-Municipality**

e-Municipality Services have been implemented in 103 ULBs in the state of Odisha. The 103 urban local bodies (ULBs) in Odisha, constitute Municipal Corporations (3), Municipalities (34) and Notified Area Councils (66). They are constituted by State Government. e-Municipality provides various citizen centric e-Services that is Birth and Death Certificate, Trade licence, Property and Holding Tax, Water Connection Charges, Building Plan, Grievances, Certificate Verification.

### **e-Admission**

Student Academic Management System (SAMS) provides a platform for college admission through e-Admission and several services to students in the colleges.

### **e-District**

The e-District portal is highly important for different activities like obtaining different certificates like OBC, SEBC, SC, ST certificate, Income Certificate, Solvency Certificate etc.

### **e-Shishu**

Project e-Shishu was designed for Odisha Primary Education Programme Authority, in School and Mass Education Department, Government of Odisha. The objectives of e-Shishu are: To track the out of school children with their age and reason of being out of school, to track the In-school children and providing necessary inputs so that they continue to remain in the school, to track the achievement level of children and taking corrective measures for its enhancement.

### **e-Procurement**

The e-Procurement System of Odisha enables the Tenderers to download the Tender Schedule free of cost and then submit the bids online through this portal.

### **Bhulekh**

By this all the land of Odisha has been computerized. One can easily access their own land information through this web portal. In 51210 Villages in total have been tagged up to the web portal.

### **e-PDS**

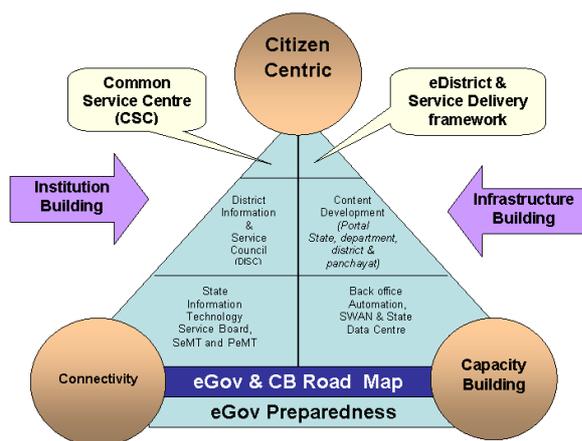
Food Supplies and Consumer Welfare Department has developed e-PDS with the services of online registration for millers, societies, bulk consumers/institutions for PDS.

Besides these, other e-programmes have already been developed towards delivery of public services like e-Avijoga, e-Samikhya, e-Student help line, e-CTS, e-MCTS etc. These are the most important e-governance intermediaries which have been implemented in the state of Odisha.

In the year 2004 the government came out with the Information Technology & ITes



Policy. The e-Governance roadmap of Odisha was released on 14th June 2006 by the Hon'ble Chief Minister, which comprised of governance Vision, governance Strategy and Blue print and Capacity Building road map as follows:



## 8. BANKING AND FINANCIAL SERVICES

In the field of Banking and financial sector the state Odisha has achieved a significant landmark in the country. In every village the banking service is available. All the Govt. facilities have been provided through the DBT system. And financial inclusion is a vital part in Odisha for achieving the economic goal.

## 9. PUBLIC SERVICE DELIVERY

In Odisha Public Service has also been developed in a great extent. A number of Jana Seba Kendras have been opened to access the public service in the door. The service sector contributed an estimated 51% to the GSDP in 2014-15. The primary sub-sectors are: community, social and personal services, which contributed 13.45% to the GSDP; trade, hotels and restaurants, which contributed 13.09%; financial and insurance services, which contributed 13.64%; and transport, storage and

communication, which contributed 10.99%. The state has a well-developed banking network compared to many states of India. There is one bank branch for every 12,000 people. 90% of the branches are in the rural region.

## 10. COMMUNICATION AND TRANSPORTATION

After the independence communication and transportation system has been tremendously developed in Odisha. All the villages have been connected through the CC road. So far as possible Government have given a well communication system to all the rural as well as urban people.

Odisha has a network of roads, railways, airports and seaports. Bhubaneswar is well connected by air, rail and road with the rest of India. Some highways are getting expanded to four lanes.

## 11. Industrial Development

Odisha has abundant natural resources and a large coastline. Odisha has emerged as the most preferred destination for overseas investors with investment proposals. Rourkela Steel Plant was the first integrated steel plant in the public sector in India, built with collaboration of Germany. It is the home to public sector enterprises like HAL, Sunabeda (Koraput), NALCO (Angul in Angul District, Damanjodi in Koraput). Odisha receives unprecedented investments in steel, aluminium, power, refineries and ports. India's topmost IT consulting firms, including Tata Consultancy Services, Tech Mahindra, Infosys, Mindtree, Wipro and Price water house Coopers have large branches in Odisha. IBM and Syntel are setting up development centres in Odisha.



## 12. Infrastructural Development

Paradip Port on the Bay of Bengal is one of the major ports on the east coast of India, the coastal towns of Dhamra and Gopalpur are also two of the other major ports in Odisha. The Government of India has selected the coastal region of Odisha, stretching from Paradip in the north to Gopalpur in the south, to be developed into one of five or six Special Economic Regions (SERs) of the country. The government of India and the State Government of Odisha are working together to erect world-class infrastructure in this region to match that of Rotterdam, Houston, and Pudong.

So many irrigation projects have been initialized in the recent years through PPP mode.

## 13. AGRICULTURE AND FISHING

According to the 2011 Census of India, 61.8% of the working population are engaged in agricultural activities. However, the agricultural's

contribution to the GSDP was 16.3% in the fiscal year 2013-14 and it is estimated to be 15.4% in 2014-15. The area under cultivation was 5,691 hectares in 2005-06 and it dropped to 5,424 hectares in 2013-14. Rice is the dominant crop in Odisha. It is grown on 77% of the area under cultivation. Odisha produced 8,360 metric tonnes of rice in 2013-14, a drop from 10,210 metric tonnes due the cyclone Phailin. During 2013-14, the state exported 4.13 lakh tonnes and Rs.1,800 crore worth of seafood. In 2014-15, the value of exports rose by 26% to Rs.2,300 crore with 4.67 tonnes being exported. Odisha is the fourth largest shrimp producing state in India.

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Trilochan Sahoo, At/Po-Fakirpur, Via-Anandapur, Dist-Keonjhar-758022, E-mail: [trilochan.555@rediffmail.com](mailto:trilochan.555@rediffmail.com).



## Eight Decades of Odisha Province

*Balabhadra Ghadai*

The huge land of Odisha with a hoary and golden past spans over millennia. Its Odia race had once touched the pinnacle of excellence in art and sculpture, dance and music and in various creative pursuits. Through overseas trade, the Odia merchants had made contacts with the South-East Asian countries and the nations outside India had been acquainted with Odisha's glowing civilization and culture. The Great Empire which Kharavela, the Emperor of Odisha had established in India has a rare parallel in history. In the twisted passage of history, the Odia race had to loose its independence for more than three hundred years by being subjugated to the governance of the Afghans, the Mughals, the Marathas and the British. Eight decades back on April 1<sup>st</sup>, 1936 Odisha was installed as a separate province in the eastern peninsular India with a distinct identity.

