

**M**ahatma Gandhi once said that India's heart lies in its villages. Every rural community is steeped in folklore, indigenous art, craft and natural heritage. The traditional way of life is elegantly elemental and can greatly enrich a visitor's experience. The ingenuity and imagination, deftness and skill of rural artisans have evolved over generations. For town folk, this way of life, intimately interwoven with nature is emerging as the sought after balm for frazzled urban nerves.

**Any form of tourism that showcases the rural life, art, culture and heritage at rural locations, thereby benefiting the local**

people don't get motivated to travel for the same reason. Travel motivators involve a wide range of human emotions and drives, that modern science still has difficulty in measuring and fully understanding. They are intrinsic and relate to peoples inner feelings and arise out of needs and wants. These are the reasons what for a person travels to one destination as opposed to others and gets engaged in specific tourism activities.

A few decades back, many different countries felt the need to dedicate personnel specifically to promote the artistic, cultural and historical attractiveness of their towns, cities regions and states. Because travelers were

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## Rural Tourism : A Voyage to the Great Repositories of Living Culture

*Dr. Manoj Mishra*

**community economically and socially as well as enabling interaction between the tourists and the local community for a more enriching tourism experience can be termed as rural tourism.** Rural tourism is essentially any activity which takes place in the countryside. It is multifaceted and may entail farm or agricultural tourism, eco tourism, tribal tourism etc and is experience oriented. The locations are sparsely populated and predominantly in natural environments. They mesh with seasonality and local events and are based on preservation of culture, heritage and traditions. Spotlighting the art, culture, history and heritage to attract tourists is nothing new, particularly in Europe. All the

becoming more and more interested in opportunities to learn about places through their art, cultural traditions and hence Cultural and Heritage Tourism began to grow. Rural tourism can very well be considered as a sub set of big domain of the universal set that is Cultural and Heritage Tourism which is based on the mosaic of places, traditions, art forms, celebrations and experiences that portray the true identity of a nation and its people, reflecting the diversity and character of a nation.

A growing number of visitors are becoming special interest travellers who rank art, heritage and / or other cultural activities as one of

the top five reasons for travelling. Travellers who engage in cultural tourism activities visit the following—

- Art galleries, theatres and museums.
- Historic sites, communities and land marks.
- Cultural events, fairs and festivals.
- Ethnic communities and neighbourhood.
- Architectural and archaeological treasures.

The demographic profile of the cultural heritage travel segment today is younger, wealthier, more educated and more technologically savvy in comparison to the past profile.

Tourism got the industry status by Govt. of India in the VII<sup>th</sup> Five Year Plan but the Tenth Five Year Plan identified tourism as one of the major sources for generating sustainable livelihoods and employments in India. The development of a strong platform around the concept of rural tourism is opportune for India because India has a rich tradition of art, craft and culture. The striking feature of rural tourism is its intent to raise the living standards of rural artisans, promote a diversity of crafts, thereby improving the socio-economic conditions of host communities through convergent linkages. The thrust also lies in recognizing local, social, cultural and oral traditions, folk dances and in providing a learning experience for the tourist. Rural tourism is therefore seen as a major revenue for this endeavour.

Europeans have cathedrals and in return we have temples. But very often it has been seen that tourists have little interest in those dead cultures belonging to a bygone era, rather are more interested to experience living culture which can only be possible through rural tourism and its different manifestations/connotations/ attributes. Like the concept of 'Open Air Auditorium', the concept of 'Open Air Museum' is being widely

discussed that means the museums are no more remaining confined within four walls.

An appetite for the joys of simplicity, the timeless appeal of rural art and craft and long cherished cultures is seen to increasingly occupy the mind of the modern day traveller. The natural result is this bridge between frenetic metros and the hinterland of rural life. Rural tourism expresses this unique intention. The geographical spread and cultural diversity of India provides multiple interests and all season visitor interests. Local communities possess that potential to participate in sustainable strategies based on craft, culture and the natural environment encompassing the country's bio-geographic zones.

This paradigm shift heralds a fresh sustainable tourism approach based on India's rural assets, where the authentic flavour of the country lies. This will also help us keep connected to our roots and retain our links. Virtually all rural tourism sites process a craft or other traditional skills, based on learning which has been carried forward by 'Gurus' and 'Shishyas'. The 'Gurukul' process embodies one of the earliest learning systems in India's cultural history. Some site examples with the 'Gurukul' attribute are—

- Pochampalli of A.P for IKAT style weaving (50 K.M from Hyderabad)
- Raghurajpur of Odisha for PATTACHITRA Painting (2 K.M off BBSR-Puri, Highway, Puri- 14 Kms.)
- Hodka of Gujarat for EMBROIDERY. (Bhuj- 60 K.M, Last village near the Rann of Kachchh)
- Pranpur of M.P for CHANDERY style weaving. (Jhansi- 3Hrs, Lalitpur- 1 hr, Both on Delhi-Chennai Trunk Train route)
- Aranmula of Kerala for VASTU VIDYA. (Pathanamthitta, Dist, Kerala)

As far as the plans for development are concerned, 112 villages have already been identified by DOT, GOI, out of which 36 villages have been taken up under the UNDP project for capacity building which includes creating connectivity and building infrastructure. The National Geographic Channel is also keen on showcasing India's rural richness which would be big boost in promoting it to a larger audience. The list of those 36 villages are given herewith.

#### Rural Tourism in India :

1. Pochampally (Nalgonda District, Andhra Pradesh)
2. Srikalahasti (Chittoor District, Andhra Pradesh)
3. Durgapur (Golaghat District, Assam)
4. Sualkuchi (Kamrup District, Assam)
5. Nepura. (Nalanda District, Bihar)
6. Chitrakote (Bastar District, Chhattisgarh)
7. Nagarnar (Bastar District, Chhattisgarh)
8. Hodka (Kachchh District, Gujarat)
9. Jyotisar (Kurukshetra District, Haryana)
10. Naggar Kullu District, Himachal Pradesh)
11. Anegundi (Koppal District, Karnataka)
12. Banavasi (Uttar Kannada District, Karnataka)
13. Aranmula (Pathanamthitta District, Kerala)
14. Kumbalanghi (Ernakulam District, Kerala)
15. Chougan (Mandla District, Madhya Pradesh)
16. Pranpur (Ashok Nagar District, Madhya Pradesh)
17. Sulibhanjan – Khuldabad (Aurangabad District, Maharashtra)
18. Pipili (Puri District, Odisha)
19. Raghurajpur (Puri District, Odisha)
20. Rajasansi (Amritsar District, Punjab)
21. Haldighati (Rajsamand District, Rajasthan)
22. Neemrana (Alwar District, Rajasthan)
23. Samode (Jaipur District, Rajasthan)
24. Lachen (North District, Sikkim)
25. Karaikudi (Sivaganga District, Tamil Nadu)
26. Kazhugurnalai (Thoothikudi District, Tamil Nadu)
27. Karnalasar (West Tripura District, Tripura)
28. Jageshwar (Almora District, Uttaranchal)
29. Mana. (Chamoli District, Uttaranchal)
30. Bhaguwala (Saharanpur District, Uttar Pradesh)
31. Ballavpur Danga (Birbhum District, West Bengal)
32. Mukutmonipur (Bankura District, West Bengal)
33. Spice Tourism Circuit, (Kerala-Tamil Nadu, Kalady- Annarkkara Thadiyarkudisai - Mobai)

Keeping in view the above said 36 model heritage crafts villages, visitors from overseas and within India can thus enrich their tourism experience or enhance their crafts skills by undergoing a special rural tourism itinerary.

The World Tourism Organization (WTO) in its publication "Tourism 2020 vision", rates that there is high potential market for rural tourism. A visitor experience based on rural tourism is specially relevant for India where almost 74% of the population resides in its 7 million villages. Thus rural tourism in the true sense, can be referred as India's emerging strength.

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Dr. Manoj Mishra, Utkal University of Culture, Madanpur, Bhubaneswar.

India is a land of many religions, many sects and many cults. It owes its heritage to an ancient civilization which in its onward march with time has assimilated the essence of many cultures. Its amity lies essentially in its cultural pluralism. Today when a controversy is raging across the country over the concept of Hindutwa, the peaceful co-existence of different communities in Khordha and the Hindu Muslim amity prevailing to this day in certain parts of the then Khordha Kingdom really makes amazing reading.

Khordha the then capital of Odisha, a fortress strategically selected and fortified to repel the continuous aggressions of neighbouring



*Siddha Purush Bokhari Baba's Shrine, Kaipadar*

## Hindu Muslim Amity in Khordha - An Historical Overview

*Satyabadi Baliarsingh*

Muslim rulers of Bengal. Therefore it remained the hub of political, social, cultural and religious life of the Utkaliyas for a fairly long time. Since those days, down through the British era Muslim *padas* had grown at different places around Khordha. Besides in certain villages Hindus and Muslims remain in peaceful co-existence. Following are some of the prime Muslim inhabited villages in the present Khordha district.

1. **Khordha Block** : Khordha Town (Jajarsingh), Mukundaprasad, Totapada, Kaipadar, Kerang, Taratua, Panabaraj, Saradhapur (near Khordha Town), Haripur, Nijigarh Tapang.

2. **Tangi Block** : Mulijhar, Kusumi, Rautapada, Khajuria, Chhanagiri, Dikhitapada, Gayabandha.

3. **Chilika Block** : Balugaon.

4. **Banapur Block** : Hantuad, Salapdiha, Gambharimunda, Sunakhala.

5. **Begunia Block**: Kusupalla, Saradhapur(near Atri), Routapada, Siko, Pangarsingh.

6. **Bolgarh Block**: Chuda, Arakhapalli, Haripurpatna, Asanapalli, Kaunripatna, Kadab, Jamusahi, Dakhin Parikheta, Manikagoda, Dhalapathar.

7. **Bhubaneswar Block:** Jadupur, Mendhasal, Raghunathpur, Sundarapada.
8. **Jatni Block:** Benapanjari, Rathipur, Haripur (Manipur), Taraboi.
9. **Balianta Block :** Baliana, Fategarh.
10. **Balipatna Block :** Bengabati, Khajuriapada, Majjihara, Padanpada, Barahala, Siripari, Narada, Mukundadaspur, Chitalpur, Saheb Nagar.

Besides the Muslims, Khordha has a sizeable Christian population too. They live in Jajarsingh, Minchinpatna and Ashrayapur. Moreover, some converted Christians live in 8 forest villages of Damia-Barabara and Niladriprasad G.P. of Banapur Block. But their ancestors were Hindu of Saura tribal. They embraced Christianity by the lure of money of the missionaries. But their relationship with the Hindus has remained cordial as ever.

The three religious communities living in Khordha have a track record of brotherly co-



existence. There are certain predominantly Muslim inhabited villages which have been historical testimony to both Hindus and Muslims living in amity and each participating and practicing the rituals of the other communities. Some such interesting historical traditions are narrated below.

**KAIPADAR** – 11 kilometers away from Khordha, the village has a population of over 4500, of which one fifth are Muslims. It is famous for ‘Siddha Purush Bokhari Baba's shrine’. It's an unique place of worship for both Hindus and Muslims. Not only from nearby villages nor from different corners of the state but devotees from all over the country and abroad visit this shrine to offer their obeisance to Satyapir. Here the priest is a Muslim known as the ‘Khadim’. The offerings (Bhogas) are prepared by the Hindu Gudia and the Hindu Mali provides the floral offerings. While offering the Bhoga, a big drum like instrument (Bada katha) is beaten which is prohibited in other Muslim rituals. Every year the 24<sup>th</sup> day of Ramjan is observed as the ‘Urs Utsav’. On this day, the Khadims sprinkle rose water on Baba's Samadhi and cover it with a new canopy accompanied by Haribola, Hula-Huli by the Hindus and Allah-u-Akabar by the Muslims. The entire day remains festive with religious fervor. The Hindus perform Nam Sankritan and the Muslims recite the Koran and organise Kawalis. Although the ‘Urs’ is principally a Muslim festival, the devotees comprise a large section Hindus.

The Hindus also perform ‘Satyanarayan Pala’ here. The concept of ‘Satyapir’ has been derived from the Hindu God ‘Satyanarayan’ and the Islamic ‘Peera’. ‘Satyanarayan Pala is performed by devotees for fulfillment of their wishes. The ‘peacock's tail’ which is used by the Khadims to bless the devotees is also used by the Hindu priest in the ‘Satyapira Puja’. Belief

has it that if a devotee writes his wishes on a piece of paper and hangs it in the shrine, the wishes are fulfilled. Even people from far off places unable to come personally, write letters expressing their wishes.

How the shrine was established in Kaipadar has a history. In the 17th century, Hazrat Syed Jallaluddin Bokhari, a Muslim saint from Samarkand came to India. Before that, he has already visited Mecca and Madina. The Baba visited 'Delhi, Ajmer, Gujrat and other places in India before arriving at Kaipadar. Some say Baba on his way to Srikshehra Puri was enchanted by the flower and fruit garden at Kaipadar and decided to stay there. There he met a Hindu Sanyasi who was long since engaged in Tapasya. Both engaged in religious discourses. While the Sanyasi worshipped 'Ishwar', Baba worshipped 'Allah'. From that part of time in history, it's a legend afterwards. Both by practice and precept, the devotees showed that whether Ishwar or Allah, there is only one God. But to attain God, the paths may be different.

The congregation of two saints from two different religions not only attracted curious people from the nearby villages but deeply influenced them as well. After some days the Hindu saint went out on a pilgrimage not to return at all. One day the then Gajapati Rama Chandra Dev of Khordha visited the Baba and received his blessings. With Baba's permission, he built an Ashram there and made arrangements for Baba's daily maintenance. A cowherd boy on his own, provided milk to the Baba. Baba's fame spread as he could fulfill the wishes of the people seeking his blessings. The cowherd boy one day noticed that an ant-hill had been formed around the meditating Baba, only his face appears slightly. But it glows with a divine radiance. When the villagers heard of this from

the cow-herd boy, they came to have a last *darshan* of the Baba. The Baba since then became 'Jinda Pira' (The greatest devotee of Allah). Even the Gajapati came there and he was left with no doubt that the Baba was 'Satya Pira'. After this, the place became a seat of worship for both Hindus and Muslims. The Gajapati Raja gave three (3) *batis* and ten (10) *manas* of land (about 32 acres) for the Sevapuja. This was about 1734 AD. The Fakirs and Rankis were given Khecheri and Khiri prasad on every thursday which practice is in vogue even today.

In 1883, a merchant from Mumbai Hazi Ramzan Alli, who had received a boon from the Baba turned Baba's 'Pitha Mandap' into a 'Mazar'. Thereafter in 1925, Seth Hazi Ushman of Kolkata constructed the inner Mazar, the Mosque and the Sarai. Covered with marble this holy place glitters with Muslim architectural beauty. This is a place of great tourist importance. It's top is dome shaped and on the top of the dome adorn the Muslim symbol of crescent as well as Chakra of the Hindus. Dushashan Mangaraj was its architect.

Hindu and Muslim alike receive the Sirini *prasad* made of milk, flour, ripe bananas and coconut from the hands of Muslim priest as also the 'Guda Bhoga' which is prepared by the Hindu Gudias. Having failed to secure any cure with the help of modern medical science, many people by receiving 'hukum' have been miraculously cured of many dreaded diseases. Undoubtedly, the socio-cultural milieu of Kaipadar portrays a rich blend of historical sagacity and religious fraternity.

#### **MANIKAGODA:**

It is a village under the Bolgarh Police Station in the district of Khordha. It itself is not a revenue village, rather the congregation of revenue

villages like Kumutisahi, Ramachandrapur Patna, Chandi Patna, Hat Sahi and Dalei Sahi known as Manikagoda. It has a population of more than 8000 of which 3500 are Muslims. The history of Manikagoda, where one witnesses a rare cultural integration between Hindu and Muslim religious observances is also unique. Once there was a beautiful natural garden in Manikagoda. Birabar Dev, the youngest brother of Khordha Gajapati visited this place. Some say that banished by the Gajapati, he had come here as a Sanyasi. Here he became a great devotee of Goddess 'Bhuyan', the deity of Adivasi Kandhas. It was decided to construct a temple for the deity. But the wall of the deity could never be erected. It collapsed each time it was built. The deity told the King in his dream to make a human sacrifice. When Manika, the daughter of Jani (Kandha priest) knew this, she sacrificed her life. It is said that Manika was the lover of the King. Since then the Goddess was known as 'Manika Bhuyan'. Subsequently a fort was built there and it was named after Manika to be known as "Manika Gada". Latter on the name has been corrupted into "Manikagada".

In Manikagada, during the Dussehra festival of the Hindus, the Muslim Dalabehera occupies the prime of place. The first Dalabehera occupies the prime of place. As per the records, the first Dalabehera Sheikh Mun had come from Hyderabad. After him the genealogy runs through Sk. Anwar, Sk. Golam Alli, Sk. Agazan, Sk. Basiruddin to the present descendant, Sk. Habibur Rehman who is now the Dalabehera of Manikagada. It is customary here to observe the 'Sohala Puja' before Dussehra. This *puja* takes place in the Bhagawati Peeth situated to the east of the village. "Kanak Durga" worshipped in the nearby Dibyasinghpur is brought here as the

Goddess for the Puja. On the Saptami Day, the Chhatri of Manika Bhuyan, worshipped by the Kandhas, the Katari of Mahisasuri worshipped by the Dumal Gaudas, the palm leaf and Lekhani of Karan Panjekar and the Patakhanda given by the Gajapati to the Muslim Dalabehera and worshipped by the Dumal Gaudas, the palm leaf and Lekhani of Karan Panjekar and the Patakhanda given by the Gajapati to the Muslims Dalabehera and worshipped in the later's house are placed together as 'Saja'. The Khandayat Paiks also cleanse their traditional weapons and place them in Akhadaghar for the *puja*. All this lie there till Dashami. On Vijaya-dasami day in the afternoon, different techniques of the many martial arts with the swords, the sticks, the knives and wrestling etc. are performed by the Paiks. In the evening all assemble in Manika Bhuyan's place. The Jani decorates the symbol representative of the Goddess with *sindur*, *chandan*, *bilwa patra* and *Mandar* flower and all pray to the Goddess for the welfare of the entire mankind. The Jani is then possessed by Goddess Manika Bhuyan and sacrifice is made to appease the Goddess. Thereafter Hindus and Muslims move with the possessed Jani in a procession round the village accompanied by beating the drums and Paika Akhada. When the procession moves through the Muslims ghettos, many Muslims fall flat before the Goddess and offer their prayers to fulfill their wishes. The Muslim Dalabehera dressed up in traditional Hindu costumes (in Dhoti & Doshada) has the distinction of first welcoming the Goddess and offering *puja* at his door steps with incense sticks and *bhogas* prepared by the Hindu Gudias. Muslim Dalabehera along with Kalisi and others come to the Yogamaya Peeth in the middle of the village. Interestingly, a Khandayat, the traditional martial race of Odisha is the priest of the Peetha. Here



though cocks are offered to the Goddess as Pujabalee, but they are not sacrificed. Thereafter the procession reaches the Bhagabati's shrine to the east of the village. From there the Paiks carry the "Patakhanda", the Damal Gaudas carry the "Katari", the Palm leaf and Lekhani is carried by the Karan, the royal priest carries the Kanakdurga and the Bauri (a Scheduled Caste) bears the symbolic Chhatri of Manika Bhuyan and the procession reaches the Somanath Shiv temple.