From the date of its inauguration upto 31<sup>st</sup> March 1937, the new province of Odisha was administered by the Governor with the aid of an Advisory Council. In accordance with the provisions of the Government of India Act of 1935, elections were held to the Odisha Legislative Assembly in January, 1937. Out of a total number of 60 seats in the Assembly, 56 were to be filled by direct election and 4 by nomination by the Governor. The Congress contested 37 seats and

won 36. Biswanath Das and Nanda Kishore Das were elected as leader and Deputy leader of the Congress Legislative Party. In accordance with All India Congress Committee resolution, Biswanath Das, the leader of the legislative party in Odisha, met the Governor who had extended to him a formal invitation to form the ministry. Biswanath Das demanded the assurance from the Governor that he should allow the popular Government to function without interference but the Governor expressed inability to give such assurance. Therefore, the Congress ministry could not be formed and the Governor invited Maharaja Krushna Chandra Gajapati, the Raja of Paralakhemundi (Leader of the United Party) to form the Government. The Raja was sworn in as the First Prime Minister of Odisha with a ministry consisting of two members - Mandhata Gorachand Pattnaik and Maulavi Latifur Rahman. The ministry did not have a majority support in the legislature. It could survive in office because during this tenure the legislature never met. The Raja tendered his resignation on 19<sup>th</sup> July 1937 when the Congress Party agreed to form the Govt. apropos to the Congress Committee decision taken at Wardha on 7<sup>th</sup> July.

The first Congress ministry in Odisha with Biswanath Das as Prime Minister and Nityananda



Kanungo and Bodhram Dube as two other Ministers remained in power till 4<sup>th</sup> November 1939 and during this period he introduced certain progressive legislations like Odisha Money Lender Act, Odisha Co-operative Land Mortgage Bank Act, Hindu Religious Endowment Bill, the Odisha Prevention on Adulteration Control of Sale of Food Act, etc. He resigned from the office on November 04 1939 at the direction of the INC not to co-operate the British government in their war efforts. The Governor accepted the resignation of the ministry on the 6<sup>th</sup> November 1939 and assumed direct responsibility for the administration of the province from the same day but the Assembly was kept under suspended animation. The proclamation was revoked on the 23<sup>rd</sup> November 1941. A coalition ministry was sworn in on the 24<sup>th</sup> November 1941 with the Maharaja Paralakhemundi as the Prime Minister and Pandit Godavarish Mishra and Moaulavi Abdus Sobhan Khan as two other members of the Council of Ministers. Due to difference among the partners in the coalition government, the Prime Minister resigned on the 28<sup>th</sup> June 1944. However, the resignation of the Prime Minister and other Ministers were accepted on the 29<sup>th</sup> June 1944 and from the 30<sup>th</sup> June, 1944 Odisha was placed under Governor's Rule. The proclamation was revoked on the 23<sup>rd</sup> April 1946.

Dr. Harekrushna Mahatab's premiership from 1946 to 1950 and again from 1956 to 1961 was eventful for the province. His significant achievements were merger of the princely states, the establishment of the new capital in the historic city of Bhubaneswar, manipulating the waters of the Mahanadi for the economic growth of the state, establishment of the Barabati Stadium, Botanical Garden, Odisha Museum, Sahitya and

Lalitkala Academy. In addition to it, construction of Governor's House, Legislative Assembly building, Utkal University building and Rabindra Mandap were initiated and completed during his political career.

The Congress Party fought 1961 mid-term Assembly election under the charismatic leadership of Biju Patnaik. For the first time in independent Odisha, Congress Party secured absolute majority in the Odisha Legislative Assembly winning 82 seats. He took over as Chief Minister on 23<sup>rd</sup> June 1961. He tendered his resignation to rejuvenate and strengthen the Congress Party under the 'Kamraj Plan' but during this short period he made a mark in the history of Odisha by giving his people a powerful and efficient administration.

Biju Babu's first spell of Chief Ministership lasted for only 23 months (23 June 1961 to 2 Oct. 1963). He sought to inject a rare dynamism into the administration and brought Odisha out of the slough of despondence. He succeeded in setting up the Paradeep Port, the MIG Factory at Sunabeda, a Thermal Plant at Talchar, The Express High Way connecting the Iron Ore deposits of Sukinda with Paradeep, Balimela Hydel Project, Engineering College of Rourkela, Sainik School and Regional College of Education at Bhubaneswar and Odisha University of Agriculture and Technology at Bhubaneswar.

The name of Kalinga was so dear to the heart of Biju Babu that he set up Kalinga Tubes, Kalinga Airways, Kalinga Iron Works, Kalinga Refractories and the Kalinga, a daily Odia newspaper. In 1951 he established the Kalinga Prize for popularization of Science and



Technology among the people and entrusted the responsibility to the UNESCO.

Biju Babu was well aware of the fact that Odisha was a poor and backward state in the country inspite of having a good deal of natural resources and its reason was the lack of proper planning for development. He set up the State Planning Board and a number of public corporations. Ayodhya Nath Khosla, the internationally reputed Engineer as the Governor of Odisha gave a helping hand to Biju Babu in formulating the development of the river basin of Odisha by preparing a ten-year plan popularly known as the 'Decade of Destiny'.

During his second term of Chief Ministership from 05.03.1990 to 15.03.1995 Panchayati Raj movement gained momentum under his dynamic leadership. He took a revolutionary step to reserve 33% of seats for women in the three-tier of the Panchayati Raj system and subsequently Odisha Zilla Parishad Act of 1991 and the Gram Panchayat Samiti Amendment Act, 1992 were passed by the Odisha Legislative Assembly, which provided for 33% reservation of women including S.T and S.C women. Further, provision was made so that one third of the Zilla Parishad would have exclusively women Chairpersons. In the case of Panchayat

Samities and Gram Panchayats one of the two office bearers, i.e. Chairperson or Vice-Chairperson in case of Samiti and Sarpanch or Naib-Sarpanch in case of Gram Panchayat must be a woman. As a mark of his profound love for Panchayatiraj institutions the people of Odisha observe his birth day (March 5) as Panchayati Raj Divas. This great son of the soil breathed his last on 17<sup>th</sup> April, 1997 at the age of eighty-one.

Elections to the 12<sup>th</sup> Legislative Assembly of Odisha were held in February, 2000. The newly formed Biju Janata Dal formed the government and Shri Naveen Patnaik, the President of the Party was made the Chief Minister of Odisha. Next to his illustrious father Biju Babu, Shri Naveen Patnaik has the largest innings at the helm of affairs in Odisha. His long tenure and successive electoral victories in 2000, 2004, 2009 and 2014 testify to his immense popularity. He is hailed as a great leader and his mission for Odisha is eradicating poverty, promoting industry and making the state as hub for education and health care.

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Balabhadra Ghadai, M.K. College, Khiching, Mayurbhanj— 757039.



## Such is the Beauty...

*Ipsita Mishra*

The carnival of folk dance and music  
The transgender looked up with so much reverence  
The decorated stands of Shiva and Parvati  
Such is the grace and vibrancy of the celebration of the 'Sital Sashti'.

The block print *saris* and red '*alta*' in the dancer's feet  
The handkerchief, the armlets, the thread '*khagala*' on the neck,  
The earrings and anklets, Pan petri and flowers on the head,  
Such is the liveliness of '*Dalkhai*' and '*Rasarkeli*'.

The magnificence of the '*Hirakud Dam*'  
The ecology and sustainability and the beauty abundance  
The heights of '*Budharaja temple*' coupled with nature's ambience  
Such is the Beauty mesmerized of the '*Debrigarh wild life sanctuary*'.

The energetic aura of '*Maa Samleswari*'  
The leaning temple of '*Huma*' and the golden fishes in the stream,  
Gods and goddesses revered in the Land of Temples,  
Such is the utmost belief in Religion.

New rice distributed by the eldest to the family members  
People greeting and touching the feet of the elders  
Mouth watering dishes, be it '*Ambila*' or '*Hendua khatta*'  
Such is the exquisite cuisine, tradition and culture of '*Nuakhai*'.

The tranquil river, mistake it not to be meek,  
Ferocious it becomes as that of a mother chiding her child  
Compassionate yet strict  
Such is the paradox and strength of '*Mahanadi*'.

The classic sleepy charm yet the hustle bustle of '*Golebajar*'  
The rapid, unplanned expansion of the *gullis* of '*Jharuapada*' and '*Nandpara*'  
And parallel streets of '*Sansadak*' and '*Badsadak*'  
Such is the combination of vivaciousness and sobriety.

Simplicity in attire and in character,  
A language so blunt and blatant,  
Such are the people of the place with heart so pure  
Such is the beauty of '*Sambalpur*' which I hold so dear.

Ipsita Mishra, Odisha State Bar Council, Cuttack



## AAINA - 2016

### AGRICULTURE AND FARMERS' EMPOWERMENT

Odisha is primarily an agrarian State. Agriculture is the backbone of our rural economy and livelihood. It provides employment, directly or indirectly, to more than 60 per cent of the State's total workforce. In this sense, the Agriculture Sector is still the mainstay of Odisha's economy. Madhubabu, the symbol of Odisha's pride and glory laid stress on Agriculture and Agro-based Industries. In his own words, "Culture of the land is agriculture and culture of hand is industry."

It is felt that to increase the agricultural productivity in same rate at which our GSDP is rising so that the incidents of poverty among the people dependent on agriculture will decline. This is the way by which one can reduce poverty in an agrarian economy like Odisha. Application of agricultural technology through the use of high-yielding varieties, economy in input use, the availability of quality seeds and modern farming techniques such as system of rice intensification (SRI) with an effective marketing link would go a long way in improving farm productivity. On the supply side, there is need for increasing farm productivity and investment in infrastructure through superior water management, soil nutrient management, quality seeds, pesticides management, development of dairy farming, livestock rearing and fisheries. Besides adequate planning, there are some inherent structural constraints hindering the development of agriculture and allied sectors which are required to be addressed through appropriate budgetary interventions in order to make agriculture profitable and viable. They are lack of investments, lack of appropriate technology, lack of partnership and natural calamities.





Some of the salient features are as follows:-

1. Intensive extension campaign on agriculture for technology transfer and human resource development in agriculture sector.
2. Organic farming.
3. Development of infrastructure for post-harvest management.
4. Establishment of Agro-Industrial Estates.
5. Establishment of 10 nos. of Agro-Polytechnics.
6. Operationalization of Soil-testing and Quality Control Laboratories.
7. Rastriya Krushi Vikash Yojana
8. Jananidhi and sustainable harnessing of ground-water in water deficit areas.
9. Popularization of agriculture implements.
10. Micro Irrigation to ensure access to water in more areas.
11. National Horticulture Mission would facilitate an integrated approach for improved nutrition and increased return to farmers.
12. Management of Acidic Soil.
13. Promotion of system of Rice Intensification.
14. Odisha Rural Livelihood Programme (Jeebika)
15. Interest subvention on short-term loan by Commercial Banks and on term loan by Co-operative and Commercial Banks.
16. Warehousing Facilities and Computerization.
17. Establishment of Agro Service Centres and Soil Testing Laboratories.
18. Free Mobile Phones to 20,000 Farmers.
19. Conversion of Kisan Credit Cards as Smart Cards.
20. Establishment of Market Yards.
21. Indemnity for Crop-insurance.
22. Interest subsidy on short-term credit and long-term credit to fish-farmers.
23. Empowering fishermen and assistance to fishermen for dwelling houses.
24. Infrastructure for Aqua Culture.
25. Creation of additional irrigation potential and their proper management.
26. Flood Control and Drainage.
27. Command Area Development to reduce the gap between irrigation potential created and actual utilized.
28. Health Insurance for farmers under Biju Krushak Kalyan Yojana.



It is intended that new production techniques of ever-green revolution has to be adopted and farmers assisted with appropriate public policies can make agriculture an economically viable occupation. This has to be done to attract and retain the youth in farming sector. We have to re-double our efforts to help the farmers' produce more and more food and other commodities under the condition of diminishing per capita availability of arable land and irrigation water.

For the first time, Hon'ble Chief Minister of Odisha Shri Naveen Patnaik introduced a separate Agriculture Budget in the year 2013-14. More funds were allocated in the budgetary provision with special attention to overall development of Agriculture sector. A sum of Rs. 13182 crore has been allocated in the separate budget for agriculture in the year 2016-17.



To coordinate among all the sectors relating to agriculture and allied sectors, this year, for the first time, a new Agriculture Cabinet has been constituted comprising the departments of Agriculture and Farmers' Empowerment, Fisheries and Animal Resources Development, Co-operation, Water Resources, Revenue and Disaster Management, S.T & S.C Development, Food Supplies and Consumer Welfare, Panchayati Raj and Energy. For all-round development of Agriculture, Hon'ble Chief Minister constituted this Agriculture Cabinet to facilitate required high level policy formation, to assess the implementation of the decision taken and to increase production and productivity with coordination among the aforesaid departments. By this time, Agriculture Cabinet meeting has been convened twice and major decisions have been taken for digging of deep bore-wells, organizing adequately the agricultural extension system, direct payment system of agricultural subsidy and signing of memorandum with international paddy research centre for development of agriculture this year.

With focus on overall development of agriculture and farmers and to accord topmost priority for empowerment of the farmers in the State, our Chief Minister Shri Naveen Patnaik has changed the name of





Agriculture Department to Agriculture and Farmers' Empowerment Department.

Our Chief Minister has earmarked corpus fund of Rs. 100 crore each to Odisha State Seeds Corporation and MARKFED. This intends to provide certified seeds and required quantity of fertilizers to the farmers in time.

Our State has achieved a record at national level in increasing the Seeds Replacement Ratio to 37 per cent.

Till date, 125 godowns have been constructed for proper preservation of food-grains in a scientific way.

'Biju Krushak Kalyan Yojana', an innovative scheme, is being implemented with a view to provide Health Insurance facility to the farmers. Being covered under Insurance Scheme, maximum 5 members of each farmer's family are entitled to avail medical treatment assistance up to Rs.1 lakh. During the last two years, about 55 lakh families of the farmers' community have been registered under Biju Krushak Kalyan Yojana.

To combat the drought situation last year, farmers were provided with 3 lakh 54 thousand and 775 pulse (Dal), 99 thousand 500 oil seed mini kits and 34 thousand 472 nos. of Water Pump sets.

During the last two years, 27 thousand Tractors, 23 thousand Power Tillers, 787 Combine Harvesters, 64 thousand Water Pump sets, 1,287 power driven paddy transplanter, 9,987 rotavators and over 55 thousand other agricultural implements have been provided to the farmers at 50 to 75 % concession.

Over 22 lakh farmers are regularly given information and advice relating to various cultivations through SMS.

Forty thousand women farmers have been provided with mobile telephone phone set this year.

To organize the procurement of food-grains, threshing floors have been prepared in all the Gram Panchayats of the State. Till date, 2348 nos. of threshing floors have been completed.

During the last two years, irrigation facility has been extended to 3 lakh hectares of cultivated land. A dedicated endeavour has been made to provide irrigation facility to at least 7 lakh hectares of cultivated land through different irrigation schemes by the year 2019.



During the last two years, construction work of 102 Mega Lift-irrigation projects out of 186 approved Mega Lift-irrigation projects has been commenced with an expenditure of Rs.3100 crore.



While 1936 nos. of defunct Lift-irrigation projects have been made functional, 26,253 deep bore-wells and 2144 Community Lift-irrigation projects have been handed over to the farmers.

In the meanwhile, two Mega Lift-irrigation Projects one at Utkela under Kesinga Block of Kalahandi district with an expenditure of Rs. 27 crore and another at Gudabhela of Bolangir district with an expenditure of more than Rs. 13 crore have been inaugurated by our Chief Minister. The construction of other projects is going on in full swing. Farmers are encouraged to follow this new irrigation pattern.

3446 nos. of Check Dams have already been constructed over the rivulet and nullahs and 645 Rain Water Harvesting Projects have been made operational. 936 nos. of Reservoirs have also been renovated. This has mostly encouraged the small and marginal farmers to enhance their income through one main crop with seasonal vegetable cultivation and flori-culture.

The construction work of 45 minor and 3 Mega Lift-irrigation projects has been completed with expansion of Indravati Mega Lift-irrigation Project. As a result, the water containing capacity of these Mega Lift-irrigation projects has been increased thereby extending irrigation facility to more cultivated land.