In the precincts of the Shiva temple and beside Kanak Durga Mandap, the "Aparajita Homa" is performed. This is a sacrificial fire lit to offer oblation to the Goddess which is the Chief ritual of the Dussehra festival. In this 'Homa', the Muslim Dalabehera sits as Karta, whom the Brahmin priest offers Kushabatu. Vedic *mantras* are chanted to invoke all the Gods and Goddesses and *ahuti* is offered to them by the Dalabehera. At last he gives *dakshina* to the Brahmins and others. The entire expenditure of the Dussehra festival is borne by the Dalabehera, for which land has been given by Khordha Gajapati Raja. Amazingly this tradition of a Muslim playing Host and Karta to a prime Hindu festival has withstood the vicissitudes of change in the governance culture and religion of the subsequent rulers. And more

importantly the most horrendous communal blood-bath in the wake of partition of the country or the occasional community clashes elsewhere has not wrought any wedge between the communities to create any deviation in this observance. One can hardly come across a similar or parallel case of Hindu Muslim amity in any part of the country.

In addition to this, we can know well Manikagada from a poem written by a German Professor G.G. Sweth of Indology Deptt. of Dubenjen University. He had visited Manikagoda on the eve of Dussehra in 1991. Late Rajakishore Pattanaik, the then President of OSSTA and an eminent social worker who accompanied the German Professor to Manikagada village gave me the poem which depicts as such:-

#### MANIKAGADA

There is a village in Khurda.  
 A jewel set amidst hills.  
 It's name recalls Manika's saga  
 And it's people know all varied skills.  
 It's emeralds large fields of paddy  
 It's rubles the flowering trees.  
 This jewel, dear friend believe me.  
 From communal tensions is free.  
 There are Muslims trained to be Paiks  
 And Khandayats proud of their sword.  
 Their Lord was the Raja of Khurda,  
 Still this day is remembered his word.  
 The Karans learned and martial.  
 Have taken a humanist's stand  
 And to all as teachers impartial.  
 They made everyone everyone's friend.  
 There are Brahmins of various Gotras  
 Immersed in their ancient lore.  
 To Durga they chant their stotras  
 To-day as in ages before.  
 Two mosques stand open to render



To Allah one's heart and one's mind.  
 Find Goddesses, tribal and Hindu  
 Remove dangers of every kind.  
 With Manika-Bhuyan protecting  
 The heart of the ancient fort  
 And the Dalabehera reflecting.  
 Law and order beg a Khurda King's sword  
 The shaman of Khond extraction  
 And the Mullah just side by side  
 Offers sacrifice, prayer and affection  
 To the deities shows devotion abide  
 And with Bhagabati on the cross roads.  
 Mahishasuni towards the west  
 And Yogamaya at the centre  
 Scheduled Castes remain sheltered best.  
 Whatever quarrel or tension  
 May arise in this village by chance  
 By the Paik's sport in converted  
 Into physical training and dance  
 All sections join full of devotion  
 In a ritual once in a year  
 Which writes them in joyful emotion  
 And removes every sides of fear.  
 This is a village in Khurda  
 A jewel set amidst hills –  
 May it grow a living example  
 For the harmony which it instills.

### GADA KERANGA

This village is 10 K.ms. away from Khordha town with a population of above 3000. Most of them are Ahemmedia Muslims. This village is an example in many respects. Most of the people are serving in defence and Odisha police. When we say Sundargarh for Hockey, similarly we can say Kerang for Football. However, it is known for exemplary communal harmony. The Dalabehera of the village is a Muslim. Once the Dalabehera of 'Tarakai Gada' that touches the limits of Banki State rose in



rebellion against the Gajapati of Khordha. The Gajapati had entrusted the task of quelling the rebellion to the Muslim Dalabehera of Keranga. The Tarakai Dalabehera having developed cold feet at such developments surrendered before the Kerang chieftain with Mahaprasad on a golden plate which the later received as a token of friendliness and informed the Gajapati accordingly. The Gajapati was overwhelmed at the prospect of the Muslim Dalabehera respectfully accepting the 'Mahaprasad' of Lord Jagannath and decorated him with honours.

During the 'Dola Yatra' the presiding deity of this 'Gada' 'Sri Radhamohan Dev' is taken in a Viman to the Gates of the Gada and the Muslim Dalabehera offers sweetmeats to the deity as Bhoga of course the Bhoga is offered through the Hindu priest.

### SIKO

This is one of the many erstwhile fortresses (Gadas) of Khordha. From the Sanskrit word "Shirsha" or the top the name "Sheekha" has been derived which is course of time has been corrupted into Siko. Around 35 Kms. away from Khordha town, this village has a population of about 6000.

Hindus and Muslims together observe the religious festivals of the other community. Both the communities perform “Paika Akhada” during Dussehra.

### **ROUTAPADA**

The village comes under Begunia Block of Khordha District. Here Hindus and Muslims live together and the Muslims participate actively in the procession during the “Sitalshasthi” festival and provide all the fire crackers for this festival. Besides, they also co-operate and financially support the observance of Dussehra and Dola festivals in the village.

### **TARATUA**

This village near Khordha town has a sizable Muslim population. Unity and cultural integrity is the hallmark of this village. During ‘Maha Vishub Sankranti’ and ‘Odia Naba Barsha’—a pious Hindu festival, the Muslims lend active support for the smooth observance of the festival. The Managing Committee formed for the development of the village comprising of both Hindus and Muslims work in tandem for the common good.

### **GADA BANIKILO**

On the outskirts of Ranapur Police station, this is a village surrounded on three sides by Khordha District. Both Hindus and Muslims live here but the cultural integration is so complete that one can hardly distinguish a Hindu from a Muslim. Since it was a “Gada” of a King in the bygone days, Daleis and Dalabehera are found in this village with all the accompanying traditional rituals. Like in Manikagoda, on the “Saptami of Dussehra, the presiding deity of this village Goddess Ramachandi is taken in a procession to the Dussehra field. On the day of Dussehra, the

Muslim Dalabehera clad in costume like Hindu in the traditional ‘Dhoti & Doshada’ sits as the Karta to offer prayer to the Goddess after receiving Kushabatu from the priest. After the Puja, the Dalabehera with the sword in hand and accompanied by other Daleis and Paiks moves in a procession to the Khandadhar field. After that various martial art forms of Paika Akhada is performed.

In this village, also Dola Yatra is observed with traditional religious gaiety. Sri Arteswar Dev (Shiv) and Sri Patitapaban Dev (Vishnu) come in two Vimanas. The first offering of *bhoga* is made by the Muslim Dalabehera on the rock slab in front of his doorsteps. The Bhoga is prepared by a Hindu Gudia. The Deities then move to other doors where Bhoga is offered. Permanent land has been allotted for the exclusive purpose of Bhogas to be offered to the deities by the Dalabehera. Similarly, Raja Yatra is also observed in this village where both the communities participate.

### **KADAB**

Kadab is an important village situated 5 K.ms. away from Begunia. Most of the people are warriors. Eighty per cent of the people belong to Khandayat, Muslims and Sabar (Kabari-S.T.) community. Here the Dalabehera is a Muslim. Like Manikagoda and Gada Banikilo the Muslim Dalabehera sits as the Karta on Saptami Dussehra Puja of Devi Durga. Both Hindus and Muslims observe the occasion. However, this tradition failed to continue since 42 years. But another tradition of Dola festival under the leadership of Muslim Dalabehera is in continuance here. Five day Pala programme is conducted near Gada Dwarasuni Thakurani on Dola Purnima and onwards and Dalabehera spends money for the occasion.

**GUAPUR**

Guapur is a village in Guapur Panchayat of Balipatna Block of Khordha District, where the Samadhi of Peer Nirguni Avlia is there. It is said that in the 16<sup>th</sup> century AD, a Sufi saint Nirguni lived in Guapur who was famous for many of his miracles. After his demise, the Hindu Zamidar Chowdhury of Bhingarapur had set up a Samadhi in his honour and allotted some land for a permanent arrangement of Sevapuja. A Muslim Fakir of Bengavati village was also appointed for this purpose. Everyday in the evening a drum (Dumaly) is beaten and Aarati is offered near this Samadhi. Hindus and Muslims alike come here with special wishes to be fulfilled. Every Thursday the Fakir moves from door to door to beg handfulls of rice with which Kshiri Prasad is made and distributed among the devotees. Every year on Sunia (the first day of the year as per Gajapati Calendar), a Mela is organised here by Hindus and Muslims. A specially prepared sweet meat is offered as Bhoga on this occasion.

**SALAPADIH**

This village is 4 K.ms. away from Nachuni in Banpur Block. Here the village head is a Muslim Dalai to whom local people call Nahak. This family

observes Laxmipuja or Gurbar Manabasa in the month of Margasir like Hindu families.

*“If we live in our oneness-heart, we will feel the essence of all religions which is the love of God. Forgiveness, compassion, tolerance, brotherhood and the feeling of oneness are the signs of a true religion.”*

– Sri Chinmoy

*“What is needed is a fellow feeling between the different types of religion, seeing that they all stand or fall together, a fellow feeling which springs from mutual esteem and mutual respect, and not the condescending, patronizing, niggardly expression of goodwill, unfortunately in vogue at the present time with many.”*

– Swami Vivekananda.

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Satyabadi Baliarsingh, Viswatma, M-23, BDA Colony, Khordha - 752055.

Asha was the monthly journal which was published by Sadhu Charan Ray and was edited by his wife Reba Ray and Madhusudan Rao was the founder. Reba Ray was a true supporter of female education. She was the editor of Asha from the year<sup>1</sup> 1892 to 1899. The main aim of this journal was the expansion of female education. In this journal it was specifically stated that, the purpose was to spread female education. So in the midst of horrible blind beliefs, 'Asha' was the aspiration for those, who had the sincere desire to look forward. A number of articles<sup>2</sup> were published in Asha, regarding the duties of women, their various problems, education of women and their social responsibilities. Even recipes of some

had to earn her own living might be lucky<sup>3</sup> enough to find a poorly paid position as governess, even though probably been skimpily educated herself. Few other occupations were opened to her. And there was still no way out for a woman who found herself unhappily married. Leigh Smith who recognised the value of women's education and their legal position, financially supported the English women's journal. In England Annie Besant<sup>4</sup> had occupied a prominent position as she was advocating women's suffrage in late nineteenth century. In 1901 she wrote an article "Education of Women" which was published in Indian Ladies Magazine.

## 'Asha' and Female Education

*Rajashree Patnaik*

delicious dishes were mentioned for the ladies. This shows how Reba Ray laid stress on all feminine qualities and duties. From some of the letters published in Asha it is clearly evident how Sadhu Charan Ray, Madhusudan Das, Bihari Lal Pundit and Radhanath Ray supported the role of Asha. Even some essays were published in Asha, whose writers were anonymous. Those who used to believe in women upliftment from the core of their heart supported the cause of the journal. In late nineteenth century England there was a movement for education, employment and improvement of the legal position of women, which was not very bright. "A middle class woman who

The Sambalpur Patriot was in full praise of the journal Asha, because<sup>5</sup> it voiced the cause of women empowerment. It described "Asha was a melancholic daughter, but now Asha is a Princess".<sup>6</sup> The Prince of Bamanda Sriman Sachidananda Dev has adopted Asha as daughter, thereby taking the responsibility of subsistence. Zamindar Babu Biharilal Pundit and mother of the king of Kanika Smt. Krishnapriya Patamahadei donated ten rupees each for the journal. Biharilal Pundit had written a letter to Reba Ray after receiving the journal. He agreed that the great work she undertook as the editor was praiseworthy. But he openly expressed his doubt

considering the then situation of Odisha, about the future of Asha. But he was definitely a supporter of the step taken by Reba Ray. Radhanath Ray, who was the joint Inspector of Schools, Odisha division expressed his opinion written in a letter to the editor. Asha was medium for expressing opinion regarding female education. All the essays published in the journal were innovative. But the letter written by Madhusudan<sup>7</sup> Das is thought provoking.

He wrote,

Dear Madam,

Your effort in the direction of publishing Asha are certainly praiseworthy and deserve every encouragement. I have much pleasure in enclosing Rs.25/- as my mite towards the maintenance of the journal. I wish the journal every success and shall be only too glad to know as to the progress of your paper is making. Trusting this will find you in the enjoyment of everything that is a blessing from heaven.

With regards,

Yours sincerely  
M. S. Das

A number of articles were published in Asha regarding female education. One article<sup>8</sup> named as 'Are not women eligible for higher education' was published in Asha. But the writer did not mention his name. Because at that time most of people were conservative. That's why some people wrote articles supporting the cause of women but did not mention their names. From the above mentioned essay one could picturise in his mind about the then condition of female education. At that time very few people understood the merits of education. Many people used to believe that if women will receive

education then they will lose their character and become wayward. "Women interacted primarily with women and it was women who enforced the prohibition against female education".<sup>9</sup> The anonymous<sup>10</sup> writer writes that character has nothing to do with education. If something leads towards waywardness and willful behaviour then that is not education. Education is a blessing and root cause of various types of development. Some people were also of the opinion that women become arrogant if they receive education. But this could never be a general statement. Women should not be deprived of education on illogical grounds. Not only men but women should also be educated. They have also the rights to education. This essay was published in the year 1892, which reflects the fact that narrow attitude of people was yet to be changed.

Miss Angelina Grace Rout was a feminist. She contributed a number of essays to Asha regarding female education. She expressed her anguish in a poem 'Utkala Dukha', (sorrow of Utkal). This poem<sup>11</sup> describes how Utkal was in a distressed and weak position. Because like other countries there was neither any social reform nor any religious reform. In 1940's and 1950's in Bengal there was already demand for women's education. "Above all Vidyasagar is remembered<sup>12</sup> gratefully by his countrymen for his contribution to the upliftment of India's downtrodden womanhood. For his advocacy of widow remarriage, Vidyasagar had to face the bitter enmity of the orthodox Hindus. At times his life was threatened. But he fearlessly pursued his chosen course." Brahmoism was a religious movement. Keshab Chandra Sen (1838-1884) took active role in this from 1858. Though Keshab Chandra Sen was in favour of female education still "he believed that they need<sup>13</sup> not be taught

subjects like, Mathematics, Philosophy, Science etc.” In Odisha, ‘Asha’ journal was published in the last part of 19th century. This was a Brahmo literary journal. But when we go through the articles they are undoubtedly in favour of education for females. It was clearly stated in 1892 edition that the aim of Asha was not preaching any religion.

A. Grace Rout expresses her concern for the development of Utkal. But she was hopeful that one day brothers and sisters would glorify their motherland. This poem expresses her patriotic feelings as well as her yearning for improvement of Odia people. She wrote another essay ‘Necessity of Indigenous Female Education’. Though people knew that in other countries various developments were possible due to female education, still they were not concerned about the education of their daughters, sisters and wives. Generally mothers who were deprived of education did not bother about the education of their daughters. Women were regarded as the weaker section of society by men. They used to believe that if women will be educated then they will be independent minded, they will not obey their husbands and will become authoritative. “Subjects<sup>14</sup> of a harsh patrilineal, patriarchal system, they were not in a position to oppose prevailing codes. Their survival depended on upholding the status quo and an educated stranger in their midst posed an obvious threat. Those women and girls who were eager to learn had no recourse but to look to the men who controlled their lives”. So with their wrong notions they had no concern for women’s rights. Even native women were not in favour of their daughter’s education. They used to think that a girl is destined to do the household chores after marriage especially cooking. So does it make any sense to

educate them? “The traditional view often praised the role of women as wives and mothers, but as individuals they were assigned to a very lowly position. They were supposed to have no personality of their own apart from their ties to their husbands”.<sup>15</sup> But A. Grace Rout did not believe in the lower estimation of women. She was of the view that if a girl is educated then she could educate her children, co-operate and help her husband,<sup>16</sup> could perform her duties efficiently and guide her children properly. At that time most of the mothers were not educated, so they were not able to understand the delightful advantages of female education. Miss Rout was of the opinion that all educated men should try their best to educate their wives, daughters and sisters. “Moved by the humanitarian and egalitarian impulses of the nineteenth century, the social reformers started a powerful movement to improve the position of women, while some reformers appealed to the ideals of individualism and equality, others declared that true Hinduism or Islam or Zoroastrianism did not sanction the inferior status of women and true religion assigned them a high social position”.<sup>17</sup>

“Calamity of Female Education” was another essay written by Angelina Grace Rout, which was published in Asha in 1892. Due to Jealousy, narrow and selfish attitude of the people of Odisha there was no progress in the field of education for girls. There were several obstacles on the path of female education. Amar Jiban,<sup>18</sup> was the first Bengali autobiography written by a Bengali woman, Rashsundari Devi. She wrote “Bengali girls were married off very early ..... The loss of the natal home at childhood has been described, in all nineteenth century women’s writings, as a traumatic experience, uprooting a child from the security of her own home and exiling her forever to the mercy and control of total

strangers."<sup>19</sup> When a girl was educated, she used to become the target of criticism. Even educated men who were not in favour of education were not at all educated in the true sense of the term. The negative attitude of our general mass was a great obstacle on the path to progress. AG. Rout expressed her hatred towards the intolerant people. She was of the view that everywhere there was the need for rapid spread of female education which was the first step towards women's upliftment.

Another essay 'Female Education is Necessary' was written by A. Grace Rout. She wrote that in Odisha Brahmin and Kshatriya caste considers Sudra caste to be lower than their caste. With conservative attitude men also never wanted to accord women the same position they enjoyed due to their learning power and education. The general feeling was that women were only born to do the household chores from morning to night. She made an appeal to the general public through *Asha* to educate their wives, daughters and sisters. Though she was aware that to create public consciousness regarding female education was like 'crying in a forest', still then she was optimistic that one day a change would come about. *Asha* was the first journal of Odisha which was edited by a lady, Reba Roy. It's role was also unique as the main aim of *Asha* was to create consciousness in favour of female education.<sup>20</sup> When Reba Ray's husband (who was the publisher of *Asha*) died in 1898, the publication of the journal became irregular. But the step taken by Reba Ray in the last part of nineteenth century was significant and unusual. The role played by *Asha* in the then Society was setting a trend. It has been rightly mentioned in *Sambalpur Hitaisini*,<sup>21</sup> March 1st 1893, 'the role of the journal *Asha* was for the development of women, because women empowerment is the basis of Social progress'.

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Rajashree Patnaik, Ravenshaw University, College Square, Cuttack.

The politics of Odisha since independence has gone through several transitory phases and led a “paradigm shift” after a “crisis stint”. But the contemporary Odishan politics already manifests itself into a democratic transformation and political maturity. It follows by a number of welfare measures, social security policies, and inclusive growth. **The biggest achievement of the present Odishan politics is political stability, restoration of law and order and efficiency in administrative management.** Obviously, the Odia people learnt many things from the politics of 1970s Odisha which was simmered with a lot of unprecedented political crises such as mass political defection, unstable governments,

elections were held for the first time. The Anchal Sasan Act was adopted with a view to streamlining revenue administration of the State. This was a revolutionary measure for the transfer of power to the hands of the common man. Transport was nationalized for the purpose of better management and administration. The Five Year Planning was started in the country from 1952 and Odisha also introduced development planning. Community Development Projects started operating from October 2, 1952. Steps were taken for the rapid industrialization of the State by generating electricity from Duduma and Hirakud.