Adequate Feeder System has dedicatedly been made for uninterrupted electricity supply to extend irrigation facility to the cultivated land.

To provide Banking services to the farmers in remote and tribal dominated areas of the State, 20 nos. of Banks on Wheels are functioning in 16 districts with ATM and Kiosk facilities.

For the farmers availing agricultural loan of Rs.50 thousand and repaying regularly, a far-sighted decision has been taken by our Chief Minister to reduce the rate of interest of agricultural loan from 2 % to 1 per cent. This initiative would be helpful to reduce the loan burden of the farmers and will increase agricultural production.



During Kharif session, agricultural loan amounting to Rs.6 thousand crore has been sanctioned in favour of the farmers through Primary Co-operative Societies.

20 per cent financial assistance has been provided to the Horticulturists.

Odisha tops the list in the country in formulation of a full-fledged Odisha Fishery Policy. This progressive Fishery Policy aims to create and augment the required infrastructure and enhance knowledge and skills of the people engaged therein with special attention to increase Brackish Water Shrimp production.

To meet the target of promotion of livestock in the State within a scheduled timeframe, new Bovine Breeding Policy 2015 and the Poultry Policy 2015 have been formulated to achieve self-sufficiency in these sectors.



Arrangements are being made for opening of 100 Chilika Fresh Outlets and 100 nos. of Chicken Fresh Units with a view to provide hygienic and fresh fish in the urban areas of the State.

Henceforth, irrigation facility will be extended to more than 2.5 lakh hectares of cultivated land every year.

Preparation of Threshing Floor with arrangement for Mandi will be undertaken basing on 5 thousand populations each.

There would be change of variety of cultivation in 10 lakh hectares of land.

175 nos. of Mega Lift Points will be made functional by the year 2020.

Hence forward, arrangements will be made to provide certified seeds, fertilizer and pesticides to the farmers in each Gram Panchayat.

112 nos. of new Mega Cold Storages with 5.6 lakh metric tonne capacity will be established under State Potato Mission by the year 2017-18.

Construction of 847 Godowns will be completed by the end of the year 2017.

The State has bagged prestigious Krishi Karman Award for the fourth time in the last 5 years as a result of hard labour of our farmers as well as consistent endeavour of our Chief Minister for the development of agriculture.

Now our State has been awarded with Global Agriculture Leadership Award as a result of scrupulous initiative taken by our Chief Minister for the development of agriculture.



Owing to the dedicated endeavour made by our farmers' community, today, we have become capable of doubling the production of food-grains in comparison to food-grain production during the year 2000. This is an all-time record. Our Chief Minister has always given its credit to the farmers' community and decided to initiate various schemes for the development of agriculture and farmers.

### **SHELTER SECURITY**

Before 2014 general election, our Chief Minister had given assurance to the people of the State that all the Kutcha houses of the State will be converted into Pucca houses by the year 2019. With a view to provide shelter security to all, this scheme was implemented in a mission mode. Meanwhile, under 'Biju Pucca Ghar' and other Housing schemes, 10 lakh Pucca houses have already been constructed and handed over to the beneficiaries.





It is a matter of pleasure that, owing to the personal interference of our Chief Minister, Pucca houses have been provided to more than 9,500 beneficiaries of 13 PVTG communities under 'Biju Pucca Ghar' scheme.

Beneficiaries completing the construction work of Biju Pucca Ghar within 4 months of work order are getting Rs.20 thousand and those completing it within 6 months of its commencement are getting Rs.10 thousand as a token of encouragement under 'Biju Protsahan Yojana'. Till date, a sum of Rs.10 crore has been provided to such beneficiaries as ex gratia. Hon'ble Chief Minister has explicitly directed to provide Biju Pucca Ghar to 50,000 families residing in the villages affected by mining activities in Angul, Dhenkanal, Jajpur, Jharsuguda, Keonjhar, Koraput, Mayurbhanj and Sundargarh districts. Construction work of these houses is going on in full swing.

Our Chief Minister has launched 'Abaas' scheme to provide affordable dwellings to the economically weaker section in the urban areas. This scheme aims at providing houses to urban poor within the coming 2 years.

### FOOD SECURITY

Food security has been ensured for the identified families by implementing National Food Security Act in the State. Over 3 crore 16 lakh beneficiaries of more than 85 lakh families in the State have been included under this scheme.

5 kg. of rice and wheat are being provided to each beneficiary and beneficiaries under Antyodaya Anna Yojana are getting 35 kilos of rice per month at the rate of Re.1/- per kilo.

As a result of interference by Hon'ble Chief Minister Shri Naveen Patnaik, the Central Government has brought necessary change to the required rice wheat ratio for the people of the State.

As supply of rice at concessional price to S.C. & S.T. hostels has been kept aside of the Central Government's Food Security Act, supply of the same to these hostels continued owing to the direction of Hon'ble Chief Minister.



### SOCIAL SECURITY

Hon'ble Chief Minister Shri Naveen Patnaik has taken a pioneering step in providing social security to the people of the State. Most of the social security measures initiated by him in our State are being followed by other States. Our Chief Minister has always accorded priority for ensuring social security to the people of the State.

Our Chief Minister has launched 'Madhubabu Pension Yojana' to provide social security to the old men and women, widows and differently abled persons of the State. Under this scheme, pension of



Rs.300/- is being given to the beneficiary every month. Senior citizens of more than 80 years of age are getting Rs.500/- as pension per month.

Our Chief Minister has recently announced to include 3 lakh additional beneficiaries under 'Madhubabu Pension Yojana' while 40 lakh 22 thousand beneficiaries have already been included in the Pension Scheme.

Our Chief Minister has launched "Aahar" scheme to provide cooked meal @ Rs.5/- to



the poor and needy coming to the urban area for various works. About 70 thousand people are being provided with cooked meal every day. More than 110 "Aahar" centres are functioning in 62 ULBs and 44 District Headquarters Hospitals. Importance has been given in maintaining hygiene and quality in preparation and serving of food. Over 2 crore people will be benefited under this scheme per year.

2000 devotees performing Kartik Brata at Puri have been extended with fooding, boarding and medical treatment facilities.

## WOMEN EMPOWERMENT

Our Chief Minister has made sincere endeavour to accelerate the socio-economic growth of the women by organizing Women SHGs through Mission Shakti Programme. As a result of this initiative, 5 lakh SHGs have been formed in the State comprising of more than 50 lakh women. This endeavour for socio-economic empowerment of rural women has become a mass movement.

Our Chief Minister has recently decided to reduce the rate of interest on the loan up to Rs.3 lakh from 2 % to 1 per cent to lessen the burden of interest of Women SHGs. This will further strengthen the financial condition of numerous self-dependant women.

By extending social security with formulation of special policy for Girls and Women and 50 % reservation of seats in PRIs and ULBs for political empowerment, women have really been empowered.

At present, a sum of Rs.5000/- is being given in two installments to the pregnant and nursing mothers through the innovative scheme 'Mamata' introduced by our Chief Minister. While a sum of more than Rs.1 thousand crore has been given to 22 lakh mothers of the State as financial assistance, a sum of at least Rs. 500 crore has been sanctioned towards the pregnant and nursing mothers under 'Mamata' scheme within the last two years.

To improve the sex ratio at birth, care and development of girl child, a scheme named 'Biju Kanya Ratna' has been implemented in Angul, Dhenkanal and Ganjam districts of the State during the first phase. This scheme will ensure the overall development of the girl child.

Self-defence training is being imparted to the college going girl students through 'Biju Yuva Sashaktikarana Yojana'. Over 5 lakh girl students have been trained under this programme.



## HEALTH SERVICE

Our Chief Minister Shri Naveen Patnaik is implementing in reality the assurances given by him during the 2014 general elections to intensify the health services across the State.

At present, medicines, free of cost are being provided to the patients under 'Niramaya' scheme at 32 District Headquarters Hospitals, 3 Medical Colleges and Hospitals and 377 Community Health Centres through Odisha State Medical Corporation. 65 medicine centres are functioning day and night for providing medicines to the patients. Meanwhile, over 90 lakh people have been benefited under 'Niramaya' scheme.

To address the problem of shortage of Doctors in the State and to further strengthen the health sector, our Chief Minister Shri Naveen Patnaik has taken steps to open 7 new Government Medical Colleges. Construction of these Medical Colleges is going on in full swing at



Balangir, Baripada, Balasore, Puri, Keonjhar and Koraput. Academic Session will begin from the year 2017-18 in 2 Medical Colleges. Our Chief Minister has recently declared to establish a new Government Medical College at Kalahandi for which the construction work will commence within two months. Patients will be provided with proper health service easily and the number of doctors in backward regions will be increased.

The number of seats in Berhampur and Cuttack Medical Colleges has been enhanced.

Special status has been accorded to 'VIMSAR' of Burla and MKCG Medical College of Berhampur. Post Graduation course is being introduced in Capital Hospital.

44 institutes have been made operational with a view to reduce the Infant Mortality and Maternal Mortality Rate in the State. Arrangements for 30 to 125 beds have been made in these institutes.

A 100 seated Cardiac Care Hospital is going to be established soon at Jharsuguda.

To organize the health service and health education, Odisha Health University of Health Sciences is being established.

Health service is being provided to the patients in 4700 inaccessible areas with the help of 150 Mobile Health Service Units.

Medical expenses of the patients from rural to urban area are being borne by the State Government through Odisha State Treatment Fund. For the medical treatment of one patient, financial assistance up to Rs.3 lakh is being provided from this fund. During the last two years, financial assistance of more than Rs. 60 crore has been provided to over 25 thousand patients for their medical treatment.



For the treatment of major ailments, required amount of fund is being sanctioned with the approval of our Chief Minister.

Financial assistance is being given to the needy and poor and also to the people affected by natural calamity from 'Chief Minister's Relief Fund'.

During the last two years, financial assistance amounting to more than Rs. 30 crore has been provided to over 30 thousand needy individuals from Chief Minister's Relief Fund.

At present, treatment facility is being provided to the Cancer patients in every District Headquarters Hospital.



Acharya Harihar Regional Cancer Centre at Cuttack has been established as a unique Centre of Excellence of the country. To avail latest treatment facility for Cancer disease, LINAC Accelerator Machine has been installed in this Institute.

The State Government has spent Rs. 5 crore for the development of 57 Blood Banks in the State. Rs. 15 crore will be spent for modernization of these Blood Banks and appointment of Technical employees.

In the meanwhile, 1555 Doctors and 151 Dentists have been given appointment. 442 Ayurvedic and Homeopathic Doctors are also appointed. Recently 363 Doctors have been given appointment and steps are being taken to issue appointment letters to 800 Doctors very soon.

Two hundred Doctors are going to be appointed in KBK region. The problem of shortage of Doctors in this region will be addressed forthwith.

'Mahaprayan Yojana' has been launched for carrying the dead bodies of people breathing their last in the District Headquarters Hospitals including all the Government Medical Colleges of the State. This will help the poor people for transportation of the dead body of their relatives free of cost. Others are also permitted to avail this opportunity at low cost.

Financial assistance is being given through 'Harischandra Yojana' for performing last rites of the deceased person. This financial assistance is given by Sarpanch





and Municipal Chairperson at Panchayat and Municipality/ Municipal Corporation level respectively. Sub-Collectors are assigned with the task of performing last rites of the unclaimed dead body. During the last two years, financial assistance amounting to Rs.36 crore has been provided to more than 1 lakh 92 thousand families under this scheme.

Steps are being taken to extend health service to the people in tribal dominated areas with the help of 41 new Mobile Health Units.

100 Ambulances will be deployed to provide health services during emergency.

Out of 6800 sanctioned posts 5120 Health activists will be given appointment this year.

To further strengthen the health service, Health Centres will be established in PPP mode to provide facilities at meager cost

Our Chief Minister is making consistent efforts to place the health service at a new height by providing improved health service to the common people with expansion of health sector in the coming days.

## EDUCATION

By inculcating massive change at every level of education, our Chief Minister is consistently endeavouring to universalize it.

Our Chief Minister Shri Naveen Patnaik has launched 'Kalinga Siksha Sathi Yojana' to provide loan at a lowest rate of interest of 1 per cent to the meritorious students of lower middle-class families seeking higher and technical education.

Under this scheme, students of the families earning up to Rs. 6 lakh per annum will avail loan up to Rs.10 lakh at the interest of 1 per cent for higher education.

For this, the State Government will bear an expenditure of Rs.500 crore from its own fund. As a result of this initiative, meritorious students and their parents will be made free from loan burden.

For imparting qualitative education to the meritorious students in rural area at par with CBSE pattern, Odisha Model Schools are being established in every Block of the State. Students getting admission on meritorious basis are being provided with hostel facility along with text-books and school uniform. Importance is being given to the study of Science, Mathematics, English and Computer education. Education on English and Arts is also being encouraged. Odia has been a compulsory subject in the Odisha Model School curriculum.

Academic session commenced this year in 100 Odisha Model Schools.





Scholarship is being provided to 10 thousand students every year.

Text-books free of cost are being provided to the students from Class-I to Class-VIII and students of the families Below the Poverty Line are provided with school uniforms free of cost.

Hostel facility has been provided to 18200 girl students by opening of 182 Kasturba Gandhi Girls' Schools with a view to encourage girls' education.



Over 10 lakh students seeking special attention got admission into the schools. More than 2100 visually impaired students are being provided with Braille text-books. 13 thousand differently abled students have been provided with attendant facility and over 6 thousand students are being provided with transportation fees.

Efforts are being made to organize + 2 education system by bringing it to the secondary level. Separate provision has been made for appointment of Teachers for the study of language. Text-books have been compiled in tribal language for imparting education to the ST students.

Students of financially weaker section are provided with Pranakrushna Parija scholarship and students securing more than 90 per cent of total marks are getting Fakirmohan scholarship.

To be successful in main examination, coaching as well as assistance is being extended to the competitors who have passed Civil Service Preliminary Examination.

All the facilities are being extended to the students whose parents are dead. These students are being imparted with education from + 2 to P.G. level free of cost.

Hostel accommodation has been facilitated to 20 thousand College and University students.



Last year 3 Colleges of the State have been accorded the status of Universities. Ramadevi Women's University has earned the reputation of being the 1<sup>st</sup> Women University of the country.

Eight Model Degree Colleges have been made functional in the backward regions of the State.

Laptop is being provided to the meritorious students passed in + 2 Examination through 'Biju Yuva Sashaktikaran Yojana'. During the last 3 years, laptop has been distributed among 45 thousand students.



Henceforth, Bi-cycles will be provided to 11 lakh students including Class-IX students every year for uninterrupted education.

## COMMUNICATION

Our Chief Minister has always accorded top priority on all-round development of the rural along with urban areas of the State.

‘Biju Setu Yojana’ was launched by Hon’ble Chief Minister Shri Naveen Patnaik in the year 2011-12. Under this scheme construction of 481 bridges has been completed with all-weather connectivity to most of the villages.



Under this scheme, a sum of Rs. 780 crore has been spent last year for construction of bridges over different rivers and nullahs. Construction work of 153 bridges will be completed this year with expenditure of Rs. 400 crore.

120 Bailey bridges are being constructed in the inaccessible tribal dominated areas of the State. Out of the said Bailey Bridges, construction of 10 new Bailey bridges is going on in Malkangiri district.

On the occasion of celebration of Biju Patnaik Birth Centenary, our Chief Minister has dedicated 59 Biju Setu and 41 Bailey bridges to the people of the State with an expenditure of Rs.328 crore.



‘Mukhyamantri Sadak Yojana’ launched with a view to provide all-weather connectivity to the habitations of up to 100 population which are not covered under any other road connectivity programme.