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## Nandini Satpathy and the New Grammar of Odisha Politics

*Kamalakanta Roul*

president’s rule, coalition politics, factionalism and political infightings.

But the first era of Odishan politics from 1950-57 was an era of development and transformation. Mostly the era was headed by former Chief Minister Naba Krushna Chaudhury. It was during this time that the construction work of multi-purpose Hirakud Project, Muchkund Electricity Project and Rourkela Steel Plant were inaugurated. The Zamindari Abolition Act was adopted and steps were taken for abolition of the system, the Orissa Gram Panchayat Act was adopted during the period and Panchayat

The second phase of Odishan politics was the phase of unprecedented political crisis. The rise of Nandini Sapathy (1931-2006) as first female leader in Odishan politics was not all of sudden but inevitable. Her appearance was politically contextual and cropping of the time. Her stint showed another phase of development era: 1972-76. She restored the foundation of progressivism, subalternism and feminism in Odishan politics followed the political legacy of Naba Krushna Chaudhury. Nandini was young and dynamic who was also known as “Agni Kanya” (daughter of fire). In her entire lifespan, Nandini nurtured her political ideology through



three major ideological apparatuses: Gandhism, communism and feminism. Nandini was also imbibed the literary value from her family. She firmly stood against feudalism and bureaucratic democracy. She opposed a prayer song of her school when she was in class one. The prayer was as follows: “Ehi mora janmabhumi ehi maharaja, janme janme karuthibi e duhinka puja” (this is my motherland and there is the great king, in every birth of my life I would worship both of them). As a school child Nandini took active part in Quit India Movement. She learnt spinning and made clothes for herself during her school days. She came to the politics through student activism. Nandini while pursuing MA in Ravenshaw College joined in ‘Students’ Federation’, the student wing of the Communist Party. She was elected as Student Union’s president of Ravenshaw College. By the time she was inspired by communism and established herself as a firebrand student leader at state level. In 1951, there was a student movement in Odisha against the rising cost of college education. Nandini took the leadership and while protesting, she was lathi charged by the police. The movement later developed into a national youth movement. She along with many other student leaders was jailed.

Daughter of a noted Odia writer and poet, Kalindi Charan Panigrahi, Mrs Satpathy wields a powerful pen and is an equally powerful speaker in Odia. Her short stories have already been translated into several languages. She joined Congress party and became the President of Women Forum. She met Indira Gandhi in Chennai during the annual meeting of Congress party and then they became close to each other. Mrs Nandini Satpathy who came to the Congress via the Student Federation had spent several years

in jail. Though she got her first political lessons from her uncle, the late Bhagawati Charan Panigrahi, founder of the Communist party in Odisha, Mrs Satpathy has an intensely religious bent of mind. She and her husband, Debendra Satpathy, were devout Aurobindoites.

Nandini, as a Chief Minister delivered service to the downtrodden and managed a sweet link between administration and development. She broke the bureaucratic egoism in Odisha Secretariat. The Indian Civil Servants were called as “sir” by cabinet ministers. She sharply reacted that how the people’s representatives could be insulted and underestimated by “clerical staffs” in a liberal democracy. She also changed the culture of allotting big bungalows to civil servants and smaller one to ministers. She used to say, “baadeile malaa, na baadeile amalaa” (officers need to be shown their limitation, otherwise they would be dictator”. Nandini Satpathy attempted to resist Indira Gandhi’s policies during the Emergency and she also opposed the proclamation of national emergency.

A United Front Government was formed under the leadership of an independent non-member, Biswanath Das in April, 1971. In June 1972 ten members of the Swatantra Party led by Shri Gangadhar Pradhan resigned from their party and withdrew their support from the Coalition. Subsequently, all the 32 members of Utkal Congress decided to join the Congress Party. The coalition government of Biswanath Das was dissolved and a Congress Ministry under the leadership of Mrs. Nandini Satpathy came to power on June 14, 1972. Mrs. Satpathy resigned her office of Minister of State in the Union Ministry of Information and Broad-casting and was formally elected leader of Congress Party.

Mrs. Satpathy had to quit office on March 1, 1973 and the State came under the spell of President's Rule on the 3rd March, 1973 for the third time which continued in operation till the 6th March, 1974. The mid-term election held in February, 1974. On the 1st of March when Mrs. Satpathy resigned, the Odisha Legislative Assembly was in the midst of its budget session and was scheduled to meet at 8am. On the same day, the Assembly had to pass the Appropriation Bill. The Congress was reduced to minority on the floor of the House. In the mid-term election held in February, 1974 no party could secure majority; it was an uncertain mandate, but Congress emerged as the single largest party with 69 seats. A Congress Ministry headed by Mrs. Satpathy was sworn in on March 6, 1974, with the support of the Communist Party.

Nandini government tried to reach out the marginalized sections: Adivasis, Dalits, poor and women. She ran her government from the below. The Indira government announced 20-point economic programme in June, 1975 in the context of the proclamation of National Emergency. Nandini government had already, in the meanwhile, initiated many of the programmes included in the 20-point economic programme. The Government had provided land to the landless poor. Dalits and Adivasis were primarily the focus of development. Tribal development works started in Koraput, Kalahandi, Dhenkanal and Mayurbhanj. The Odisha Money Lender's Act was modified to make the villagers free from the clutches of money-lenders. The Government had fixed minimum wages for the daily labourers, wage-earners and workers. Forced labour in the shape of Bethi and Gothi was abolished by the Government. Several novel measures were adopted for the poor and meritorious students

and the students belonging to weaker sections of the society. Book Banks were established as a matter of policy in many schools and colleges, more scholarships and stipends were instituted for the poor and meritorious students many of whom also got the advantage of free supply of books, note-books and papers. The primary school teachers were recruited and were given revised pay scale. Nandini government was instrumental in bringing numerous social reforms and several legal and administrative measures against social evils. Dowry Abolition Act was adopted as a measure of social reform. Prostitution was declared as a legal offence and abortions were legalized. Restrictions were imposed on production and sale of narcotic drugs and pills in order to save the young men from their impact. A system of pension was introduced for the old and helpless as a measure of social security familiar to the concept of Welfare State. The Government had increased Bus fares and had reintroduced land revenue, though road cess was decreased. A system of levy was introduced in 1974 on paddy which was not a successful measure of policy. Though a target was fixed for procurement of paddy the target could not be reached due to the failure of the system of levy and there was the verdict of the Orissa High Court that Levy was not legal. Again in 1976, Government had promulgated an Ordinance for procurement of paddy and rice by introduction of the system of Levy. Nandini had differences with the Governor because of which Akbar Ali Khan was the first Governor since independence to resign his office and to go away. Nandini Satpathy tendered resignation on December 16, 1976 and President's Rule was proclaimed in Odisha for the fourth time. Internal dissensions within the party forced Nandini to quit.

In a brief statement to the Press, Nandini appealed to the people to maintain peace and declared her readiness to be guided by the Prime Minister in her future activities. She stated that “for the time being, she would keep out of state politics and serve the people in her capacity as an ordinary legislator”.

The India Today (1977) magazine reports that “It was a touching scene at her residence where hundreds of Congress workers, legislators and friends stood in silence as the expected came true. The capital wore a deserted look with only dozens of police vans making rounds of the city. Even before her resignation was announced the Adviser to the Governor had reached the state. The people of Odisha, still unaware of the high drama, took the President’s proclamation stoically. Though frail and of indifferent health, she is known for her grit and unfailing sense of duty. Her intention to retire from politics for the time being should not be taken on its face value”.

However, the appearance of Nandini in Odisha politics was a milestone for social and political development. Her primary objective of inclusive growth was phenomenal. Truly, she founded the legacy of welfare politics of Odisha. She understood that development is not deprivation. It is always inclusive and exclusionary in nature. Under the leadership of Nandini, the then Odisha witnessed unprecedented growth in many areas such as rural development, tribal welfare, education, women empowerment, art and culture. Her subaltern approach to welfare made her popular among the common people of Odisha. The opposition leaders used to recite this poem to defame her in electoral politics which is as

follows: “Nandini Satpathy bhari chaturi, chaaula kilo tanke saturi” (Nandini Satpathy is very clever who makes rice so cheap available at Rs.1.70)”. The contemporary Odishan politics, no doubt, strongly strengthen with the past experience. The best part of the current politics is political stability and transparent leadership. The Odisha state has been able to draw the attention of global investors towards the resource-rich areas. Democracy is quite successfully persisting and dictating the liberal ethos of Odisha state.

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Kamalakanta Roul (Ph.D), Department of Political Science, University of Delhi, Delhi- 110007, kamalakantroul@gmail.com

# Paika Revolt of 1817

## (The First Struggle for Independence of India)

*Er. Raghunath Patra*

"Paika", derived from the word "Padatika" includes people of many castes, tribes even horses and elephants. They are peasants but militia during battles.

Enjoyed Jagir's offered by Raja's beheld securities, internal external used traditional weapons, lathies swords devoted to Raja and Zamindars all.

After Maratha rule came British Rule East India Company occupied Odisha last Abolished Zamindars Jagir, power of Rajas Right of salt manufacture and Forest.

Buxi Jagabandhu was directed by British to "Pay Rent for Jagir Rodanga gada in Court" Middleman taking rent, betrayed Buxi Jagir auctioned in middleman's name, at last.

March 1817, revolt hurled led by Buxi joined Paikas, Kandhas of Ghumusara Stormed companies Banpur office Killed hundred, looted money all.

Revolt spread over Kujang, Nayagarh Ghumusara, Ranapur, Gop, other corner British bewildered "they may be driven out" Granted concession to peasants out of fear.

Buxi surrendered to British in 1825 Pension of Rs.150 granted per month confined to Cuttack, died in 1829 India lost a pioneer leader of National worth.

Paika Revolt of 1817, Odisha is torchbearer and vigorous catalyst one Inspired Nationalists of India to proceed in struggle for Independence of the Nation.

Buxi, where he stayed at Cuttack is known as 'Buxi Bazar' now I hail you Oh ! freedom fighter for your mammoth valor and vow.

**N.B. :** Buxi's Full Name : Buxi Jagabandhu Bidyadhar Bhramarabara Raymohapatra, the Military Commander under King of Khurdha.

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Er. Raghunath Patra, Brundaban Dham, Lokanath Road, Patnahat Sahi Chhak, Puri-752001.

### Right to Information

Right to Information is a part of fundamental rights under Article 19(1) of the Constitution. Article 19 (1) says that every citizen has freedom of speech and expression. Right to Information Act, 2005 mandates timely response to citizen requests for government information. Right to Information empowers every citizen to seek any information from the Government, inspect any Government documents and seek certified photocopies thereof. Right to Information also empowers citizens to inspect any Government work or to take sample of material used in any work.

Supreme Court further said that India is a democracy. People are the masters. Therefore, the masters have a right to know how the governments, meant to serve them, are functioning. Further, every citizen pays taxes. Even a beggar on the street pays tax (in the form of sales tax, excise duty etc) when he buys a piece of soap from the market. The citizens therefore, have a right to know how their money was being spent. These three principles were laid down by the Supreme Court while saying that RTI is a part of our fundamental rights.

Eventhough, RTI is a fundamental right, still we need RTI Act to give us this right. This is

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## Right to Information : The Way to Access Right and Entitlements

*N.A. Shah Ansari*

The basic object of the Right to Information Act is to empower the citizens, promote transparency and accountability in the working of the Government, contain corruption, and make our democracy work for the people in real sense. An informed citizenry will be better equipped to keep necessary vigil on the instruments of government and make the government more accountable to the governed.

As early as in 1976, the Supreme Court said in the case of Raj Narain vs. State of UP that people cannot speak or express themselves unless they know. Therefore, right to information is embedded in article 19. In the same case,

because if you went to any Government Department and told the officer there, "RTI is my fundamental right, and that I am the master of this country. Therefore, please show me all your files", he would not do that. In all probability, he would throw you out of his room. Therefore, we need a machinery or a process through which we can exercise this fundamental right. Right to Information Act, 2005 provides that machinery. Therefore, Right to Information Act does not give us any new right. It simply lays down the process on how to apply for information, where to apply, how much fees etc the all about process to avail required information.

### **Inception of Right to Information Act**

In Rajasthan, the Right to Information movement was initiated by Aruna Roy in the early 1990s. The Mazdoor Kisan Shakti Sangathan (MKSS) succeeded through struggle and agitation, in accessing and using information to put an end to local corruption and exploitation. In 2005, the Parliament has enacted a new legislation - Right to Information Act (2005). This new Act replaces the old Freedom of Information Act, 2002, which was un-notified and hence, not operational. The new legislation confers on all citizens the right of access to the information and, correspondingly, makes the dissemination of such information an obligation on all public authorities. It aims at promoting transparency and accountability in the working of every public authority. It has the widest possible reach covering Central Government, State Governments, Panchayati Raj Institutions, Local Bodies and recipients of government grants.

Right to Information Act came into force on the 12<sup>th</sup> October, 2005. However, before that 9 state Governments had passed state Acts. These were J & K, Delhi, Rajasthan, Madhya Pradesh, Maharashtra, Karnataka, Tamil Nadu, Assam and Goa. Right to Information Act implementation shall be remembered as a new era of empowerment for the common man in India. With the passing of the Right to Information Act on the aforesaid date, a faceless citizen is now blessed with a tool with the help of which he can now demand from the high and mighty in the government to know the details of every action they take, professedly on behalf of the people.

### **Enactment of Right to Information in India**

On 10th May 2005, the Parliament of India enacted the Right to Information Act 2005, providing citizens with a legal right to access Government information and records; establishing

mechanisms of implementation, promotion, and enforcement to enable the exercise of this right; and, in effect, opening the official decision making processes to public scrutiny. The recognition, by law, of citizens' right to access the information contained in hitherto secret documents marked a shift in the paradigm of governance from one characterized by official discretion, secrecy, and control to one of openness and transparency.

The Right to Information Act, 2005 is considered as landmark legislation in the history of Indian democracy. The second Administrative Reforms Committee Report (June 2006) remarks 'Right to Information' as the master key to good governance. Access to information can empower the people and particularly the weaker sections of the society, to demand and get information on various development schemes implemented for them thereby ensuring participatory governance and the effective and efficient use of public money. Experiences in the State in these years prove that the Act has the potential to bring about far-reaching changes in governance, strengthening democracy and containing corruption, if used in its true letter and spirit.

The RTI Act mandates timely response to citizen requests for Government information. It applies to all States and Union Territories of India, except the State of Jammu and Kashmir, which is covered under a State-level law.

The Act relaxes the Official Secrets Act of 1889 which was amended in 1923 and various other special laws that restricted information disclosure in India. In other words, the Act explicitly overrides the Official Secrets Act and other laws in force as on 15<sup>th</sup> June 2005 to the extent of any inconsistency.

Under the provisions of the Act, any citizen (excluding the citizens within Jammu & Kashmir) may request information from a 'public

authority' (a body of Government or 'instrumentality of State') which is required to reply expeditiously or within thirty days. The Act also requires every public authority to computerise their records for wide dissemination and to proactively publish certain categories of information so that the citizens need minimum recourse to request for information formally.

### **Rights of Citizens under Right to Information Act**

Right to Information Act, 2005 empowers every citizen to

1. Ask any questions from the Government or seek any information
2. Take copies of any government documents
3. Inspect any government documents.
4. Inspect any Government works
5. Take samples of materials of any Government work

### **How Right to Information Act is beneficial to citizens**

The right to information is a very important part of any true democracy. In a democracy, citizens need to know what their government is doing. They need to know this so that they can decide for themselves whether the government is doing what they think it should be doing. If the citizens do not have information about their government, democracy becomes less meaningful.

The Right to Information Act 2005 is hailed as a revolution in India's evolution as a democracy. It empowers the ordinary citizen who has hitherto been armed with only his vote, with the tools of information that propel government decisions.

### **Benefits of Right to Information Act to citizens:**

#### ***Empowerment of the common man:***

The entire range of common man in the nation has been empowered by such an initiative in which they have got the full rights to be informed about anything that affects their life directly or indirectly and the responsible bodies have to answer them positively.

#### ***Easy mode of spreading information rightfully:***

The RTI has incubated a very concrete and easy mode of spreading information of all kind in all form where apt information will be received by only the person concerned and this will in turn result in easy accessibility to information on one hand and time conservation of all.

#### ***Protection of Information:***

Since, the selected people with selected queries will be entertained and informed rightfully and aptly, so this will lead to protection of information thereby protecting everyone from being wrongly or inappropriately informed or misinformed.

#### ***Corruption will decrease gradually:***

It makes governmental works more transparent. Transparency means clarity of information, which means everything should be open and disclosed to all. We the people that are the common citizens put our faith in the system expecting them to work efficiently, fairly and impartially. But today the evil of corruption has increased so much that we have forgotten about transparency in the system. So, by using RTI we can ask every question to the concerned officials about any government project or work.

Right to Information is also helpful in the following matters:

- Right to information makes administration more accountable to people.

- It reduces the gap between administration and people.
- Right Information makes people aware of administrative decision-making.
- It facilitates better delivery of goods and services to people by civil servants.
- It facilitates intelligent and constructive criticism of administration.
- Right to information increases people's participation in administration.
- It promotes public interest by discouraging arbitrariness in administrative decision-making.
- Right to information reduces the scope for corruption in public administration.
- It upholds the democratic ideology by promoting openness and transparency in administration.
- It makes administration more responsive to the requirements of people.
- It reduces the chance of abuse of authority by the public servants.

### **Impact of Right to Information on Governance System**

Since Independence government of India and state governments have been entrusted by the legislature on behalf of people of India, Billions of Crores of Rupees for various schemes for the welfare of the people so that the disadvantaged group of people can enjoy the fruits of freedom. Clearly, the Act has laid emphasis on good governance, of which the major elements that have been identified are: informed citizenry for encouraging people's participation in development process, transparency, accountability and reduction in corruption.

Assertion of right to information makes the public officials answerable for the actions of the public entity (accountability), places the rules, regulations and decisions in the public domain (transparency), compels the public authorities to act with sensitivity to public demands and expectations (responsiveness), bridges the gulf between the public authority and the citizenry (participation), leaves the public officials with no option but to adhere to the normative uniform behaviour in a given set of circumstances (predictability) and ensures service delivery consistent with the avowed purpose and objectives by the public authority (efficiency and effectiveness).

In India, the Act has produced a better impact on the quality of the life of the poor and the marginalised. During the past five years, the Act has brought positive changes in the levels of corruption and accountability. There are quite a number of cases, where the Commission has ordered for providing the details of the decision making processes including file noting, cabinet papers, records of recruitment, selection and promotion of staff, documents pertaining to tender processes and procurement procedure, lists of beneficiaries of Government subsidised schemes, such as food grains supplied through ration shops, water and electricity, domestic gas, educational and health facilities, shelter for poor, muster rolls underemployment guarantee schemes, etc.