After closure of Central Government sponsored IAP scheme, ‘Gopabandhu Grameen Yojana’ has been extended to all the districts of the State with an expenditure of over Rs.1 thousand crore so that the pace of development is maintained. Through this initiative, basic amenities like electrification, construction of roads, irrigation and supply of water have been extended to the rural area.

Under ‘Gopabandhu Grameen Yojana’ construction work of 3430 km. cement concrete road in 33,918 villages has been completed during last two years.

Construction of 417 nos. of roads of 1638 kms. has commenced last year and a sum of Rs.375 crore will be spent this year to complete the ongoing road works.



Construction work of Gurupriya Setu in tribal dominated Malkangiri district is going on in full swing. This bridge which is to be constructed with expenditure of Rs.187.25 crore will facilitate all-weather connectivity to cut-off villages of Malkangiri district.



The construction of 'Biju Expressway', a four laned road of 650.64 kilometers from Chandili of Koraput district to Rourkela of Sundargarh district connecting the inaccessible, backward as well as Maoist-prone areas of 8 districts is

another testimony of far-sighted visions of our Chief Minister. Years ago during his Chief Ministership, Biju Patnaik had taken steps for construction of Paradeep-Daitari Expressway. A new chapter has been added into the history of development of Odisha with construction of 'Biju Expressway' by our Chief Minister Shri Naveen Patnaik. A sum of more than Rs.3600 crore is being spent for this project. This Project meant for opening of an Economic Corridor from Jagdalpur of Chhattishgarh to Rourkela will facilitate ultra modern road connectivity in Koraput, Nowrangpur, Kalahandi, Nuapara, Bargarh, Sambalpur, Jharsuguda and Sundargarh districts.

### ST & SC DEVELOPMENT

After assuming the rein of governance of the state for the 2<sup>nd</sup> term, our Chief Minister Shri Naveen Patnaik laid stress on the residential education system and to attract more number of SC & ST students towards learning in a conducive and disciplined atmosphere as a result of which now more than 4 lakh 60 thousand SC & ST students are getting education facility along with food, text books and school uniforms in the residential schools nearer to their villages from primary to secondary level. 1,670 nos of special educational institutions and 6,000 hostels have been established for the ST & SC students where every year 4 lakh 30 thousand students are getting the opportunity to study. Now our state has achieved the status of being a forerunner state in the field of residential education facility.



Financial assistance @ Rs.25,000/- is being provided for the preservation and maintenance of the traditional places of worship of the ST people. Provision of financial assistance for the preservation of the places of worship of STs. is first of its kind in the whole country.

Under 'Akanksha' programme, 900 bedded two new hostels with fooding facility have been constructed in Bhubaneswar for SC and ST students.



Meanwhile over 2000 boys' and girls' hostels have been constructed to visualize the wishes of our Chief Minister. The construction of another 850 no of residential hostels is going on.

Over 3 lakh 24 thousand students continuing their education in the State and outside at college and university levels have been provided with post-Matric scholarship.

Pre-matric and post-Matric scholarship to the tune of Rs.1055 cr. are being provided to over 19 lakh students every year.

For these students, tuitions fees and Board Exam. Fees have been exempted at Government aided schools.

The State Government has introduced a significant scheme "Anwasha" for providing free quality education to SC & ST students in the best privately managed schools in the State. Under this scheme, providing education from Class-I to Class-XII to 5,000 ST & SC children every year in the leading private educational institutions has been ensured. By this scheme, about 2700 students have been benefited last year and it has been targeted to provide such type of quality education to 25,000 students during the next 5 years. Boarding, fooding, tuition fees, text books, school uniforms, conveyance expenses etc. will be provided under this scheme. This scheme is being implemented in the 17 educationally backward tribal-prone districts of the State.

The state has been a front runner in implementation of the Forest Rights Act. Till date, about 4 lakh tribal people have been accorded individual (cultivation and shelter) rights. That apart financial assistance to make the land cultivable and 'Biju Pucca Ghar' for shelter have also been provided. Our Chief Minister has extended all facilities to empower the landless STs. who have got rights over the forest land.

Our government is setting up 10 no of 'Kalinga Adarsh Abasika Vidyalaya' at an expenditure of Rs.20 crore with the Jawahar Nabadoya Vidyalaya pattern in tribal sub-plan area.

### **EMPOWERMENT OF CONSTRUCTION WORKERS :**

For the welfare of over 17 lakh registered construction workers the existing schemes have been expanded and our Chief Minister has also announced a number of new schemes for these workers.

Our Chief Minister has launched "Nirman Shramik Pension Yojana" to provide pension @ Rs.300/- per month to widows, disabled persons and construction workers of 60 years above and Rs.500/- allowance per month to the construction workers of 80 years and above.

To provide pucca houses under 'Nirman Shramik Pucca Ghara Yojana' our Chief





Minister has declared Rs.1.5 lakhs financial assistance to the construction workers those who have been registered during last 3 years.

Extended educational assistance of Rs.2000/- per annum to the girls of construction workers' families, studying in Class-IV and V, Rs.3000/- per annum to the children studying in Class-VIII and IX, Rs.4,000/- per annum to the children studying in Class-X, Rs.5000/- and Rs.7000/- per annum to the children studying in +2 and +3 respectively have been made. Similarly, financial assistance of Rs.10,000/- for the CT and ITI students and Rs.40,000/- per annum for the MBA, B.Tech. and Medical courses has been declared. Besides these, upto Rs.4,000/- for purchasing tools, Rs.4,000/- to purchase cycles, and Rs.1,000/- to purchase safety materials have been provisioned.



A sum of Rs.25,000/- has been declared as marriage assistance for the construction workers' families having 2 girl children and also for the unmarried construction workers.

Rs.8000/- is being provided to pregnant construction workers alongwith Rs.5,000/- given under 'Mamata' Yojana as maternity benefit.

The Chief Minister has directed to provide Rs.1 lakh as death assistance in case of death of any construction worker, Rs.2 lakh as accidental death assistance, Rs.5,000/- towards last rites and Rs.40,000/- to Rs.1.5 lakh as accidental disability. The treatment expenditure of construction workers suffering from severe diseases like cancer, cardiac ailments, thalassaemia and sickle cell anaemia will be met out from Construction Workers' Welfare Board.

## EMPOWERMENT OF PERSONS WITH DISABILITIES

Our Chief Minister has created Department of Social Security and Empowerment of persons with Disabilities from 1<sup>st</sup> July, 2015 for the all out development of physically challenged persons, senior citizens and third gender category.

Food, clothes and emergent assistance are being provided to the students of 51 no of special schools.

Student scholarship is being provided to disabled students above 40 per cent studying in classes from I to X under 'Banishree' Yojana.





Laptops are being provided to the visually impaired students. Laptops and voice recorders are being provided to the visually impaired students at P.G. and higher study level.

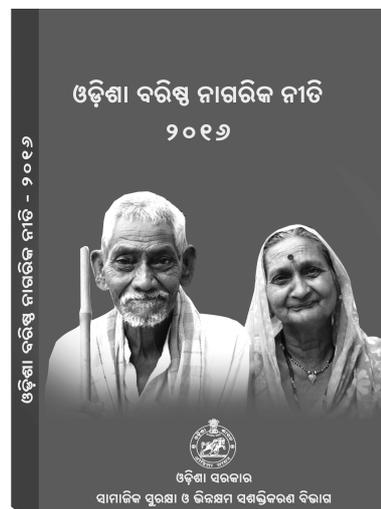
3% of seats have been reserved for the physically challenged students in all colleges and universities. Special facilities for these students are being provided in written examinations.

Ramp and special toilet facilities being provided for the convenience of disabled children studying in general schools.

120 transgender persons have been provided with 'Aadhaar' cards in specially arranged camps at Bhubaneswar.

The transgender persons have been included under 'National Family Welfare Scheme'.

On October 1, World Senior Citizens Day Chief Minister Shri Naveen Patnaik has formulated 'Odisha Senior Citizens' Policy-2016' for enhancing the socio-economic and physical well-being of the senior citizens of the state. He has also laid importance on their social status, dignity and rights. Old Age Homes with all sorts of modern facilities will be established in all districts for the helpless senior citizens.



This is a historic step that has created enormous hopes among the senior citizens of the State.

Government employment institutions have been instructed to include the transgender category besides male and female in the application form for employment.

The process of formulation of the State Transgender Policy has been started on the basis of a workshop which was held in April last.

## HANDLOOMS AND HANDICRAFTS : EMPOWERING THE ARTISANS

Out of the total 1 lakh 92 thousand weavers in our state more than 1 lakh 50 thousand handicrafts artisans are engaged in different handicrafts production. Our Chief Minister has implemented so many welfare measures for their alround development and improvement in the handlooms and handicrafts sectors.

'Chief Minister's Special Package' has been implemented for the betterment of weavers and sericulturists.

Financial assistance to the tune of Rs.139 Cr. has been provided for the management of 10 handloom clusters.

49,077 no. of weavers have been included under Mahatma Gandhi Weavers' Insurance Scheme and





a sum of Rs.39.26 lakh towards weavers' premium has been paid by the State Government.

About 24 thousand weaver families have been supplied with solar lanterns through Odisha Renewable Energy Development Agency.

About 14 thousand sericulturists have been provided Rs.1500 each to purchase utility kits. During last 2 years over 29 thousand women sericulturists have been included under Health Insurance Scheme.

Our Chief Minister has declared that about 8 thousand weavers of the state will be awarded pension under 'Senior Weavers' Assistance Scheme'. Rs.5 cr. per annum will be spent in this scheme.

For the economic empowerment of the weavers and artisans in the tribal dominated districts an MoU has been signed with Asian Heritage Foundation of New Delhi.

In order to enrich Odisha's handlooms and handicrafts across the world as well as for the skill development of the weavers of the state through training public convenience centre has been inaugurated last year at Khandagiri, Bhubaneswar with an expenditure of over Rs.4 Crore. Such type of centre will also work at Bargarh, Nuapatana and Sonepur. Information Technology will be widely used in these training centres.

Handloom clothes worth Rs.247 crore have been marketed through primary weavers co-operative society during last year. The average per capita income of the weavers has increased from Rs.37,000/- to Rs.44,000/- per annum.

## SPORTS

To provide infrastructural facilities for sports and to encourage sportspersons the construction of 201 mini stadiums in rural areas and 50 mini stadiums in urban areas has been started.

To organize world class hockey competition, infrastructure of international standard has been created.

Direct recruitment in different posts ranging between Group 'A' and 'C' of Odisha Police has been provided to the sports personalities who have brought glory to the state at national and international levels. Now with the



intervention of Hon'ble Chief Minister sports persons of international standard are being recruited directly in Group 'B' posts in different PSUs.

Monetary incentives are being provided to the emerging sportspersons on the basis of their success.

The sports persons in distress are being paid Rs.2000/- per month as pension.

The Everest Mountaineering team under the leadership of Everest conqueror Bachhendri Pal have recently started their expedition under Biju Patnaik Adventurous Sports Expedition.



Likewise, 4 no. of Odia girls representing India in Indian Hockey Team at Rio Olympics and reputed athletes like Dutee Chand and Shrabani Nanda participating in Rio Olympics have created a golden chapter in the history of Odisha sports. This has infused new hopes among the talented sports persons.

The construction of mini stadiums will be completed by 2018-19 financial year in all Blocks and Urban areas.

This is a matter of glory that World League Match, 2017 and World Cup Hockey Match, 2018 will be held at Kalinga Stadium.

### **EMPOWERMENT OF KENDU-LEAF PLUCKERS**

With the intervention of our Chief Minister appropriate cost for kenduleaves has been fixed and a definite dividend of kendu-leaf trade is being paid to kendu-leaf pluckers as bonus and also to the casual employees.

During 2014 kenduleaf crop year, Rs.32 cr. 10 lakh bonus have been paid to the kenduleaf pluckers as assistance.

A total of Rs.62 crore will be paid as bonus and additional bonus for 2015 kendu-leaf crop year.

8 lakh kendu-leaf pluckers and binders have been insured and included in kendu-leaf pluckers and binders welfare trust.

The casual workers have been included under 'Biju Patnaik community insurance scheme' while steps are being taken for payment of their dues directly through their Bank Accounts.

'Ama Jungle Yojana' is being implemented in 30 Forest Divisions of the State.

From the current year, Rs.1170 cr. will be utilized through 7,000 'Bana Suraksha Samiti' for the next 6 years.

### **UNINTERRUPTED POWER SUPPLY**

The number of electricity consumers is on the increase in our state at an average of 6 lakhs per year. Chief Minister has clearly directed to initiate necessary steps for the development of power infrastructure in view of the continuous rise in the number of consumers.

Electricity has been supplied to 11 lakh 50 thousand houses during the last 2 years. These include 3 lakh BPL category.

Over 7,000 villages and *padas* have been electrified.

49 new 33/11 KV primary substations and 16 high power sub-stations have been built. The capacity of 24 high power sub-stations has been upgraded.

1121 circuit kilometer electric lines have been stretched.





Special feeder system has been made for agriculture and fisheries.

200 KM. underground cabling has been set up at Bhubaneswar at a cost of Rs.160 cr.

Our Government has been highly acclaimed for uninterrupted power supply, proper lighting of Shreeksheeta and mitigating the power supply need of lakhs of devotees during Nabalakebara Rath Yatra.

24 hour power supply to all houses of the state has been targeted by 2019.

### **INDUSTRIAL DEVELOPMENT**

Owing to the abundant mineral deposits, water resources and skilled human resources Odisha has been ranked in the 7th position in the industrial investment sector in the whole country.

The mega steel plant-Tata Steel of Kalinganagar has started production which has exhibited new direction towards industrial and entrepreneurial development and new inspiration among the industrialists for investment and establishment of industries in Odisha.



The industrialists are now interested to set up industries due to the formulation of new IPR-2015 and single window system.

The process of approval pertaining to 11 industrial services has been accelerated due to the innovative e-biz system.

For the setting up of micro, small and medium industries along with other ancillary industries, 12 new Industrial estates are being established in Angul, Balasore, Cuttack, Jharsuguda, Sambalpur, Jagatsingpur, Khurdha, Sundargarh, Bhadrak, Dhenkanal and Ganjam districts.

A Land Bank comprising requisite land for new industries and mobile app for providing industrial data and various services are being arranged.

'Odisha Youth Innovation Fund' has been launched and 21 youths have been rewarded for their innovative ideas.

After discussion of Hon'ble Chief Minister with the industrialists of the country and abroad as a part of the "Make in India" campaign held recently at Mumbai, proposals for investment to the tune of more than Rs.70,000 cr. have been received mainly in non-mining sector.

Proposals for investment in Odisha for over Rs.90,000 cr. have been received in the Investors' Meet held recently at Bengaluru.

By the year 2025, Rs.2.5 lakh crore will be utilized in industrial sector in the State. As a result, 10 lakh employment opportunities will be created both directly and indirectly.



Investment to the tune of over Rs.50 thousand crore has been approved for different projects during last 2 years.

Many industrialists have been attracted to invest in Odisha keeping trust on the stable government, transparent administrative mechanism and strong leadership in Odisha.

Odisha's investment potential will be exhibited shortly at Bhubaneswar through 'Make in Odisha' campaign. Shri Naveen Pattnaik, Hon'ble Chief Minister Odisha is quite confident that Odisha's interest for massive investment will be possible by conducting Investors' Meet at leading industrial cities of the country.

### TECHNOLOGY DEVELOPMENT

To enhance the skill development of the human resources and to make them employable and self-dependent Hon'ble Chief Minister Shri Naveen Patnaik has constituted 'Odisha State Skill Development Authority'. This Authority will create new possibilities by giving specific guidance to all types of skill development programmes.