The right to information holds within it the right to seek information, as well as the duty to provide information. The duty to enable access to information rests with Government and encompasses two key aspects: enabling citizens to access information upon request and proactively disseminate important information.

### **Citizen-Centric Approach to Development**

Now Govt. has shifted to citizen centric approach of development. Now the Government



is aware of this fact that the citizens can ask for any type of information and now the approach is concerned with the development of the country.

### **Increasing Information Access to Improve Political Accountability**

Lack of transparency and accountability encourage the government officials to indulge in corrupt practices, which result in lower investments due to misuse or diversion of funds for private purposes. But RTI Act has reduced corruption to a great deal because Govt. is aware of the fact that now it can be asked for any type of information so it needs to be cautious.

### **Promotion of Citizen-Government Partnership**

The RTI Act provides a framework for promotion of citizen government partnership in carrying out the programmes for welfare of the people.

### **Greater Transparency**

‘Provide as much information suomotu to the public at regular intervals through various means of communication, including internet, so that the public have minimum resort to the use of this Act to obtain information’. In addition, a public authority, u/s 4(1)(d) of the Act, is required to “provide reasons for its administrative or quasi-judicial decisions to the affected persons”.

### **Greater Accountability**

It means that the Govt. is required or expected to justify actions or decisions which it is taking. If anyone isn't getting the benefits which come under the Govt. policies then he/she can make use of RTI Act. Specific mention may be made about the Govt schemes, which have been provided necessary financial wherewithal as well as administrative support by the Centre and the States for effective implementation of the

programmes. All other similar schemes covered under the MP/MLA Local Area Development Fund aim at providing the basic human needs for maintaining a decent standard of living.

These schemes, moreover, enable them to build their strengths and abilities to realize their socio- economic objectives. Even before the enactment of the right to information, similar programmes were implemented but the achievements were always below the general expectations. The reason was lack of legal right to know and to scrutinize the public action and to question the authority.

The strategic contours of ‘access to information’ can be extended to all contemporary discourses on good governance. At the core of these debates, lies the exalted triad of accountability, transparency and participation. Interestingly, the fundamental premise of all existing debates on the issue of right to information hinges on the transactions between state and the citizens.

Attempts are also made to effectively implement the programme as the relevant details are proactively disclosed. In effect, thus, the quality of decision making and delivery of services have duly improved. Also, due to effective implementation of the flagship programme for alleviation of wide-spread poverty, the mismatch between the planned targets and actual realization has been minimized.

With empowered citizens and free flow of information, there is significant quantitative and qualitative improvement in the delivery of services and realization of benefits of the programme designed and implemented for the poor. For instance, disclosure of information relating to:

- attendance of staff in schools has helped in checking teachers' absenteeism and students' drop out.

- attendance of doctors and nurses at primary health centres has led to improvement in health care facilities in rural areas.
- the details of supplies and distribution of food grains through ration shops has assured the reach of entitlements to the beneficiaries.
- the supply and demand for petroleum products, such as, domestic gas has reduced black marketing.
- muster rolls and beneficiary of employment guarantee schemes has exposed corruption and ensured effective delivery of services to the poor.
- allotment of retail outlets (petrol pumps) and agencies for distribution of LPG gas has ensured fair play and objective decisions, as reflected from substantial reduction in litigation cases in the matter.

As a result of increased Government's accountability in delivery of services, rural to urban migration has, of late, decelerated, as widely reported in the media. A recent survey has revealed that in the opinions of 40% of respondent (all below the poverty line), corruption and malpractices in implementation of poverty alleviation programme have declined due to RTI induced accountability of the Government and its functionaries at various levels.

This is because for the first time in the history of independent India, there is a law which casts a direct accountability on the officer for non-performance. If concerned officer does not provide information in time, a penalty of Rs 250 per day of delay can be imposed by the Information Commissioner. If the information provided is false, a penalty of a maximum of Rs 25,000/- can be imposed. A penalty can also be imposed for providing incomplete or for rejecting

your application for inappropriate reasons. This fine is deducted from the officer's personal salary.

### **Impact of RTI on life & livelihood of citizens**

The Right to Information (RTI) has been highlighted as a key condition for citizen participation, social accountability and good governance, while also being recognized as a human right. Here are some success stories given below.

#### ***RTI Reveals Huge Kerosene Scam***

Queries under Right to Information (RTI) Act have unearthed a scam in Maghamela – a festival which is observed by lakhs in the Odia month of Magha at Chandrabhaga beach near the Sun Temple at Konark every year during the 1<sup>st</sup> week of February.

Reports said that the Department of Food Supplies & Consumer Welfare, Government of Odisha through the Sub-Collector, Puri, has been supplying kerosene to pilgrims during Maghamela for years together. The decision to supply kerosene was taken as there were no lighting facilities in the area and kerosene lamps were generally used by the devotees. However, after long years of electrification in the area, the Government has not amended the decision and is still supplying kerosene as a practice. In short, the Government is spending lakhs of rupees for a purpose which is no more desirable. The continuation of the scheme is not only an unnecessary burden on the State exchequer but also breeding.

In previous years, the kerosene supplied is found to be grossly misappropriated by some vested interests, who were getting illegal benefit out of it. In 2015, the Department had supplied kerosene through retailers who were directed to open temporary fare price shops at different places in and around Chandrabhaga. The retailers were directed to sell 500 ml of kerosene per head

and maintain accounts properly. But queries by a local activist under RTI Act revealed that the kerosene supplied was not provided to people instead it was misappropriated by the retailers. Copies of the distribution register exposed forged signatures and thumb impressions of the fake beneficiaries. Finally this corruption was investigated by the concerned Govt. authority and preventive measures taken for proper distribution of supplied commodities.

### ***RTI Gives a New Life to the Couple***

Janatun Begum, 68 years old is a rural illiterate lady residing in Anasara village under Gop block of Puri district. Her husband Uhadulla Shah (75 years) is too old in age and unable to earn for their day to day living, who was a daily labourer in past. Two years back, Uhadulla and Janatun have sold their lands to manage the expenditure of marriage of their only daughter, whereas their only son Amin has been migrated to Uttar Pradesh for his own livelihood. Amin has maintained a low contact with his parents. So, for their own livelihood Janatun generally works as a daily labour in other's houses of the village. They have an Antodaya Anna Yojana Card and were getting rice through this card earlier, which was their only consistent support for at least a meal in a day, but since last couple of months the concerned ration dealer is not providing them the rice of their quota.

This resulted a condition of acute hunger to these couple for months together and a complete dependency on neighbours for their day to day fooding. Several times Janatun visited the dealer, but he refused to listen anything from her. She also met local Ward Member and Sarpanch, but all her efforts were no to avail.

After receiving information, a local RTI volunteer Biswajeet from Young India NGO visited Janatun when she was moving door to door for food. He came to know all the matter from

Janatun and advised her to use RTI. But the couples were afraid of the ration dealer, as he is a local goon having rough and harmful attitude to his opponents.

So Biswajeet applied to the PIO, Gop Block regarding the matter of Janatun's Antodaya Anna Yojana Card and why she is not receiving her rice properly for a long time. Within a week, the magic started. The concerned Officials along with the ration dealer came to the door of Janatun and provided them one quintal rice free of cost, requesting her to withdraw the RTI application. Since then Janatun is receiving the rice and other PDS materials regularly, which helped her lot to maintain livelihood. Really RTI gives a new life to Janatun and Uhadulla.

### ***Basudeba Got Govt. Appointment***

RTI Act helps citizens to get own information with a due process manner. The burning instance is Basudeba Sahoo's appointment as Siksha Sahayak after using RTI. Basudeba Sahoo had lodged RTI application with Form-A on date 21.04.2016 before the PIO, Public School and Mass Education Department Government of Odisha seeking the report regarding appointment of Siksha Sahayak. It appears that the PIO School and Mass Education Department through his letter dated 05.05.2016 along with its enclosures bearing RTI application no-10190116279 sent to PIO in-charge of Section-1 for furnishing information to the citizen. As per the RTI Act, 2005 section-1, School and Mass Education Department processed information and intimated B form to Basudeba Sahoo and furnished required information. Subsequently Basudeba Sahoo received information on Siksha Sahayak appointment report and circular and voted for executive of circular of district administration, Dhenkanal, Odisha. Finally he received his appointment letter on 30th August, 2016.

### *Maguni Sahoo got GPF*

After retirement Maguni Sahoo did not get GPF due to lack of accountability and transparency of concerned higher authority. Maguni Sahoo had lodged RTI application with Form-A on date 03.05.2016 before the PIO, Public Grievances & Pension Administration Department, Government of Odisha seeking the report from PGPA regarding final GPF grant. This application was transferred on 11.05.2016 by the PIO, Public Grievances & Pension Administration Department to the PIO School & Mass Education Department for furnishing necessary information. It appears that the PIO School & Mass Education Department through his letter dated 13.05.2016 along with its enclosures bearing RTI application no-18190116001 sent to PIO in-charge of Section-1 for furnishing information to the citizen. As per the RTI Act, 2005 section-1, School & Mass Education Department processed information and intimated B form to Maguni Sahoo and furnished required information. Subsequently Maguni Sahoo received information on final report for General Provident Fund (GPF) and voted for executive of Directorate of Treasuries and Inspection, Odisha, Bhubaneswar. Finally he received his GPF on September, 2016.

### **Conclusion**

By enacting the Right to Information Act India has moved from an opaque and arbitrary system of government to the beginning of an era where there will be greater transparency and to a system where the citizen will be empowered and the true centre of power. Only by empowering the ordinary citizen he can move towards greatness and by enacting the Right to Information Act, 2005 India has taken a small but significant

step towards that goal. The real Swaraj will come not by the acquisition of authority by a few but by the acquisition of capacity by all to resist authority when abused. Thus with the enactment of this Act India has taken a small step towards achieving real Swaraj.

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Naseem Ahmed Shah Ansari, Ph.D. Scholar, Department of Sociology, Utkal University, Vani Vihar, Bhubaneswar.

On 5<sup>th</sup> May, 1995, Biju uncle telephoned me, saying my sister (My mother-in-law - Sukruti Mohapatra) died five years back on this day. How are you and family ? I said that few friends of my daughter “Polly” have come. These girls are reading in Colleges and simultaneously taking flying training in Bhubaneswar flying club. They are very much keen to meet you. Biju uncle said I have not come to your house for a long time. Tell them to come in the evening, I will come. He came in the evening, when all were waiting for him. He started asking questions on various flying techniques. These girls including my daughter Polly were dumb founded. He was annoyed and told

me, when I was taking the freedom fighters from place to place by my plane and always landed in remote plain fields. After few months, with the help of other prisoners, we tried to escape, but it was a failure and I broke my hand. I was under treatment and became ok after a month. One day, police took me to another jail. After some days I came to know that this is Alipore Jail of Calcutta. One day, few police officers came and in a jeep took me and said you are wanted by Governor General “Lord Webbel”. Then I stood in front of “Lord Webbel”. So many officers were standing behind me. He said the 2<sup>nd</sup> World war is going on. The Japanese have occupied Singapore and

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## Biju Uncle's Singapore Adventure

*Alaka Mohapatra*

them “you are fools”, what sort of pilot you will become. One girl “Madhu” stood up and said, we are afraid of you, otherwise we know every thing. She was Madhusmita Pattnaik, who after few years became the first Odia lady Airlines Captain, then the girls requested Biju uncle to narrate the most thrilling event in his pilot life. He was in very good mood and said his Singapore rescue mission was most thrilling. Then he narrated his adventurous journey to Singapore.

"In 1943, I was arrested by the British Police because they found a pistol in my house. They kept me in Delhi jail and tortured a lot. The reason was not pistol, but they could not catch

only our Military area is left which they may attack soon. Urgent message has been received requesting to rescue them along with their family members. Not a single British Pilot agreed to take this risky mission. They said it is as good as committing suicide. I know you are a brave and extra-ordinary pilot. Please take up this mission and in return you will be taken care of. I said, I have one condition for this mission. I shall rescue ladies and children only. The Governor General agreed with my condition and told me to carry out the mission tomorrow in the early morning. After removal of prisoner's dress, I was taken to the Airport with dress of a pilot. One DACOTA

Cargo plane was made ready for the flying. For the return journey drums full of aviation fuel were loaded in the said plane. I took rest and in the early morning, I was ready. I wanted another person to accompany me, but nobody ventured to come with me. I was very angry and shouted “You idiots, go take drink and sleep. This is the reason, I never liked to rescue any of your male members”. One British Officer told me “Biju there is no chance of your coming back. However, I wish you all success for your mission. Without wasting any time, I took off. I was briefed where to land and the other end was also informed. After six hours of journey, I landed in the right place. The British soldiers along with their family members were eagerly waiting. The plane was pushed and kept under a big tree. Slowly, evening approached and darkness covered everywhere. Everybody had torch light. I was sitting on a stone, when their Commanding Officer came to me and told me that the Japanese soldiers will definitely attack us tomorrow morning. Their fighter planes are ready for attack. It is very difficult to face them, but we will do our best. You have to leave very early in the morning. There are 87 ladies and children in toto waiting for rescue. The Japanese soldiers must have got the information of your plane landing and they must in readiness to attack your plane tomorrow. So you have to be very careful as the life of all the ladies and children are in your hand. Biju said, the load will be beyond the carrying capacity of the plane but I have to take the risk of carrying all the 87 family members. Required quantity of aviation fuel was filled and two drums were left out. There were four seats in the cabin which were also removed. Nobody was allowed to carry any luggage. I ate some food and took coffee provided by them before starting return journey. The officers told, it is unfortunate that no English pilot came for our rescue. I told

him, you people can put us in jail or send us to Andaman. He promptly reacted “Biju please do not irritate us. We are in big trouble”. You would have sent me to Andaman. However, he kept quiet for some time and told me to take rest. They put a thin mattress on the ground for me, where I slept immediately, as I was too tired. They wake me up at 3.00 AM, then one by one got into the plane. The soldiers were crying and knew that this was their last farewell. Floor of the plane was totally congested. Suddenly, one lady told me that “She is Margarate and a Pilot”. I was happy and told her to sit next to me in the co-pilot seat. Around 5.00 AM, visibility prevailed upon, we took off. After ten minutes the plane came over the Sea. I had to fly at a low height i.e. about 15-20 feet from the water level. Margarate shouted “what are you doing, this is very dangerous to fly at such a low height. I said, if I will go up, I may be attacked. Just after five minutes, two fighter planes of Japanese flew around us and started firing. They could not succeed because they could not come to such a low level. Few bullets hit our plane, but caused no serious damage. They flew around for half an hour, then left. I was flying steadily at that height and Margaret was looking at me with a panic face. Again one Bomber came and started bombing on us. From the top it was difficult for Bomber since the colour of the plane was almost same as sea water. Suddenly, one bomb fell very close to our plane and there was very heavy splash of water. Water hit the engine and wings heavily. However, we were going ahead. Margaret asked how could you control the plane. Biju said “That is my technique. Your British pilot would have collapsed.” The bomber flew back, probably he had no more bombs to throw on us. After flying one more hour at low height, I climbed to 10,000 feet and handed over the control of the plane to Margaret and said “you

just fly, maintain this height. The compass is already set for Calcutta.” I relaxed and stood up. When I looked back, what a sight, all passengers were sitting like flock of sheep in panic. One lady asked, Biju, are we safe now? I told her “don’t worry, we are safe. We will land at Calcutta within an hour. Moreover, your friend Margaret is flying the plane.” The plane started descending and nearing Calcutta. I took the control from her and landed at Calcutta. There was a big crowd and Lord Webbel was also present. One by one all the passengers got down and we came to know that after we left Singapore, the Japanese have attacked. The British force could not face them. Many were killed and rest were surrendered. The Japanese were merciless. They killed those surrendered soldiers one by one like our Jallianawala bag massacre.

Lord Webbel ordered to take all of them to the Fort William and to take proper care. I was asked to go with him to the Governor General’s house. I had lunch with him and took rest. At 4.00 PM, I was called to Lord Webbel. He said “Orders have been passed that you are released from jail. You will be sent to your house. You are not allowed to go beyond 15 miles radius from your house. If I do not put this restriction,

you will again do something and go to jail, which I do not want.” Next day, one plane was ready to take me with British pilots. Margaret met me in the airport to see me off. She invited me to come to London and took my Cuttack address. I told her “I need rest, moreover my wife and two children are eagerly waiting for me since last two years.” The plane took off and after three hours landed at Bhubaneswar Air strip. From there I was taken to Cuttack by a Police jeep and dropped at our house “Anand Bhawan”.

After two months, I got a letter from Margaret from London. Many Newspapers highlighted this Singapore adventure. She sent the newspaper cuttings. She wrote an article which was also enclosed. The title was “Four dreadful hours of my life”. Last line was “I was lucky and proud to meet a brave man with tall and handsome personality.”

Uncle got up and said “Let me go home and we will talk more later on”. After hearing this spell bound story, Madhu asked “you have definitely developed weakness for Margaret. “Biju uncle gave a big smile and said “Yes, little bit.”

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Alaka Mohapatra, 239, Kharabela Nagar, Bhubaneswar.

**ABSTRACT**

This paper is a small presentation of development of Prison Administration in Odisha since 1936. The description has been split into three phases, such as 1936 to 1957, 1958 to 1990 and from 1991 to present day. The contents of this presentation refer to reports of the committees headed by Lalmohan Pattnaik, Justice Harihar Mohapatra and the House Committee on Women and Children Welfare in Jails under the Chairpersonship of Smt. Nandini Satpathy containing valuable recommendations for reforms and modernization in Prison Administration in the State.

This paper also discusses about the rise in number of Jails and functioning of Open Air Jail at Jamujhari. Implementation of a few schemes of modernization in Jails has also been presented in this paper.

A few proposals by the I.G. of Prisons for up-gradation of some jails and creation of two new sub-jails in Odisha have been also incorporated in this paper.

The paper ends with a short concluding paragraph.

*Key words : Convicts, Ghani, Remand, Sarkar Salam, Probation, Parole and under trial prisoners.*

## Development of Prison Administration in Odisha Since 1936

*Manmath Kumar Nayak  
Dr. Amarendra Mohanty*

**INTRODUCTION :**

The jail represents the smallest unit of the prison system. It is the permanent place of detention of those inmates who are sentenced to imprisonment by the courts. Besides, the jail also contains the inmates who await their trials in the court. Thus, the jail acts as a remand home and a prison at the same time (Upadhyaya, 1978 : 322). The institution of jail as understood these days is of British origin and was introduced in India as a part of British Administration.

**DEVELOPMENT PROCESS : 1936 TO 1957.**

An Order-in Council of March 3, 1936, called the Government of India (Constitution of Orissa) Order 1936, created a separate province of Odisha under the Governor within the federal scheme of the Government of India Act, 1935. As constituted on 1<sup>st</sup> April, 1936, the new province of Odisha consisted of six-districts, such as, Balasore, Cuttack, Puri, Ganjam, Koraput and Sambalpur. The Garhjats, the 26 Princely States in the Eastern Ghats, the Northern plateau and



the Western erosional plains, pre-dominantly inhabited by Odia-speaking people were excluded from the new province. These Feudatory States were completely excluded from the administrative control of the Provincial government and were placed under the Political Department of the Government of India (Rath, 1977 : 31). In these Princely States since 1908, the old fashioned jails consisting of a few thatched huts surrounded with a mud-wall were of the past. All the States possessed fair to moderate jails and the management was usually fair. The jails were in charge of a Jail Superintendent and a Jailer (Ramsay, 1910 : 102-103).