The Chief Minister has nominated Shri Subroto Bagchi, the founder of Mindtree as the Chairman of this Authority.



8 lakh youths will be encouraged for self employment by imparting them development training during the coming 3 years.

Trained and proficient entrepreneurs will be created and the brand like 'Skilled in Odisha' will emerge as a world class brand.

Hon'ble Chief Minister Shri Naveen Patnaik has appointed eminent Telecom Scientist Dr. Sam Pitroda as Technology Advisor of Odisha. He will provide necessary assistance for the technological development in Odisha.

4 no. of new Software Technology Parks will be founded at Jajpur, Sambalpur, Jeypore and Angul.



Tata Consultancy Services (TCS) has become functional with 4,000 software engineers working on 45 acres area of land.



The second campus of INFOSYS has been started at Info valley, Bhubaneswar for 5,000 IT engineers. Mindtree Kalinga has been set up over 20 acres of land and 800 youth IT engineers have been appointed under Chief Minister's Employment Generation Scheme the aim of self employment will be ensured through skill development of at least 150 no. of youths in each Grama Panchayat every year.

Skill and Technology development can fully empower the youth category of the State. Our Chief Minister is working with this high ambition.

### **BUS SERVICE IN RURAL AREAS AND RAIL-COMMUNICATION DEVELOPMENT**

501 no. of buses are plying under 'Biju Gaon Gaadi' Yojana in the inaccessible areas of all districts in the State.

Hon'ble Chief Minister has taken a historic step of rapid development of railway line in Odisha.

Hon'ble Chief Minister has started a new era by announcing to provide land free of cost and the State will bear 50% of total construction expenditure for the development of railway lines in Odisha.

Today the progress of Khurdha-Road-Balangir Railway track is the outcome of the vision of Hon'ble Chief Minister Shri Naveen Patnaik. He is the first Chief Minister in the whole country to take such a historic decision.



The plying of train has begun after the completion of Khurdha-road Bolagarh railway track out of the total 289 kms. long Khurdha Road-Balangir rail line. On the other hand, the construction of rail-line from Balangir has also been started parallelly. By March, 2017 this track will be extended to Nayagarh.

Meanwhile, Our Chief Minister has signed an MoU with the Ministry of Railways to start work for the Jeypore-Malkanagiri and Jaypore -Nawarangpur railway projects. After the completion of these 2 projects, the railway density will be enhanced in te tribal-dominated Malkangiri and Nawarangpur districts which will create new example in the field of rail communication in that area.

### **TOURISM & CULTURE**

Our Chief Minister has fulfilled his commitment given to the people of the State in 2014. He has launched 'Barishtha Nagarika Tirtha Yatra Yojana' for the senior citizens to visit important tourist places of the country. The senior citizens have travelled in special trains from Berhampur and Bhubaneswar to Madurai, Rameswar, Banaras, Allahabad, Haridwar and Rishikesh etc. and have gained divine experience. This pilgrimage will soon be started for the senior citizens of Sambalpur. For these tourists,



the facilities of travelling in 2<sup>nd</sup> class sleeper, meals, tiffins, articles of daily use and transport are made available free of cost.

It is most necessary to preserve the traditional folk arts from extinction. Under the guidance of Hon'ble Chief Minister the traditional folk arts of all the regions of the State have been identified through special survey and sincere efforts are being made to spread the talents of the folk artists and to make them self-dependent through various programmes. Till now, 459 folk arts on the verge of extinction have been identified. 3 lakh artists of about 7.5 thousand traditional folk art have been included in Block Art & Cultural Association, District Art & Cultural Association and City Art & Cultural Association.

Over 4,000 artists in distress are being paid pension.

Financial assistance is being provided for the renovation of Bhagabat Tungies located of different places.

The commemorative coin on Biju Patnaik has been released on the occasion of the Birth centenary celebration of the great Statesman Biju Patnaik.

On the occasion of the celebration of 80 years of the formation of a separate Odisha Province on linguistic basis, rules have been framed for the implementation of the Language Act to develop Odia language. Efforts have been initiated at all levels for the progress and development of Odia language.

Decision has been taken for the establishment of Odia language and Literature University.

Decision for the digitization of all the important books of Odia language and Odia literature and to make them available in website has been taken. For this, Odia Virtual Academy is being set up.

It has been decided to impart Urdu and Santali language teaching and to set up school of language along with the setting up of special chair in 3 Universities outside Odisha.

## SMART CITY

Bhubaneswar has been ranked first in the whole country in the Smart City competition. The objective of the Smart City is to provide more amenities to the citizens in less time and money by successfully using Information Technology. Germany will cooperate Odisha in the Smart City Scheme.

Meanwhile Steel City Rourkela has been included in the 2<sup>nd</sup> phase Smart City competition and Hon'ble Chief Minister has greeted the inhabitants of Rourkela for this success.





A sum of Rs.4,537 crore will be spent for the execution of various projects of Smart City. Multi-storeyed hotels with parking, amphitheatre and office building along with transport facilities will be there in Smart City. Modernisation of railway stations, institutional centre at Satya Nagar and Museum on history of Urban Development will be set up.

For the development of slum-dwellers a survey is being conducted for construction of 7,000 houses under Mission 'Awas' and 'Kutumba' projects.

12 centres will be established for recycling of plastic and other materials.

'Swabhimaan' project will be implemented for the skill development of urban people.

Child development and care centres will be opened under 40 'Kusum' projects.

Community toilets for the slum-dwellers, ATM for drinking water, community laundry and digital literacy centre will be implemented along with Aahaar Yojana.

Traffic, parking, control of other vehicles, introduction of cards for travelling, emergency and other related services will be streamlined with the co-ordination of Engineering and computer technology science.

400km. long transport corridor will be developed.

To attract the new generation towards art and sculpture various programmes will be performed under Smart City project. Recently, successful arrangement of a programme called Rahagiri has been appreciated by all.

Both heritage and modernity will be looked into in Smart City.

## INFORMATION & PUBLIC RELATIONS

Two logos have been released on the occasion of the completion of 80 years of the formation of Odisha Province and the birth centenary celebration of the legendary leader Biju Patnaik.

Steps have been taken to organise special photo exhibitions on the birthday of this great leader and a year-long exhibitions in different parts of the state.

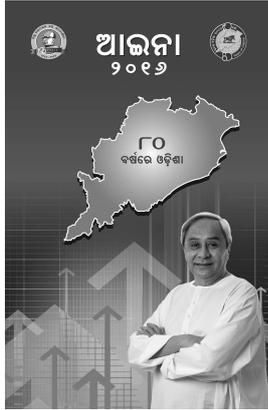
'Journalists' welfare Fund' has been constituted for providing assistance to the working journalists and about a sum of Rs.8 lakh has been paid to 23 journalists during the last 2 years.





Provision of Health Insurance up to Rs.2 lakh has been made for the working journalists including 5 of their family members.

The Information & Public Relations Department has recently brought out a booklet in Odia titled "Aaina-2016" reflecting various developmental and welfare programmes implemented successfully by



Government of Odisha. With the active initiatives of Hon'ble Minister, Commissioner-cum-Secretary, Director of Information & Public Relations Department, this wonderful publication has been appreciated by one and all. Moreover, this booklet has been published under the direct guidance of Shri P.K. Mohapatra, Addl. Secretary to Chief Minister to provide valuable information and facts for the people of the State on governmental programmes. We are thankful to the onerous effort made by Shri N.Sethi, Shri B.Biswal, Shri G.Patra,

Shri Surya Mishra, Shri D. Pattnaik, Shri S.N. Barik, Shri H.K. Sahoo, Smt. Sadhana Mishra and Smt. Sumitra Kar. We are also grateful to Designer Shri M.R. Nayak for preparing the layout and design of the popular publication.

The English version of this Odia booklet 'Aaina-2016' has been rendered by Shri Bibhu Chandra Mishra and Shri Bikram Maharana of Information & Public Relations Department.

*Editor, Odisha Review*