On the inauguration of the new province of Odisha, the administration of jails was placed under the charge of The Director, Health and Inspector General of Prisons. There was no Central Jail in the province then. The Cuttack Jail had been functioning since April 1936 as a Central Jail for confinement of life or long-term prisoners. The province started with four permanent district jails, one each at Cuttack, Puri, Berhampur and Sambalpur. In order to relieve congestion, the jails at Balasore and Angul were treated as district jails. At the outset, there were twenty-seven subsidiary jails including two special sub-jails at the headquarters of the Koraput district and Russelkonda in the district of Ganjam. The Sub-jails at G. Udayagiri in Ganjam and at Padwa in Koraput districts were abolished and a new Sub-jail was opened at Nuapara for the main part of the area transferred from the Central Province. The total number of Sub-jails, thus, remained at twenty-six during 1937 and 1938 (Mohapatra, 1941 : 96 – 97).

The Province was short of several essential institutions. For instance, there was no special provision for juvenile offenders. The

question of a Juvenile Jail at Angul was examined and in the meantime juvenile prisoners were kept separate in ordinary jails. Offenders under the age of 15 were sent to Reformatory School at Hazaribag and others to the juvenile jail at Mongyr, both in Bihar. There was also no separate jail in Odisha for habitual offenders, like Buxar Jail in Bihar. In South Odisha, certain non-habitual prisoners described as ‘Star’ class were kept aloof from the rest of the prisoners to avoid contamination. In North Odisha, the introduction of this system was under consideration but had not been found possible (Ibid, 1941 : 96 – 97).

With a view to maintain uniformity in the administration of the jails, the compilation of a Jail Manual for the province had been taken up since 1938 (Ibid, 1941 : 98).

The Government of Odisha prepared a separate Jail Manual in 1942, incorporating therein, the relevant provisions of the Madras and Bihar-Odisha Jail Manual. This existing Manual was based on the old concept of crime and punishment and detention in Prison (Committee Report, 1981 : 6).

After the creation of the Province of Odisha in 1936, the then Congress Ministry in Odisha rightly took steps for a change in the outlook of Jail Authority and to diminish the rigour of rules that governed and controlled the life of the prisoners. It endeavoured hard to convert jails into centres of cottage industry, vocational education and moral reforms. Old rules were revised and the distinction maintained among the three classes of prisoners was abolished. Even the ordinary criminals received better treatment and were provided with larger facilities. The iniquitous system of “Ghani” was done away with and prisoners were no longer forced to stand in the place of bullocks to turn it round to squeeze

out oil. This was a piece of human labour, endemic in all jails. The humiliating and provoking custom of “Sarkar Salam” was discontinued. It required a special kind of salute to every jail official visitor. Its breach was followed by punishment. Better food, better medical attendance and better dress and utensils proceeded from the new reforms. These changes were brought about to make prison-life less, intolerable and more humane (Patnaik, 1941 : 94 – 95).

Dr. Edward Galway, the U.N. Criminologist who visited Odisha in December 1952, in his report to the Inspector General of Prisons, of 11<sup>th</sup> December 1952, opined that the State should have a separate Prison Department and would include different correctional activities. So long the Prison Department was tagged on with the Medical Department with the result that the Director of Health who was also the Inspector General of Prisons, could spare much time to look in to the functions of the Prison Department. There had not been any substantial development in the administration of the Department since the creation of the Province in 1936. The Prisons functioned merely as custodial institutions mainly concerned with the security and safety of prisoners. Very little attention had been paid to the reformation of the individual prisoners while under custody (Committee Report, 1955 : 35). Following the report of Dr. Galway, the post of Inspector General of Prisons was separated in Odisha with effect from 1<sup>st</sup> July, 1954.

The Government of Odisha felt that the present system of Jail Administration in the State left considerable scope for reforms and improvements in the light of the research and advances made in other countries. They, therefore, constituted the Jail Reforms Committee in 1952 under the Chairmanship of Lal Mohan Patnaik

(Government Order, 1952). The objectives of this Committee was to consider ways and means for the improvement of Jail Administration, treatment of prisoners in the Jails, classification of prisoners, as well as introduction of reforms for making the prisoners useful members of the society, possibility of establishing a prisoners’ aid society, introduction of probation and establishment of Prison Panchayats.

The Committee visited 26 Jails in the State and a few selected jails in the States of West Bengal, Andhra Pradesh, Madras, Mysore, Hyderabad, Madhya Pradesh and Bombay. It sent questionnaires to 419 persons in the aforesaid States and received replies from only 69 persons, 118 persons appeared before the Committee whose evidence were recorded. The Committee submitted its report on prison reforms in Odisha in 1955 (Committee Report, 1955 : 1 – 2). In its report the Committee made 94 valuable recommendations. The highlights of these recommendations are given below.

In the opinion of the Committee, segregation and correction are to be considered as main purpose of imprisonment and, therefore, the Prisons Act, 1894 and Prisoners Act, 1900 were to be amended suitably.

The Committee recommended for the appointment of a whole time Psychiatrist for the Jail Department attached to Central Jail.

There should be a separate cadre of Medical Officers with proper training in correctional methods.

Each district jail should be provided with a mental ward having provisions for alleged lunatics. Besides, there should be a female hospital in Central Jail. Special attention should be given for separation of T.B. and Leper patients as prisoners.

The Committee expressed its utter displeasure due to over-crowding in jails because of the inflow of under-trial prisoners and suggested that the cases of under trial prisoners should be disposed of quicker and the period which they spent in Jail may be considered while awarding imprisonment. It recommended for the classification of prisoners and the provision for separate enclosures for each class of prisoners.

It further suggested that Children's-Aid-Society should be allowed to function. Moreover it opined for the construction of Camp Jails in the forest areas of Odisha, where prisoners with good behaviour would be allowed to stay. They would be able to utilize the forest resources for the benefit of the society.

The Committee also recommended for a Model prison and chose Keonjhar Jail suitable for it. There should be vocational training for prisoners including the establishment of a Jail-Press. The first and second class jails should have whole-time Superintendents. The Committee emphasized on the facilities for training for the Jail Staff. It suggested that the qualification of an Assistant Jailor should be graduation and that of Warder should be minimum upto M.E. standard. Besides there should also be the provision of compulsory elementary education in every jail. It also suggested for separate jails for political prisoners and women prisoners respectively.

A Children's Court for the trial of Juvenile prisoners should function separately. The Committee also opined that there should be a Review Board which would advise the Government for carrying forward the recommendations of all India Jail Reforms Committee of 1920. It suggested that a Lady Welfare Officer should be appointed in every jail for looking after the personal family problems of

the prisoner till he was released. The Committee recommended for the introduction of probation and parole system. It further recommended in favour of Prisoner's Aid-Society for distressed prisoners. The Committee also recommended for Prison Panchayat to function in all district jails (Ibid, 1955 : 48).

Thus, this report, being the first Prison Reforms Committee report in the State covered all the aspects of Prison Administration and Welfare and is no doubt a milestone in the history of Odisha prison reforms in the post independence era.

According to G.C. Patnaik, former Inspector General of Prisons, Odisha by the end of the year 1958, on the recommendations of Lal Mohan Patnaik Committee Report, various reforms were introduced in the jails with a view to reduce the rigours of prison life and create an atmosphere conducive to reformation. Prisoners of each of the 12 district jails were given the privilege of electing their representatives to Prisoner Panchayat which would look after the supervision of club, distribution of food, sanitation and planning of recreational activities. The Panchayat System had helped to reduce jail punishments rather considerably. As provided under Odisha Parole Rules, prisoners are now permitted to go out on parole to see their ailing relatives and to attend to their private affairs. There have been facilities of indoor games for female prisoners and outdoor games for male prisoners. Besides the daily radio listening programme, prisoners are allowed occasionally to stage dramas and arrange folk dances and group music. The Prison Welfare Service has been organized in four Circle Jails of Odisha, at Cuttack Sambalpur, Berhampur and Baripada. The Welfare Officer concerned looks after the day to

day welfare of the prisoners of his jail and serves as a liaison officer between the prisoner and the members of his family and property. There has been provision for training of Jailors and Assistant Jailors.

### 1958 to 1990 :

By the end of 1958, one Central Home for Women and seven District After-Care Shelter Homes have been opened. After-care societies have been organized in different districts. As many as 179 released prisoners have been successfully rehabilitated during the year 1958 out of 222 persons admitted in two District After-Care Shelters (Patnaik, 1959 : 148-149).

“The Probation Service Scheme” was introduced in Odisha during the 2<sup>nd</sup> Five Year Plan Period i.e., from 1957 to 1962. The Scheme was first introduced in the seven Districts of Odisha, such as Cuttack, Ganjam, Puri, Balasore, Sambalpur, Mayurbhanj and Koraput. This was subsequently extended to the rest of the six districts of the State i.e. Sundargarh, Dhenkanal, Keonjhar, Phulbani, Kalahandi and Bolangir in 1966. The scheme was operated in accordance with provisions laid down in the Odisha Probation of Offenders Act, 1958 and Odisha Probation of Offenders Rules, 1962.

The purpose of this Probation Service was to segregate the first time offenders from the hardcore criminals. The Probation Officer was to make necessary preliminary enquiries under the direction of the Court and to supervise the probationers placed under their control and also to arrange for their adjustment in the society, so that they might not return to crime again.

The District Probation Officers were under the administrative control of the Inspector General of Prisons, who acted as the Chief

Probation Officer in the State. At the district headquarters, they were answerable to the concerned District Magistrates (Mohanty, 1970 : 34 – 35).

In the first year of the Third Five-Year Plan in 1962-63, it was proposed to convert Angul Juvenile Jail into a Certified School with a view to give proper treatment to the youthful offenders upto the age of sixteen and to give them general education and training in different crafts and trades to facilitate their rehabilitation. It was also proposed to establish one Probation Hostel at Angul during the year 1963-64 (Orissa Review, 1962 : 29 – 31).

The Working Group on Prison Administration, set up by the Government of India in 1972 had observed that the prison manual of different States should be suitably amended to keep pace with the changing pattern of prison administration and the recent thinking on criminology and social reformation. In a letter sent on 7<sup>th</sup> February 1976, the Government of India urged upon the States to give effect to the recommendations of the Working Group of 1972. The Government of Odisha in the Home Department Resolution No. 10551/JLS-65-79/JLS dated the 2<sup>nd</sup> March 1979 constituted a Committee under the Chairmanship of Justice Harihar Mohapatra for the revision of Odisha Jail Manual. By another Resolution of the State Government, No. 53003/JLS-R-85/79/JLS, of 3<sup>rd</sup> October 1979 the Committee was further requested to recommend such necessary reforms relating to prison administration in Odisha (Committee Report, 1981 : 6).

The Committee circulated a questionnaire to 850 persons out of which only 163 replies were received. The Committee also took into active consideration the recommendations of the All India

Jail Manual Committee, Working Group on Prison Administration, Dr. W.C. Reckless's observations, the draft Model Prison Rules and the Report of the previous Committee appointed by the State Government. They had also the advantage of visiting some of the prominent prison establishments at Vishakhapatnam, Hyderabad, Secunderabad, Nabha and Delhi.

The Committee has not only revised the existing Jail Manual of 1942 but also has drafted some new legislations, such as the Odisha Prisoner's Release on Probation Act, 1981, The Odisha Borstal School Act, 1981, and the Odisha Borstal School Rules, 1981. It had also revised the provisions relating to Children's Act, 1960 for the establishment of Certified Schools for Boys and Girls (Ibid, 1981 : 9).

The Committee had recommended for the establishment of a Central Prison in Odisha. As the existing buildings of some of the Sub-Jails and Taluka-Jails were inadequate and were in a very dilapidated condition, the Committee suggested that they should be reconstructed and remodeled adequately. The existing jail staff are inadequate for the smooth functioning of the jails. Therefore, the increase in the number of jail personnel was felt by the Committee. The Committee too recommended for the equalization of the scales of pay of jail personnel with corresponding police cadre. Besides, they also suggested for the provision of staff quarters inside jail campus for at least half of the officials so that they could be punctual in their duties (Ibid, 1981 : 9 – 10).

The Government of Odisha already became active to implement the recommendations of this Committee. On 20<sup>th</sup> March 1984 the Government opened the first jail Training School inside the Campus of Berhampur Circle Jail for

providing up-to-date training to the jail staff (Odia Daily, 1984 : 4).

In various Jails of Odisha, 'daily wage scheme' for labouring prisoners was introduced since 1<sup>st</sup> April 1987 (Odia Daily, 1987 : 1).

#### **1991 to till date :**

The Government of Odisha under the Chief Ministership of Late lamented Biju Patnaik in 1991 increased the number of districts from 13 to 30 for removing the congestion of administrative works and making the administration more people-oriented and responsive. As a result, the State Government took some positive steps for upgrading some jails in the wake of modernization and reformation.

During the year 1991 to 2004 five Taluk Jails such as Soroda, Kodala, G. Udayagiri in the district of Ganjam, Kujanga in Jagatsinghpur district and Ranapur in Nayagarh district were upgraded to Sub-Jails.

The Government of Odisha has come out with a novel concept for the female prisoners by establishing a special female jail called Nari Bandi Niketan at Sambalpur in 1994. Besides, Lady Prison Welfare Officers have been appointed to look into the problems and welfare of the female inmates housed in different jails of Odisha (Saha, 1985 : 2). Furthermore, the House Committee on Women and Children Welfare, 1997 headed by Smt. Nandini Satpathy, former Chief Minister of Odisha, was set up. After observing the condition of women prisoners' of Odisha, the Committee has suggested certain steps to be taken for the welfare of the same. The recommendations of the committee include :

1. Due to the increasing number of women prisoners in Sambalpur Nari Bandi

- Niketan, the appointment of a lady doctor is inevitable for their immediate treatment. So, it may be materialized by the earliest possibility.
2. Adequate raw materials should be provided to them in time for the hand-made items and at the same time their wages should be enhanced proportionally to encourage them. The proposal for enhancement of wages should be materialized immediately and with all priorities.
  3. The living room and the dining hall meant for the women prisoners should be made spacious to accommodate all occupants properly. Immediate and effective steps should be taken in this regard.
  4. Proper and effective steps should be taken to bring about the mental and physical development of the children of the women prisoners.
  5. Steps should be taken to make the children of the women prisoners self sufficient, who are helpless and whose mothers are sentenced for life imprisonment.
  6. The request for providing mats to each and everyone should be considered sympathetically and should be materialized as well.
  7. Morning tea should be served to the women prisoners in all other jails, as the practice prevails in Cuttack and Bhubaneswar jail.
  8. As Bhubaneswar Jharpada jail accommodates increasing number of women prisoners, another T.V. set along with a ceiling fan should be provided there.
  9. The Committee expressed its satisfaction over the literary programme in jail and emphasized on its successful and continuous materialization in future.
  10. The Committee deeply felt that the maintenance and cleaning of bathrooms and lavatories should not be done by the women prisoners. Instead, these works should be done by sweepers.
  11. Lifebuoy soaps provided to the women prisoners in every three months are not sufficient. So the Committee felt to recommend that at least one piece of lifebuoy soap should be given to each woman prisoner once a month (House Committee Report, 1997 : 3).
- As per modernization scheme, the Government of India have provided approval for the creation of new 21 Sub-Jails in the State of Odisha during the year 2002-2007. Out of 21 Sub-Jails, 14 Jails have already been functioning. The Government of Odisha has established Biju Patnaik Open Air Ashram at Jamujhari in the district of Khurda, opened three new Range D.I.G. posts in 2010 and new Additional Wards. One Range D.I.G. Post at Baripada was opened in 2012. At present 91 jails of different grades are functioning in the State of Odisha.
- Since the year 2006, a good number of reformatory measures have been taken by the Government. A detailed description of all these measures are given herewith. The State Government enhanced the rate of expenditure for both the convicts and under trial prisoners, Rs.35 per convict, Rs.34 per under-trial prisoners were being spent towards their diets consisting of

morning tea, breakfast, lunch and dinner which include Non-Veg. twice a week and tiffin at night. Considering escalation of prices of essential commodities and rise in market price, the cost of diet was raised to Rs. 45/- for both convict and under trial prisoners (Government Order, 2010).

The Prisoners are provided with regular health check-up and treatment facilities by jail medical officers. Four Psychiatrists have been working in four Circle Jails for looking after mentally ill inmates. Full-time pharmacists have been posted in all jails. With the help of the District Health Centre's and different Voluntary Organizations, Health Awareness Programme are conducted regularly. Prisoners are made aware of AIDS and Hepatitis-B and other fatal diseases.

Sixteen varieties of small-scale industries including textiles, tailoring, phenyl manufacturing, smithy, oil-extraction through machines, wheat-grinding, blanket-making, carpentry, candle-making, printing, badi-making, woollen carpet-making etc. are functioning in all the jails in the state. The prisoners engaged in such industries get an incentive of Rs. 12.00 per day (Annual Administration Report, 2008 : 11 – 12).

In Keonjhar, Bolangir, Bhanja Nagar, Choudwar and Biju Patnaik Open Air Jail at Khurda, prisoners are engaged in agricultural farming.

In order to divert mental tensions of the inmates, one NGO named 'National Human Education Society' has taken initiative in organizing Yoga, Meditation and religious discourses in all jails of the State.

Full-time teachers have been engaged in 23 jails to impart primary education to the illiterate prisoners. Computer Training Centres and Type Writing Training Institutes are also functioning in

some of the District and Special Jails of the State. Free Text Books are also being distributed to Children of poor convicts of different jails by the NGOs.

T.V. sets have been provided to the prisoners for their awareness and as well as for their entertainment. Drama, Melody, Dance programmes are also organized among inmates of various jails. Prisoners are escorted to visit places of historical eminence like Puri, Konark, Kapilash, etc.

The inmates have been provided with the facilities of indoor and outdoor games like Chess, Carom, Volley Ball, Cricket and Kabadi.

The prisoners of Special Jail at Bhubaneswar and Biju Patnaik Open Air Jail, Jamujhari have rendered their labour in cleaning the Capital Hospital Campus, Temples, Exhibition Grounds and other public places.

All the jails have taken initiatives for setting up the Prisoners' Welfare Fund which can meet emergency confronting the prisoners.

To facilitate speedy trial and to avoid the problem of shifting prisoners to the court, Video Conferencing system has been installed in three premier jails such as Berhampur, Choudwar and Bhubaneswar jails. In order to curb criminal activities within the jails, mobile phone jammers have been installed in Bhubaneswar Special Jail and Choudwar Circle Jail, Cuttack the largest Jail in the State. For strict surveillance Close Circuit TVs have been installed in eight jails of the State (Comprehensive Report, 2009).

A sum of two crores of rupees have been allocated for establishing Mahatma Gandhi Academy of Correctional Administration for providing in-service training for custodial and correctional staff of all ranks. This is certainly a

major milestone for the State Correctional Services (Comprehensive Report, 2010).

In the second phase of modernization of prisons, it is proposed to upgrade 16 Sub-jails and Special Sub-jails to the status of District Jails. The State Government has also allocated funds for modernization and shifting of Special Jail at Bhubaneswar and construction of two new Sub-jails one at Chandabali in the District of Bhadrak and another at Aul in the District of Kendrapara. Besides, it is also proposed to construct 2 High Security Jails and 2 Open Air Jails. It has been decided to increase one ward in 11 jails of the state that can provide accommodation for additional 50 prisoners. (Prospective Plan, 2012).

#### CONCLUSION :

It is worth to mention that updating Prison Administration is the means but not the end. Because, prison is a part of criminal justice system, the success of prison administration depends largely on the up-gradation and modernization of its two allied branches, such as police and judiciary. Keeping in mind the changing scenario of Criminal Justice Administration, prison should be a separate department with its own cadre. A Prison Research Bureau for maintaining up-to-date data of prison administration should be established in Odisha. However, the wind of modernization which is blowing throughout all jails in Odisha should be pushed forward.

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- Manmath Kumar Nayak, Reader in Pol. Sc., Tulasi Women's College, Kendrapara.
- Dr. Amarendra Mohanty, Retd. Reader in Pol. Sc., Ravenshaw (Auto) College, Cuttack.

**Abstract**

*Janaki Ballav Patnaik is a luminous star who appeared in the political sky of Odisha. He rose like a new sun in the political sky of Odisha after a prolonged darkness. For the reason, he gave political stability and at a time became unparalleled leader of Odisha. He has expressed his concern for the Odia nationalist and was one of the main architects of modern Odisha. His achievements are identified with the half century of Odishan history and has had contributed to revamp the social culture of Odisha. A man of high ambition and dreams, boldness and courage, dignity and self respect, sharp intellect and ready wit, he devoted his life for the development of Odisha. He is the guiding star and prophet of Odisha's politics. Janaki Ballav Patnaik is worthiest son of Odisha.*

## **Post-Independence Politics in Odisha : Janaki Ballav Patnaik as a Prominent Personality of Odisha**

*Gopinath Das*

**Introduction:** The first phase of post-independence politics in Odisha was marred by turbulence, instability and uncertainties. Unlike other states, it was not at all smooth sailing for the Congress in Odisha as it had to face formidable challenges from other political parties and groups. The fight for power and political supremacy was often bitter and prolonged. However, the struggle for power was not only among the parties or between the parties but also within the parties. And it was not for political issues or ideologies that parties fought both within and with each other, rather all the political battles were mostly driven by personal interests of the leaders and were manifestations of ego tussles.

**Background:** There is a general feeling that persons who are active in political life have to depend for their survival on their own image. For this reason, there is constant striving by them to keep up their images and to enhance them as much as possible. By “image” is meant the general opinion among the people about and individual engaged in public activity. This is supposed to develop gradually through the years depending on an assessment of his style of work and character. However, this need not always is true in the case of all and the image and actual figure may not tally. That happens due to the longing to build an image of one's linking and circumstances favouring it. The decisive influence of the news

media in forming public opinion is clearly exploited for purpose. Janaki Ballav Patnaik who evoking universal respect is an exception to this category of the highly image conscious political leader. Nobody can possibly cite anything that he did deliberately boost his own image, nor never encouraged people to eulogies.

Janaki Ballav Patnaik, obviously, is a politician of an extraordinary and uncommon man possessing the qualities of a poet, translator, and essayist, journalist, a freedom fighter, a Sanskrit Scholar, a thinker, and in every inch a true Odia, rose to the pinnacle of success from a humble beginning.

He rose to the highest position chronologically though destiny played a major role<sup>1</sup> shaving his future in political to successfully adorn the office of Chief Minister of Odisha, and Central Ministry. Probably, Janaki Ballav Patnaik is the first Odia Chief Minister who has enjoyed longest term in power and politic so far. He is a mass leader not the leader of few as he started his political life not as a non descript youth but as an young man set himself on a voyage of self discovery. That discovery was something which took him on a different path of politics. Basically a writer ends himself as a shrewd administrator of the state. A political creature as he is, Janaki Ballav Patnaik himself not have imagined that this last resort of 'Scoundrels' who take him to such amazing height.

Right from the student days, the quality of his leadership and the burning desire for the independence of the country were transparently visible in his activities and overall performance as a young and the shining star of the Motherland. Janaki Ballav Patnaik was closely known to Biren Mitra during the freedom movement and student

movement at Ravenshaw College centering round the Union Jack. Biren Mitra was a popular young leader of his time affectionately called by the people of Cuttack as 'Dada'. He was admired by common men for his charitable disposition.

On the other side of the political coin of Odisha, Nabakrishna Choudhury a veteran social organizer desired to form a social and voluntary organization to implement the Gandhian ideology. On the advice of Dr. Mahtab, a new organization called the 'Sarvodaya Sangha' was formed with an objective of launching an extensive programme in Odisha to work out Gandhiji's ideas and ideologies into practice. Pandit Jawaharlal Nehru, during his visit to Odisha, inaugurated this organization which was primarily functioning at Motilal Nehru's residence. Initially, Nabakrushna Choudhury became President of 'Sarvodaya Sangha'. Biren Mitra, Baidyanath Mishra and Janaki Ballav Patnaik were chosen as its members.

By the grace of Mahtab, Janaki Ballav Patnaik could become the president of the Youth Congress in Odisha. That was the first stepping stone to Odishan politics of Janaki Ballav Patnaik. But when the question of state leadership arose Janaki Ballav Patnaik openly supported N.K.Choudhury instead of H.K.Mahtab in the meeting of Odisha Pradesh Congress Committee. As a bonus to it in 1954, Janaki Ballav Patnaik was appointed as the member of the State Congress Executive Committee.

When Odisha politics was in turmoil, Janaki Ballav Patnaik left Prajatantra Prachar Samity in 1967 after the publication of 'Eastern Times' ceased. Having no option left out he decided to join active politics. Despite his political differences with Dr.H.K.Mahtab, Janaki Ballav

Patnaik maintained his reverence and regard with him as his political harbinger.

### **Emergence of J.B.**

Meanwhile, in the year 1969, serious political developments with far reaching consequences took place in the country over the Presidential election followed by a split in the All India Congress with its repercussion on all the States. The Odisha Congress Party was also divided in the matters of the Presidential poll. Biju Patnaik and his followers voted for the official candidate, Sanjeev Reddy, while Mahtab, the Jana Congress leader and other had successfully motivated their party man to support V.V.Giri's candidature who was regarded as an Indira Gandhi's candidate. The outcome was in favour of Mr. V.V.Giri. In Odisha Mr. V.V.Giri got 67, Mr. C.D. Demukh got 46 and Mr. Reddy got only 15. But Biju Patnaik, because of his Pro-Sanjeev Reddy stand ousted from the party as he went against the whip of party high command. Biju's ousting from congress, paved the way for Janaki Ballav Patnaik to enter into the Congress. He joined the Indira Congress in 1969 and became an active member of it.

Ridding on the crest of Indira wave the Congress came out as the single largest party both at the centre and in the state in 1971. Seizing this opportunity Janaki Ballav Patnaik contested form the Cuttack Lok Sabha constituency in the general election of 1971 as an Indira congress candidate and got elected as an M.P for the first time. This was his first breeding point of entering into successful political career in Odisha and outside.

Meanwhile, acumen, political influence, sagacity, popularity and confidence of Janaki Ballav Patnaik were already tested by Prime

Minister Smt. Indira Gandhi soon after the golden crown of Central Ministry was endowed on Janaki Ballav Patnaik. This was the first political gain of Janaki Ballav Patnaik as he was the staunch opponent to Smt. Nandini Satapathy. Janaki Ballav Patnaik always carried with him the courage and conviction to tackle any responsibility even if he is stranger to it. He became the first Odia Minister in the Defense Ministry in the Central Cabinet. This was a rare opportunity for him to become a Central Minister in his first election to the Parliament.

As a mark of recognition to his caliber, he could draw due attention of Prime Minister Mrs. Indira Gandhi. He could become an efficient Parliamentarian through his fluency in both Hindi and English. As he was the only Central Minister from Odisha, he was in the absolute confidence of Mrs. Indira Gandhi. The political situation of Odisha was candidly highlighted through him. As a bonus to it, Janaki Ballav Patnaik could able to establish a Naval base at Chilika, which was one of his most vital contributions.

But serious intra Party feud broke out over Satpathy's virtual non cooperation with the reconstituted state Youth Congress which enjoyed the patronage of the high command. Shrewd Janaki Ballav Patnaik in collaboration with Ramachandra Rath instigated five youth Ministers of Odisha. Sriballav Panigrahy, Kanhu Charan Lenka, Jagannath Patnaik, Harihar Karan and Shaikh Matlub Ali revolted against Chief Minister Mrs. Nandini Satapathy.

Mrs. Indira Gandhi returned to power after a gap of two year and ten month. The landslide victory of the Congress (I) in Odisha had proved the amount of faith the electorate restored

in the Congress Party and Janaki Ballav Patnaik in particular as the unchallenged leader of Odisha. By bagging 19 seats out of 21 seats he proved his leadership calibre before Mrs. Indira Gandhi. Only Biju Patnaik had won from the Kendrapada Loka Sabha constituency with a margin of five thousand votes. Senior Janata Party leader Rabi Ray had lost his election from the Jagatsinghpur Loka Sabha constituency. Janaki Ballav Patnaik had won the election by a thumping margin of one Lakh and twenty three thousand votes from the Cuttack Lok Sabha constituency. This time all the election campaign and propaganda were held under the direct control and supervision of Janaki Ballav Patnaik. The Lok Sabha results in Odisha once again proved his organizational ability and popular leadership. The Central authority reposed more confidence in him.

The defeat of the Congress in 1975 had thrilled Mrs. Indira Gandhi and she could gain new experiences out of it. She tried her best to reform his party and the drawbacks in the previous election led her to be more corrective and cautious. She had tried again to win the heart of masses and the public opinion in favour of her. She had entrusted the Congress organizations of Odisha to a trusted man Janaki Ballav Patnaik, as the President of Pradesh Congress Committee in 1978.

Janaki Ballav Patnaik took right steps to rebuild the Congress Party in Odisha, which faced a debacle defeat in 1975 election. He visited all the nooks and corners of Odisha and could able to win the heart of students, youths, workers, peasants, tribals and people of Odisha.

Mrs. Indira Gandhi crowned as the India's Prime Minister on 14<sup>th</sup> January, 1980. She inducted Janaki Ballav Patnaik into her cabinet

as the Minister of Tourism and Civil Aviation. As a mark of great respect to Mrs. Gandhi, Janaki Ballav Patnaik invited her to inaugurate the Chilika Naval base on 21<sup>st</sup> February 1980 which was the brainchild of Janaki Ballav Patnaik during his Central Ministership in 1973. For the first time he introduced direct air links between Delhi and Bhubaneswar via-Benaras. He also introduced direct railway connection between Delhi and Odisha and flagged off the Nilachal Express from Puri.

The real trickery and game of politics started when Janaki Ballav Patnaik was in the pivotal helm of Central politics. His main target was capturing of Odisha administration. Floor crossing, merger and split were ardently encouraged to oust Nilamani Routray Ministry. Keeping that in view Janaki Ballav Patnaik united some enthusiastic young and energetic political leaders in Odisha, prominently, Raghunath Patnaik, Gopinath Das, Kapil Narayan Tiwari, Prasanna Kumar Patnaik, Gangadhar Das and Sairindri Nayak who were prompted to the extent of meeting President of India Mr. N. Sanjeeb Reddy demanding with a memorandum for the dismissal of Nilamani Routray's Ministry. Simultaneously other opposition states' ministry i.e. Bihar, Tamilnadu, Rajasthan, Punjab, Gujarat, Madhya Pradesh and Maharastra were also dissolved as a retaliatory measure of Mrs. Indira Gandhi. On May 1980, Odisha witnessed another challenging Assembly Election. In this election, the electorate returned the Congress(I) to power with a stronger and more effective majority with the hope that, it would provide a stable government and a new welfare programme and development oriented administration. The election results demonstrated a clear mandate in favour of the Congress Party. The electoral

mandate marked the return of the Congress Party to power after a gap of nearly two and half years. Congress party had won 117 seats out of 146 seats. Election was countermanded in one constituency. The poll verdict in 1977 was a vote of censure against the excesses of internal emergency. In 1980, the same electorate fed up with the endless internal squabbles and ineffectiveness of the strife torn of Janata Party, through a unambiguous verdict ensured the fantastic political rehabilitation of Mrs. Indira Gandhi.

Janaki Ballav Patnaik elected as the leader of the Congress legislature party although, he was not a member of the Odisha legislative Assembly. He was elected as the leader because of his formidable contribution and calculated campaign during the election and as the unchallenged leader of the Congress Party in Odisha. Janaki Ballav Patnaik took oath of office and secrecy as the twelfth Chief Minister of Odisha on 10<sup>th</sup> June, 1980. Having been resigned from the Central Ministry, Janaki Ballav Patnaik choose to contest from Athagarh constituency as a sitting M.L.A, Sri Rasananda Sahu resigned in favour of Janaki Ballav Patnaik. Despite heavy opposition, Janaki Ballav Patnaik got elected to the Odisha Assembly.

Janaki Ballav Patnaik was an undisputed leader of Congress party. Opposition leaders almost annihilated. Nandini Satapathy who was once upon a time an unchallenging leader became spineless since she left congress. Harekrushna Mahtab was almost at his retiring stage from the Centre to run the Odisha administration.

Confident Janaki Ballav Patnaik raised high hopes on the minds of the people with promises of one thousand industries in one

thousand days. He established the Industrial Development Corporation of Odisha (IDCOL) in 1981. He also established NALCO, at Angul and Damanjodi, Paradeep Phosphates Limited, at Paradeep and Ordnance Factory, at Saintala in Bolangir District. He took steps for increasing the small scale industries to a considerable extent.

What marked Janaki Ballav Patnaik as the successful Chief Minister was his conventional approach to the problems of the state, his zeal and energy for work and his patience to get things done as quickly as possible. Naturally he concentrated all his efforts in finding ways and means to make Odisha a rich state. For his close contact with Mrs. Indira Gandhi, the Prime Minister of India, Janaki Ballav Patnaik not only accelerated the process of development but able to locate a number of prestigious project in the state. His concept of one thousand industries in one thousand days was given a trial to boost the rural economy. Many small, medium and major industries were set up. The establishment of small and medium industries contributed a lot for the state. Truly, the state had embarked on a new adventure under his leadership.

### **Conclusion:**

He is not a charismatic leader like Biju Patnaik, who does believe in compromise. He is not a traditional leader like Rajiv Gandhi by virtue of birth of class position, or not bureaucratic leader, by technical competence. He is not a benevolent autocrat. Above all he is a true liberal Democrat. His leadership characteristics are friendliness, affectionate, cooperativeness, reciprocal, integrity, technical mastery, decisiveness, intelligence, faith, self assertiveness, self confidence, superior mental ability, amiability, pleasing personality, courtesy, fearlessness,

cheerfulness, industriousness, emotional stability, sympathy, sincerity, vision and ethics.

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Gopinath Das, Lecturer in Political Science, Dept. of Political Science, R.D.S. Degree Mahavidyalaya, Kundabai, Mayurbhanj.

### Introduction

The temple of Mudgala-Madhava (Nila-Madhava) is one of the important Vaishnava shrines of the Prachi Valley in Odisha. It is situated at the village Mudgala in the Astharanga Block of Puri district. This temple is located at a distance of about 5 kms from Jiunti, on a bifurcation away from the Kakatpur-Astharanga road.<sup>1</sup> The present temple of Nila-Madhava is a renovated temple of that locality. The local tradition says that one saint named Mudgala used to worship Lord Madhava on the bank of river Prachi near that village but once God Madhava appeared before Mudgala *rishi* in divine form and told everything.



## Madhava Temple at Mudgala : A Study on Art and Architecture

*Dr. Ratnakar Mohapatra*

From that day onwards, the shrine of that village is famous as “Mudgala Madhava”.<sup>2</sup> The local people say that accordingly the name of Mudgala *rishi*, the village as well as the presiding deity of the shrine are known as Mudgala village and Mudgala-Madhava respectively. The temple of Mudgala-Madhava consists of two structures such as *vimana* and *jagamohana*. The temple is built in both sand stones and bricks. The present temple of Nila-Madhava or Mudgala-Madhava is erected on the ruins of the earlier temple. The extant broken *navagraha* slab of the original temple indicates that the earlier (ancient) temple existed there. The temple faces to east. A modest

attempt has been made in this article to highlight the detailed art and architecture of the temple of Mudgala-Madhava.

### Art and Architecture of the Temple

#### A. *Vimana*

The *vimana* of the temple is a *pidhadeula* and its height is about 25 feet from the surface of the temple complex. It has four vertical parts such as *pistha*, *bada*, *gandi* and *mastaka*. The entire structure is thickly plastered with modern cement. The *pistha* measures 2 feet in height. The *bada* is *panchanga* type i.e. having five component parts such as *pabhaga*,



*talajangha*, *bandhana*, upper *jangha* and *baranda*. All the component parts of the *bada* are devoid of decorative elements.

The central niches of the three sides of the *bada* of *vimana* are housed with the *parsvadevata* images of Varaha, Narasimha and Trivikrama. Varaha is the *parsvadevata* of the southern side. The four armed image of Varaha is carved in standing posture on the double petalled lotus pedestal. The bottom part of the pedestal is decorated with scroll work. The right part of the pedestal is partially broken. He holds *chakra* in upper right hand, the lower right hand of deity holds the hand of female figure possibly Prithvi, the upraised left arm bears the image of goddess Prithvi and the lower left hand displays *shankha*. A thick stalk of lotus flower is found decorated on the right of the pedestal. The upper part of the slab of deity is decorated with three full blown lotus flowers. Garuda figure is not found to be installed on the pedestal of the slab. The image Varaha is made of chlorite stone. It measures 2 feet 9 inches in height and 1 foot 5 inches in width respectively. Narasimha is the *parsvadevata* of the western side. The four handed image of Narasimha is carved in standing posture on the double petalled lotus pedestal. The bottom part of the pedestal is decorated with scroll work. The upper right hand of deity is broken from the elbow portion. The lower two hands of deity are engaged to take out the entrails of Hiranya Kashyapa, the demon. Garuda figure is not found at the base of the pedestal. Figures of Sridevi and Bhudevi are carved on either side of the deity. The deity Narasimha wears a wooden garland in his body. The head of *gada* is depicted on the upper part of the slab. Flying *apsara* figure is finely carved on both side top corners of the slab. The

backside of the head of deity is decorated with elongated *prabhamandala*. The image Narasimha is made of chlorite stone. It measures 2 feet 9 inches in height and 1 foot 4½ inches in width respectively. Trivikrama is the *parsvadevata* of the northern side. The four armed image of Trivikrama is carved in standing posture on the double petalled lotus pedestal. The lower part of the pedestal is decorated with scroll work. The upper right hand holds lotus, which is missing but the stalk of the lotus in the hand of deity is intact. The lower right hand displays *chakra*, the upper left hand possesses *shankha* and the lower left hand holds *gada* respectively. The right leg of deity is firmly set on the pedestal while the left leg is uplifted to heaven and it touches the image of Lord Brahma. There is a *Balidana* scene depicted beneath the uplifted leg of deity on the pedestal. King Bali swears before Lord Vamana to give an auspicious gift to Him. Here the *risi* Sukracharya has raised his hands up with dismay. *Apsara* figure holding garland is exquisitely carved on both side top corners of the slab. The image Trivikrama is made of chlorite stone. Garuda figure is completely absent on the pedestal of the slab. The image Trivikrama measures 2 feet 9½ inches in height and 1 foot 4 inches in width respectively. All the side deities are housed in the *pidhamundi* niches.

The *gandi* of the *vimana* is a pyramidal superstructure and it consists of 4 flat shaped *pidhas*. Each *pidha* is decorated with *tankus* in all sides. The *gandi* of the *vimana* is plastered with modern cement.

The *mastaka* of the *vimana* consists of *beki*, *ghanta*, *amalakasila*, *khapuri*, *kalasa* and *ayudha*. Here the *dhvaja* is not inserted in the *kalasa*.

The sanctum of the *vimana* preserves a large size image of Lord Nila-Madhava as the presiding deity of the temple. The image of presiding deity is elegantly carved in standing posture on the double petalled lotus pedestal. Garuda figure is carved on the right of the pedestal. The bottom part of the slab of deity is decorated with a series of devotees depicted in kneeling posture. These figures are carved in folded hands with flowers and offerings in their hands. The presiding deity displays *chakra* in upper right hand, *varada mudra* with a small lotus mark in lower right hand, *shankha* in upper left hand and *gada* in lower left hand respectively.<sup>3</sup> Figures of Sridevi and Bhudevi are carved on either side base of the slab. These two figures are depicted in *pidhamundi* niches. Diminutive female figure is carved on both side centres of the slab. The backside of the head of deity is decorated with trefoil arch crowned by the *kirtimukha* motif. Brahma and Siva figures are carved on either side base of the trefoiled arch. Flying *apsara* figures are exquisitely depicted on both side top corners of the slab. They are displaying musical instruments like drum, flute, cymbal, *chauri* and garlands in their hands. The slab of deity measures 5 feet 10 inches in height and 3 feet in width respectively.<sup>4</sup> The image Nila-Madhava is made of black chlorite stone. Iconographical features of the presiding deity indicate the artistic tradition of the Ganga period. Similar Madhava (Vishnu) images are also found at Kakatpur, Nilakanthapur, Sohagpur, Niali, Kenduli and Madhava villages of the Prachi Valley.<sup>5</sup> It seems that the name Nila-Madhava was



very common among the images of Madhava, worshipped in the Prachi Valley. The presiding deity is installed on the *simhasana* of 1 foot high. Diminutive images of Lord Krishna, Narasimha, Madhava and *salagramasilas* are also being worshipped on the *simhasana* of the deity. Inner walls of the sanctum are completely plain. Brass images of Radha-Krishna are found worshipped in the east south corner of the sanctum-sanctorum.

The sanctum has one doorway towards the *jagamohana*. The doorway of the sanctum is devoid of decorative embellishment. There is a broken *navagraha* slab of the earlier temple - found preserved in the northern side *sandhithala* wall of the temple. This broken *navagraha* slab contains only seven planets in it. The rest two *grahas* are completely missing from the original slab. They are depicted in *yogasana* posture with usual attributes in their hands. All the *grahas* are engraved in the *pidhamundi* niches. This broken *graha* slab is fixed in the northern side *sandhithala* wall. Most probably, this broken slab was initially inserted into the top of the doorway lintel of the original (earlier) temple.

### B. Jagamohana

The *jagamohana* of the temple is a modern flat roof structure and its height is about 14 feet from the surface of the temple complex. It has been built within 14 years. Garuda, the conventional mount of deity (Nila Madhava) is installed at the centre of the *jagamohana* hall. The figure is carved in kneeling posture on the double petalled lotus pedestal.

### Additional Shrine

Besides the above two structures, there is a small modern shed noticed at a distance of 25 meters to the north-east of the Mudgala-

Madhava temple. This shed preserves the images of Mudgala Madhava (rare), a Nila-Madhava and an image of Goddess Mangala. Initially, the images of Mudgala-Madhava and Nila-Madhava (presiding deity) were being worshipped in a dilapidated temple, which is located near the Madhava temple of that village.

### Mudgala Madhava:

The four handed image of Mudgala Madhava is carved in standing posture on the pedestal. The lower part of the pedestal is fixed in the masonry pedestal. Male and female attendant figures are flanked on either side of the deity (Mudgala-Madhava). The upper right hand of Mudgala Madhava displays rosary while the upper left hand holds *shankha*. The lower right hand lies on the head of the male attendant figure while the lower left hand lies on the shoulder of a female attendant figure respectively. The image Mudgala Madhava bears a solemn and calm appearance with pressed lips suggesting determination and with half-closed eyes concentrating at the tip of the nose indicating deep contemplation.<sup>6</sup> He wears dangling ear-rings, neck-laces and armlets and a bejewelled crown in which a miniature *chaitya* has been represented.<sup>7</sup> The backside of the head of Mudgala Madhava is decorated with elongated diadem, which is also encircled by a large *prabhamandala*. The image Mudgala Madhava is made of chlorite stone. It measures 3 feet 1



inch in width and 5 feet 1 inch in height respectively. The local people believe that the village derived its name from Mudgala *risi*. Some of the villagers trace it as the image of Mudgala *risi*. Observing the iconographic features of this image, some of the earlier scholars like N.K. Sahu and R.P. Mohapatra remark that the image is 'Sankhapani Avalokitesvara'.<sup>8</sup> The image however, does not seem to be very old and may be a product of the late medieval art.<sup>9</sup> A few earlier scholars have tried to identify this image with Hari-Hara of the Brahminical faith.<sup>10</sup> Due to available of the crown on the head, the image can not be rightly accepted as a *risi* image. The posture and attributes of the image suggest that it is an image of Lord Madhava (Vishnu).

### Nila-Madhava:

There is an image of Nila Madhava preserved on the left side of the Mudgala Madhava. The four handed image of Nila-Madhava is carved in standing posture on the double petalled lotus pedestal. Garuda, the conventional mount of deity is carved on the right of the pedestal. Scroll work is found decorated on the left of the pedestal of the slab. The deity Nila-Madhava displays *chakra* in upper right hand, *varada mudra* with a small lotus mark in lower right hand, *shankha* in upper left hand and *gada* in lower left hand respectively. Figures of Sridevi and Bhudevi holding lotus stalks are depicted on either side of the deity. The backside of the head of deity is decorated with *prabhamandala*. Flying *apsara* figure holding garland is carved on both side top corners of the slab. The image Nila-Madhava is made of chlorite stone. It measures 3 feet 9 inches in height and 1 foot 10½ inches in width respectively. Here, P.K. Ray opines that the image is similar to that of an image worshipped as Nila-Madhava at Chahata of the Prachi Valley.<sup>11</sup>

### Goddess Mangala:

There is a small image of Goddess Mangala noticed on the left side of the Nila-Madhava image of that modern shed. She displays *chakra* in upper right hand, *shankha* in upper left hand, *varada mudra* in lower right hand and *abhayamudra* in lower left hand respectively. This Mangala image has been recently built by the local artist.

### Date of the Temple

There is no authentic historical record with regard to the exact date of the construction period of the original temple of Mudgala Madhava. P.K. Ray has mentioned that the antiquarian remains of the site of Mudgala Madhava temple may be assigned from circa 8<sup>th</sup> century A.D. to 12<sup>th</sup> century A.D.<sup>12</sup> The local people say that the earlier (original) Mudgala Madhava temple was built before the Sun temple of Konarka. T.E. Donaldson has categorized this temple to the 13<sup>th</sup> century A.D.<sup>13</sup> On the basis of the sculptural features of the broken *navagraha* slab and iconography of the presiding deity, the construction period of the original temple can be tentatively assigned to the 12<sup>th</sup>-13<sup>th</sup> century A.D. The temple has been completely renovated by the Odisha State Archaeology Department, Bhubaneswar.

Now, the temple is being managed by a local committee of that village.

### Conclusion

Thus, it is known from the above discussion that the temple of Mudgala Madhava is completely a renovated shrine of the Prachi valley. The iconographic features of the presiding deity and the two Vishnu images preserved in the additional shrine of that temple site are very important. On the basis of fragmentary evidences of the original temple, it can be said that the

Mudgala Madhava temple might have been built in the Ganga period. On the basis of the local tradition, the Madhava temple of Mudgala is considered by scholars as one of the Dvadasa Madhava shrines of the Prachi valley in Odisha. Although the present renovated Madhava temple of Mudgala is not so significant from the architectural point of view, but the available sculptures of the temple represent the fine workmanship of the Odishan Classical art of the medieval period.

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Dr. Ratnakar Mohapatra, Lecturer in History, KISS University, Bhubaneswar - 751024.

## Odisha, The Land We Salute

*Dr. Bhubaneswar Pradhan*

Odisha, the great land of the fine scenic beauty,  
The wind here blows singing the rhymes of unity.  
Our lord is Jagannath, the owner of whole earth,  
The *Mahodadhi* sounds loud to go on right path.

The *Mahendra* is the mountain it bears in her heart,  
The grand road of Puri creates devotion very smart.  
Among the people to make them actually very pure,  
The devotees are proud for having *Mahaprasad* sure.

The Mahanadi is the river as a true lifeline for us,  
The natural sight of Konark is very marvelous.  
The temples of the state speak the art of beauty,  
The scenes of forests are signs of natural pretty.

The people of the state are told always very brave,  
The arts, crafts and scriptures are the matter for save.  
The song, dance, food, cloth and also the culture,  
Are also the combinations of very sweet in nature.

The peasants are also the warriors for the land,  
The laborers are ready with their mighty hand.  
Monuments are also products of the glorious sand,  
We salute the state for which only it does stand.

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Dr. Bhubaneswar Pradhan, Asst. Teacher, Kangaon High School,  
Dist- Bargarh-768033.

**Abstract:** Odissi and Bharatnatyam are two forms of Indian Classical Dance Style. Among both of the dances, in terms of usage of costume, make-up, hairstyle and jewellery, there are both similarities as well as dissimilarities.

**Keywords:** Odissi, Bharatnatyam, Comparison, Dance

### Introduction

India has rich cultural heritage that lies in its music and dance. The Indian dance forms vary from state to state. There are hundreds of different types of dances in India. But only 8 dances are recognised as classical dances. These are Odissi, Bharatnatyam, Kathak, Kuchipudi, Kathakali,

it serves as a fabulous way to express the innate feeling of heart. It is also the best means to get corrected with God. It can be traced back during the period of Natya Shastra of Bharat Muni. It was performed to appease the deities and was considered a vital element of spirituality. All the prevailing dance forms use basically the same

## Costume, Make up, Hair Style and Jewellery of Odissi Dance Versus Bharatanatyam Dance

*Subhashree Pattnaik*

Mohiniattam, Manipuri, and Satriya. Among all these dances, Odissi and Bharatnatyam are most ancient and bear the original styles of performance, which make them stand out differently superb.

Dance is any one prescribed sequence of such movements in the music to which it is performed or an event at which it takes place. Dance in India comprises the varied styles of dances in the country. As with other aspects of Indian cultures different forms of dances originated in different parts of India. But particularly in our country classical dance has a lot of significance. It is not merely meant for entertaining oneself but

“Mudras” or signs of hand as a common language of expression and were originally performed in the temples to entertain various Gods and Goddesses. They were also effective in carrying forward the various mythological stories from generation to generation while entertaining the audiences.

### Origin and History

Odissi the term itself represents its origin from the state of Odisha. It is one of the famous classical traditional dance forms of the eastern part of India. It is an ecstatic and sensuous form of dance performed in the temples of Odisha as a religious-rite and offering by the “Devadasis”

popularly known as “Mahari”. The dance is found in the Manchapuri cave in Udayagiri which was carved during the religious emperor Kharavela. Hence it can be traced centuries back to its origin as a secular dance. Later it got attached with the temple culture of Odisha.

Odissi is a highly inspired, passionate, ecstatic and sensuous form of dance. In Odissi dance the whole body of the dancer is their instrument, means of artistic expression and elevates body fitness. It also makes a dancer both physical and psychological strong as it requires high stamina and patience and tied with spirited mindedness. It creates devotion in one's mind and heart. Thus it is considered the most spiritual and religious based dance form like other Indian dance patterns.

**Bharatnatyam** : Bharatnatyam is also one of the traditional classical dance forms in the South India which originated from state of Tamilnadu. It is basically practiced in the temples of Shiva for many centuries. It was performed only by certain families in the district of Tanjore like "Devadasis" or Mahari of Odissi dance, the performers of Bharatnatyam are known as ‘Nattuvans’. It is combined artistic expression with a sense of spirituality. The dancers generally dance to a traditional south Indian Carnatic orchestra consisting of voice, strings, percussion and flute. Though this dance form is purely originated from the state of Tamil Nadu, now it has become one of the classical dance forms all over the country.

#### Comparison in terms of costumes:

In Odissi the women dancers wear the *patta* sari, a brightly coloured silk sari which is nine yards long and a black or red blouse called the *kanchula*. An apron-like silk cloth, known as the ‘nibibhanda’, is tied from the waist like a

frill worn around the legs. The waistband, called the *jhobha*, is a length of cord with tasseled ends. The *Patta* sari used by dancer in Odissi are particularly coloured with bright shades of orange, purple, red or green. Sambalpuri Saree and Bomkai Saree are also preferred in Odissi dance formats. The beautiful *Pallu* in this dance is called the *Thallaippu*. This pleat is made in the front that makes the costume very rich and colourful. The decorative headpiece of the dancer is made from Styrofoam, which is shaped like flowers.

The costumes of Bharatnatyam dancer are very bright and gorgeous. The costumes consist of a *doti* for both the genders. It is basically embroidered brocade. It fits snugly above the ankles and is pleated along the legs, which it encases. Over the *dhoti*, in the middle, is a pleated or frilled cloth hanging from the waist to the knees. The upper part of the male dancers body that is above the waist remains bare save for a necklace and the women dancer put on a tight fitting choli of the same colour and material as the *dhoti*.

#### Comparison in terms Make-up and Hair Style

**Odissi** - There are three kinds of hairstyles in Odissi dance. They are the *ardh-bathaka* or semicircular bun; the *pushpa-chuda* with the hair of the dancer coiled into the shape of a flower and the *kati-beni*, which is a single plait down the back. But the Hairstyle in Bharatanatyam mainly of *Kunjalam* which is three cotton pom's to tie at the end of a braid, two rubber bands, hair extension real or fake *Gajra* in white colour forehead with a pattern made from white kumkum around it, *Kajal* (black eyeliner), applied around the eyes with a broad outline. In Odissi the dancer decorate their eyes with *kohi* and there is a small mark on the chin. They also use a crown namely

*Mookut* in their head. The *Mukoot* consists of two parts one is Ghoba and other Tahiya. The flower decorated back piece of the crown is known as the Ghoba. The longer piece that emerges from the centre of the back piece is called the Tahiya. These two pieces of the crown on the so called *mukoot* of the Odissi dancer represents the temple spire of Lord Jagannath or the flute of Lord Krishna.

### Jewellery :

In Odissi, filigree silver jewellery are used by the dancer of both genders. But these are important parts of a female dancer's costume. The hair is drawn into an elaborate bun on which the Tahiya is placed. The Seenthi is a jewellery piece placed on the hair and forehead. The dancer's face is decorated with Tikka made by hand with sandalwood paste. Mathami or Matha Patti (forehead ornament), Allaka (head piece which the tikka hangs), unique ear covers called Kapa in intricate shapes usually depicting the peacock's feathers, an ear chain Jhumkas (bell shaped earrings), a short necklace, and a longer necklace with a hanging pendant are also worn.

For hand ornaments the dancer wears a pair of armlets also called Bahichudi or Bajuband, which is put on upper arm. A pair of Kankana (bangles) is used at the wrist part ankle bells around the ankles. The dancer's palms and soles are painted with red coloured dye called the Alta.

But in Bharatanatyam, jewellery is popularly known as Temple Jewellery. These are Jhumka (Ear ornament), Oddiyanam (waist band), Nathni (nose ring), Long Mala (long necklace), Short Mala (choker), Vaanki (arm bands), Chudiya Matching coloured bangles with dress), Ghungroo (musical anklet with metallic bells), Mattal (forehead ornament), Surya (sun

shaped hair ornament), Chandra (moon shaped hair ornament) etc.

### Conclusion :

Finally Odissi and Bharatanatyam Dance Style, in terms of usage of costume, there are both similarities-Blouse, Pyjama, Dissimilarities-Bomkai Saree-Pattu Saree, 3 pieces-6 pieces, Uttari-Pallu Kanchula –Small Fan, Side pleated-Middle pleated and hair style Dissimilarities-Pushpa-chuda- Long Plait with Gajara, Tahiya-Kunjalam and Jewellery. Similarities- Long Mala (long necklace), Dissimilarities-Silver jewellery (Tarakasi ornaments)-Temple Jewellery (Kempu ornaments), Surya (sun shaped hair ornament) Chandra (moon shaped hair ornament) Mathami or Matha Patti (forehead ornament) -Mattal (forehead ornament) Kapa -Jhumka, Naka Phula-Nathni (nose ring), Nattu and Bullaku, Short Mala (chika)- Short Mala (choker), Bajuband (Taita)- Vaanki (arm bands) Bengapatia- Oddiyanam (waist band), Kankana (bangles) -Chudiya (coloured bangles to match the dress), Ghungroo (musical anklet with metallic bells).

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Subhashree Pattnaik, Ph. D. Scholar, Department of Culture, Utkal University, Bhubaneswar, Block-4, Flat No.301, Siddheswar Nagar, Jagamara, Khandagiri-30.



**O**disha or Kalinga, the land where emperor Ashoka, renounced war has always held an important place in India's history. The riverine state is also known as Utkal, which means excellence in art. It is one of the 29 states of the Indian Union. Formerly a part of Bengal and Madras Presidencies and of Central Provinces and Bihar, Odisha Province attained statehood on 1<sup>st</sup> April, 1936 and the constituent ex-princely states were merged after 1948 to form 13 districts that now constitute the whole state.

Odisha, the maritime state lies on the east coast of India within 17.78°N latitudes and 81.24°E- 87.53°E longitudes. It is surrounded on the

## LAND AREA

The total land area of the state is 1,55,707 sq.km and it occupies 4<sup>th</sup> position among the states of India in terms of area.

## ADMINISTRATIVE SET UP

Earlier Odisha was divided into 13 districts with the capital located at Bhubaneswar in Puri district. Now Odisha is divided into 30 districts and the capital is in Khorda district. According to 2011 census the state is divided into 58 Sub-Divisions, 317 Tahasils, 6236 Grama Panchayats, 314 Blocks covering 51551 villages. There are 223 Towns, 03 Municipal Corporations,

# Genesis and Growth of Slums in Odisha

*S. Kumar Swami*

west by Madhya Pradesh, Bihar, on the North and West Bengal on the North East while Andhra Pradesh encircles it on the South Eastern side. The Bay of Bengal lies on its eastern periphery.

The whole state comes within the Tropical Zone and is divided into four agro climatic Zones – the Northern plateau (Mayrubanja, Keonjhar and Sundargarh districts), the central table land (the districts of Bolangir, Sambalpur and Dhenkanal) the Eastern Ghats (South Western districts of Koraput, Phulbani and Kalahandi) and coastal plain (the most fertile and richest agricultural districts of Cuttack, Puri, Ganjam and Balasore).

37 Municipalities, 67 Notified Area Councils and 02 Industrial Towns.

The population of Odisha as per 2011 census is around 4,19,47,358. The Cuttack and Puri population is the highest whereas Phulbani has the lowest population. Odisha is the homeland of the people whose mother tongue is Odia. Besides four other important modern Indian languages such as Hindi, Telegu, Bengali and Urdu and a number of other dialects are spoken in Odisha.

## URBAN POPULATION OF ODISHA

Odisha became a separate province in 1936 with areas carved out of Madhya Pradesh

Madras and Bihar. The new province consisted of six districts which had only eight municipalities. The urban population of Odisha was 412528 constituting 3% of the total population of the province as per 1941 census. Of the eight municipalities, Berhampur Municipality was the oldest constituted in 1855 followed by Jajpur, and Kendrapara (1869), Cuttack (1867) Balasore (1877), Puri (1881), Sambalpur (1883) and Paralakhemundi (1886). With merger of ex-princely states in 1948-49, more of urban bodies were created thereafter which increased to 29 in all the 13 districts in the state before formation of 17 more districts taking the total to 30 districts in the state.

### (i) Trends of Urban Population

Urbanization in Odisha was never conceived as a priority policy of state government before the state was carved-out as a separate province in 1936.

After independence in 1947, the state municipal administration was unified and brought under a new Act called the Odisha Municipal Act, 1950 which is in force till date with several amendments made from time to time. In absence of any definite constitutional mandate and statutory compulsions, the urban bodies witnessed a sluggish growth and were treated with less importance as compared to several parastatal agencies which emerged in subsequent years till the 74th constitutional amendment. The growth of urban population in Odisha had a chequered history of rise and fall during the decades 1951-61, 1961-71, 1971-81 and 1981-91 at the rate of 86%, 66%, 68% and 36% respectively. Rise of urban conglomerations in Odisha had equally a slow but gradual growth with a selected few towns like Cuttack, Bhubaneswar, Rourkela, Berhampur, Sambalpur, Puri and Balasore etc.

As per 2011 census, the rate of urbanization in Odisha is 16.67 per cent which is up by 2.30 per cent during the decade period 2001-2011.

### URBANISATION DETAILS OF ODISHA

“The most recent and dominant social transformation of our times has been the phenomenon of urbanization. In fact, it would not be an exaggeration to say that this radical phenomenon, in all likelihood, will overshadow all other social changes taking place”.

It is worthwhile to know what an urban area is. Definition of urban area varies from country to country. Efforts are being made to form a uniform definition for all countries in the World. According to 1981 Census of India, urban areas were :-

- All statutory towns, i.e. all places with a municipality, corporation or cantonment, board or notified town area, etc.
- All other places which satisfy the following criteria:
  - A minimum population of Rs. 5,000;
  - At least 75 per cent of the male working population, engaged in non-agricultural and allied activities;
  - A density of population of at least 400 persons per sq. kms, i.e., 1,000 persons per sq. mile.

Odisha's urban population constituted about 12% of its total population during the census of 1981. Comparatively India's urban population during this period was about 23%. The state of Maharashtra stood top of the list in urbanization having 35% of urban population followed by Tamilnadu having 33%. The neighbouring states of West Bengal, Andhra Pradesh and Bihar had

the components of about 25.5%, 23% and 12.5% respectively.

In 1971 census, 81 units were treated as urban areas, whereas in 1981 census, its number increased to 108. In 1971 census, 18.45 lakhs of people were enumerated as urban dwelling in the state. Their number increased rapidly at the rate of 68.54 per cent during the decade and reached 31.10 lakhs at the time of 1981 census.

But there are now 106 statutory towns in the state consisting of Municipalities, Corporations and Notified Area Councils declared by government under the law. On the basis of census criteria, Odisha should have more urban centre. Incidentally Odisha ranks 31st position in the list of most urbanized states of the country while in

terms of urban population; it ranks eleventh position in the country. The trend of urbanization of the state between 1941 and 2011 indicates that the number of urban centre in Odisha has gone up from 29 in 1941 to 219 in 2011 and the percentage of population living in urban areas of the state went up from 3% in 1944 to 16.68% in 2011.

#### SIZE CLASS OF TOWNS

As per 1981 census, there were 4,029 urban units in India. In Odisha the number of such urban units was 108 in 1981. Table-1 gives a comparative analysis of the number of towns and their respective degree of urbanization between 1971 and 1981.

**Table-1**  
**THE DEGREE OF URBANISATION IN DIFFERENT SIZE**  
**CLASS OF TOWNS: 1971—1981**

Size class town cities	Number of Population in Towns				Percentage of population to total urban population of the State	
	1971	1981	1971	1981	1971	1981
1	2	3	4	5	6	7
I(100,000 and above)	4	6	554,338	1,105,123,	30.0	35.6
II(50,000-99999)	2	8	147,132	493,184	8.0	15.9
III(20,000-49,999)	20	26	585,287	760,073	31.7	24.4
IV(10,000-19,999)	23	40	316,005	541,932	17.1	17.4
V(5,000-9,999)	30	25	234,226	196,176	12.7	6.3
VI(Less than 5,000)	2	3	8,357	13,799	0.5	0.4
<b>Total:</b>	<b>81</b>	<b>108</b>	<b>1,184,395</b>	<b>3,110,287</b>	<b>100.0</b>	<b>100.0</b>

All available indications, studies and analysis reveal that the forces of urbanization will persist in the foreseeable future. It may be predicated that during 1981-2001, i.e., during 20 years, the urban population will double itself. This is largely the outcome of massive rural-urban migration in addition to the contributions made by natural increase and reclassification of rural settlement into urban.

The 1981 census recorded 31 per cent of India's population as migrants. The cause of migration is mainly concerned with search of employment by the rural people in urban areas.

The impact of migration is very seriously felt in the urban structure. A large-scale migration and settling of the rural folk in urban areas give rise to the prevalence of slum and urban poverty.

223 towns. Among the class-I towns having more than one lakh population, Bhubaneswar and Cuttack are rated. In class-II towns namely Bhadrak, Bolangir, Baripada, Jeypore, Brajarajnagar, Jharsuguda, Sunabeda, Bargarh, Bhawanipatna and Jatni rapid urbanisation has been witnessed. A general tendency continuous migration of population from Class-II towns to class I towns for jobs and education etc is also witnessed. Majority of class-III towns in Odisha are the outcome of rural outgrowth. These major towns are Rayagada, Paradeep, Dhenkanal, Barbil, Keonjhar, Rairangpur and Parlakhemundi.

The population of the state grew by 13.97% during 2001-2011 and only 16 percent of the state's population resides in urban areas.

**Table-1.1**

**Percentage of people living in urban areas**

Year	INDIA			ODISHA			No of Towns
	Total Population	Urban Population	% of urban Population	Total Population	Urban Population	% urban Population	
1951	36108890	62443934	17.29	14645946	544070	4.06	39
1961	439234771	78930603	17.97	17548846	1109650	6.32	62
1971	548159652	109113977	19.91	21944615	1845395	8.41	81
1981	683329097	159462547	23.34	26370271	3110287	11.79	108
1991	844324722	217177625	25.72	31655736	4234983	13.38	124
2001	1027015247	285354954	27.78	36706920	5496318	14.97	138
2011	1210193422	377105760	31.17	41947358	6996124	16.68	223

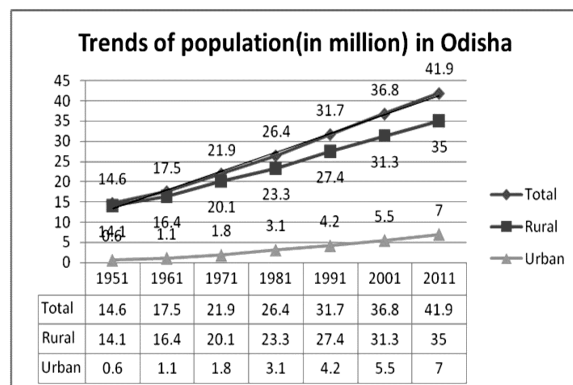
During the last 60 years in between 1951-2011 the Indian urban Population has been increased from 17.29% to 31.17% at table. The above expansion is due to quick rise of population. In case of Odisha the rise of urban population was increased from 4.06% to 16.68% in 2011 in

However, the urban population growth is higher at 26.8 percent during the same period. Total decadal population growth is 13.97 and rural population growth 11.71 percent. Sex ratio in Odisha is 978. Sex ratio in urban is 934 lower than rural that is 988. Total literacy rate in Odisha

is 73.45 and urban literacy rate is higher with 86.45 percent than rural with 70.78 percent.

**Table-1.2**

**Trends of population(in million) in Odisha**



The above table shows that in the last 60 years in Odisha the rural population has been increased from 14.1% to 35% where as urban population increased from 0.6% to 7% in between 1951 to 2011. Khurda is the most urbanized district with 48.11 percentage of total population

lives in urban areas followed by Jharsuguda with 39.89 percent, Sundergarh with 35.50 percent, Sambalpur with 29.81 percent, Cuttack with 27.94 percent, and Ganjam with 21.78 percent. Districts like Boudh with 4.65 percent have least percent of urban population in Odisha followed by Nuapada with 5.61 percent, Kendrapada with 5.80 percent.

**(ii) Situation analysis of slums in Odisha**

In some industrial areas like Rourkela, slum populations are one fourth of the total population. As slum population, district wise/ city wise data of 2011 census is not available (till date) NUHM has analyzed the situation of slums as per households.

As per 2011 census the percentage of slum households in proportion to total urban households in Odisha is 23.09 percent. Percentage of slum households in proportion to total urban household is higher in cities like Cuttack with 27.35 followed by Berhampur with 26.16 percent and Bhubaneswar with 20.8 percent.

**Table-1.3**

**Cities under National Urban Health Mission (NUHM)**

Sl	District	KBK+ Dists.	Name of the ULBs/cities	2011 Census City population	Identified cities for focus as per NUHM norms			Types of Cities selected			Targeted Cities during 2013-14
					State HQ	Dist HQ	50000 +Population	Met ro	Mill ion+	Cities (1 lakh to 10 lakh)	
1	Khurda		Bhubaneswar	885363	Yes						Yes
2	Cuttack		Cuttack	610189		Yes					Yes
3	Sundargarh		Rourkela	536450			Yes				Yes
4	Ganjam		Berhampur	356598			Yes				Yes
5	Puri		Puri	200564		Yes					Yes
6	Sambalpur		Sambalpur	189366		Yes					Yes
7	Balasore		Balasore	177557		Yes					Yes
8	Bhadrak		Bhadrak	121338		Yes					Yes

9	Mayurbhanj	Baripada	116849	Yes		Yes		Yes				
10	Bolangir	KBK+ Bolangir	98238	Yes			Yes					
11	Jharsuguda	Jharsuguda	97730	Yes			Yes					
12	Koraput	KBK+ Jeypore	84830	Yes	Yes		Yes	Yes				
13	Bargarh	Bargarh	80625	Yes			Yes					
14	Jharsuguda	Brajarajnagar	80403	Yes	Yes		Yes					
15	Raygada	KBK+ Raygada	71208	Yes			Yes					
16	Kalahandi	KBK+ Bhawanipatna	69045	Yes			Yes					
17	Jagatsinghpur	Paradip	68585	Yes	Yes		Yes					
18	Dhenkanal	Dhenkanal	67414	Yes			Yes					
19	Keonjhar	Barbil	66540	Yes	Yes		Yes					
20	Khurda	Jatani	63697	Yes	Yes		Yes					
21	Keonjhar	Keonjhar	60590	Yes	Yes		Yes					
22	Jajpur	Byasanagar	56946	Yes	Yes		Yes					
23	Cuttack	Choudwar	52999	Yes	Yes		Yes					
24	Sundargarh	Rajgangpur	51362	Yes	Yes		Yes					
25	Koraput	KBK+ Sunabeda	50394	Yes	Yes		Yes					
26	Koraput	KBK+ Koraput	47468	Yes	Yes		Yes	Yes				
27	Kendrapara	Kendrapara	47006	Yes	Yes		Yes	Yes				
28	Gajapati	KBK+ Paralakhe mundi	46272	Yes	Yes		Yes	Yes				
29	Khurda	Khurda	46205	Yes	Yes		Yes	Yes				
30	Sundargarh	Sundargarh	45036	Yes	Yes		Yes	Yes				
31	Angul	Angul	43795	Yes	Yes		Yes	Yes				
32	Jajpur	Jajpur	37458	Yes	Yes		Yes	Yes				
33	Kandhamal	KBK+ Phulabani	37371	Yes	Yes		Yes	Yes				
34	Nawarangpur	KBK+ Nawarangpur	36945	Yes	Yes		Yes	Yes				
35	Jagatsinghpur	Jagatsinghpur	33631	Yes	Yes		Yes	Yes				
36	Malkangiri	KBK+ Malkangiri	31007	Yes	Yes		Yes	Yes				
37	Deogarh	Deogarh	22390	Yes	Yes		Yes	Yes				
38	Ganjam	Chhatrapur	22027	Yes	Yes		Yes	Yes				
39	Sonepur	KBK+ Sonepur	20770	Yes	Yes		Yes	Yes				
40	Boudh	KBK+ Boudh	20424	Yes	Yes		Yes	Yes				
41	Nayagarh	Nayagarh	17030	Yes	Yes		Yes	Yes				
42	Nuapada	KBK+ Nuapada	15087	Yes	Yes		Yes	Yes				
<b>Total</b>			<b>4884802</b>	<b>1</b>	<b>30</b>	<b>11</b>	<b>0</b>	<b>0</b>	<b>9</b>	<b>16</b>	<b>17</b>	<b>6</b>

*Source – in the state of Odisha, Health of Urban poor – PFI*

From the above table it shows that there is increasing steadily the slum population of the different towns of Odisha. As per census 2011, out of the existing 223 cities/ towns, 107 Cities and towns are governed by ULBs in the state, of which, only 42 Cities/ towns qualify for NUHM. This includes State headquarter Bhubaneswar, 30 district headquarter city/towns, 11 other cities/towns having more than 50,000 population. Of these 42 cities, 3 are governed by Municipal Corporations, 34 by Municipalities and 5 by Notified Area Councils (NACs.).

## THE NATIONAL COMMISSION ON URBANIZATION AND ODISHA

Analyzing the present urbanization trends, the National Commission on Urbanization in its Report submitted in August 1988 indicated many specific steps. The important point in the context of the above data is the recommendations in respect of the National Priority Cities (NPCs) and State Priority Cities (SPCs).

In the list of National Priority Cities following cities from Odisha are included.

As capital of the state (1) Bhubaneswar

As city heading towards the million Plus mark by 2001 (2) Rourkela

Socio-Economic Consideration  
(3) Paradeep, (4) Koraput (5) Puri

In the list of state priority cities, the following urban centers were included:

- Cuttack, - Berhampur, - Sambalpur

In addition, the following towns as State priority cities have also been recommended by the Commission in view of their location in backward areas needing special attention.

- |              |                 |
|--------------|-----------------|
| 1. Balasore  | 2. Baripada     |
| 3. Dhenkanal | 4. Phulbani     |
| 5. Bolangir  | 6. Bhawanipatna |

The Commission has also recommended special attention to the emerging urban belt which is- Cuttack-Bhubaneswar-Puri-Berhampur. The Commission has further drawn attention to the spatial priority urbanization region (SPUR) and in Odisha the following (SPUR) have been denitrified by National Commission on urbanization – Rourkela-Sambalpur-Cuttack-Puri-Paradeep.

The summary of recommendations of the National Commission on Urbanization is given below which may form a general guideline for all concerned in Urban Planning.

### DIMENSIONS OF URBANIZATION

- The urban centres which can generate economic momentum and require priority in development have been identified. They include National Priority Cities (NPCs.), State Priority Cities (SPCs), Spatial Priority Urbanization Regions (SPURs) and the small towns which serve the rural hinterland. Form the 8<sup>th</sup> Plan onwards the fullest support must be given to the development of the identified growth centre.
- The process of urbanization can and must be used to improve agricultural performance and create localized employment opportunities.

Population control measures must be made really effective in both urban and rural areas in order to stabilize the urban situation.

The total population of the state as enumerated in 2011 Census was 41947358 out of which urban population is 6996124. The slum population as estimated by Housing & Urban Development Department is 1372597 constituting 16.68% of the total urban population in the state which means that every 6<sup>th</sup> man in the urban areas is a slum dweller.

With climate change posing a potent threat to cities across the world, United Nations Environment Programme (UNEP) has called for specific and sustainable plans as urban population constitutes half of the global population. The UN-Habitat in its State of World Cities 2006-07 has

also warned that urban growth will be spurred by growth of slums.

### Urban Poverty

Again the poverty for Odisha as estimated using the Tendulkar Committee methodology says in 2009-10 estimated percentage of poverty head count ratio in urban areas is 28.5 per cent.

Though the urban facilitation is being re-defined by the State Government of the day, till now the urban poverty is characterized by exclusion like inadequate and insecure housing and basic services, limited access to services like health, nutrition, water, sanitation etc. If not all but majority of urban poor live in slums. In urban areas slum housing lacks in term of tenure, structure, access to services and therefore deprived of civic amenities. There is a limited access to safe drinking water, sanitation and health services for urban poor. Slums are marked with characteristics like overcrowding, precarious living conditions, environmental hazards, improper sanitation and air pollution causing health hazards.

After independence, growth of towns and urban bodies in Odisha has been rapid. The Odisha Municipal Act, 1950 provided the legal framework of municipal structure and the functions of municipal bodies in the state. Four general elections after the 74th Constitutional Amendment Act came into force, have already been conducted respectively in 1997, 2003, 2008 and 2013-14 for Municipal Bodies in the State. Both under the Odisha Municipal Act, 1950 and the Odisha Municipal Corporation Act, 2003, a long list of functions is assigned to Municipal Bodies. Although both obligator and discretionary functions in respect of basic services are to be discharged by the municipal bodies in the slum areas, a few of the functions are really discharged.

As such many of the functions are discharged by the concerned departments of Government.

The Odisha Municipal Corporation Act 2003 provides that whether recognized or not, the urban local Government has certain responsibilities towards the slums. Under the Act, the Corporation is to identify and demarcate all under serviced settlements. Every slum dweller residing within the Corporation area, regardless of his or her land tenure shall be entitled to any other special assistance or welfare schemes which are operative within the Corporation area.

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S. Kumar Swami, Lecturer in Political Science, Kamala Nehru Women's College, Unit-1, Bhubaneswar-9, E-mail : kumar.swami59@gmail.com.