

ODISHA REVIEW

VOL. LXXIV NO.9

APRIL - 2018

HEMANT SHARMA, I.A.S.
Commissioner-cum-Secretary

LAXMIDHAR MOHANTY, O.A.S
Director

DR. LENIN MOHANTY
Editor

Editorial Assistance
Bibhu Chandra Mishra
Bikram Maharana

Production Assistance
Debasis Pattnaik
Sadhana Mishra

Cover Design & Illustration
Manas Ranjan Nayak

D.T.P. & Design
Hemanta Kumar Sahoo

Photo
Kishor Kumar Sinha
Raju Singh
Manoranjan Mohanty
Niranjan Baral

The *Odisha Review* aims at disseminating knowledge and information concerning Odisha's socio-economic development, art and culture. Views, records, statistics and information published in the *Odisha Review* are not necessarily those of the Government of Odisha.

Published by Information & Public Relations Department, Government of Odisha, Bhubaneswar - 751001 and Printed at Odisha Government Press, Cuttack - 753010.

For subscription and trade inquiry, please contact : **Manager, Publications, Information & Public Relations Department, Loksampark Bhawan, Bhubaneswar - 751001.**

Rs.5/- Five Rupees / Copy

E-mail : iprsec@rediffmail.com
Visit : <http://odisha.gov.in>
Contact : 9937057528(M)

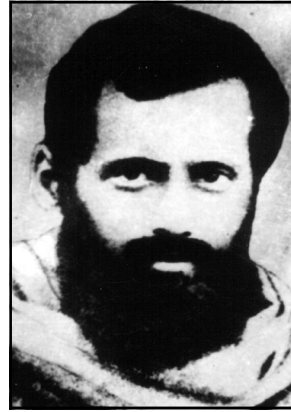
CONTENTS

Special Development Council	1
The Contributions of Harihar Mardaraj for the Formation of New Odisha	<i>Dr. Dasarathi Bhuiyan</i> <i>Dr. Prafulla Kumar Maharana</i>	...	4
Depicting Upanishads as the Secret of Life and the Universe	<i>Santosh Kumar Nayak</i>	...	11
Dalit Literature in Odia	<i>Prof. Udayanath Sahoo</i>	...	21
Integration of the Princely States and Dr. Harekrushna Mahtab	<i>Dr. Bhagabat Tripathy</i>	...	28
British Relations with the Princely States of Odisha (1905-1947)	<i>Sunita Panigrahy</i>	...	33
The First Ministry of Biju Patnaik : An Analysis	<i>Sudarsan Pradhan</i>	...	39
Kalinga and China : A Study in Ancient Relations	<i>Dr. Benudhar Patra</i>	...	42
Reinforcing Power to People : Revamping the Frontiers of Panchayati Raj	<i>Dr. Girish P. Swain</i>	...	47
Challenges for PR Professionals	<i>Dr. Ashok Kumar Panda</i>	...	50
Reminiscence of Odisha's Martial Tradition	<i>Balabhadra Ghadai</i>	...	52
The Mahatma and the Communist	<i>Anil Dhir</i>	...	56
The Science of Pranayama	<i>Dr. Saroj Kumar Sahu</i>	...	58
Uniform Law Needed to Tackle Violence on Women	<i>H.B. Das</i>	...	63
Hospitalised Farming and Surgical Extension Approach for Disaster Management	<i>Dr. M. Mishra</i> <i>Dr. P.K. Samant</i>	...	65
Managing Disaster : An unavoidable Hazard-A Study	<i>Dr. Prafulla Chandra Mohanty...</i>	...	69
Kedaresvara Temple Inscription of Jatni	<i>Subrata Kumar Acharya</i>	...	76
Address of Hon'ble Governor of Odisha Dr. S.C. Jamir to the Odisha Legislative Assembly	79

MAKERS OF MODERN ODISHA



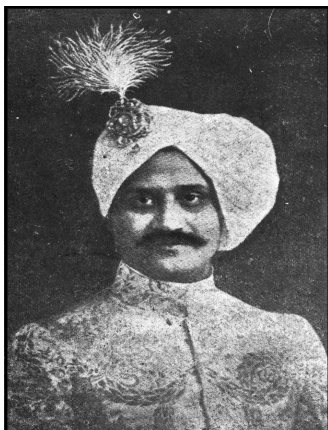
Utkala Gourav Madhusudan Das



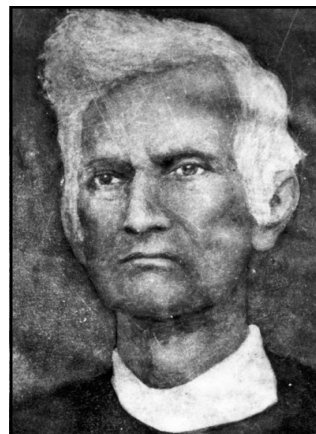
Utkalamani Pandit Gopabandhu Das



Maharaja Krushna Chandra Gajapati Dev

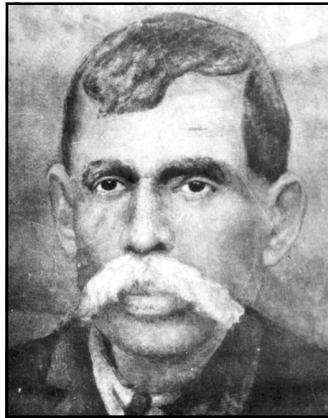


Maharaja Sriram Chandra Bhanj Deo

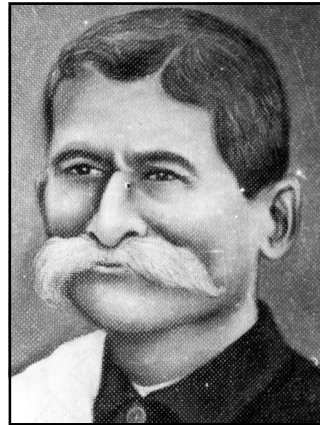


Vyasakabi Fakir Mohan Senapati

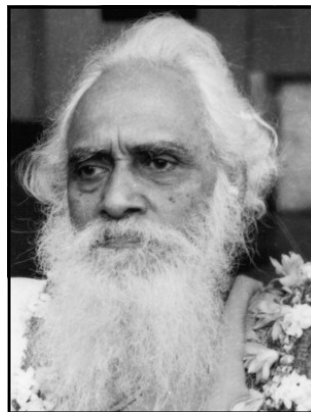
MAKERS OF MODERN ODISHA



Kabibara Radhanath Ray



Swabhabakabi Gangadhar Meher



Pandit Neelakantha Das



Dr. Harekrushna Mahtab



Biju Patnaik



Message of

Shri Ram Nath Kovind

Hon'ble President of India

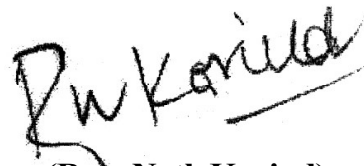
On the Occasion of Odisha Day - 2018



I am happy to learn that the Government of Odisha is celebrating 'Odisha Day' on 1st April, 2018.

The State of Odisha is known for its ancient culture, heritage and immense natural resources. Its mineral wealth and rich biodiversity and, above all, its hard-working people provide the State a strong platform for achieving all-round development. I am certain that the people and the Government of Odisha will strive hard to make the State an exemplar of inclusive growth.

On the occasion of Odisha Day, I extend my warm greetings to the people of Odisha and wish the celebrations every success.


(Ram Nath Kovind)

New Delhi

March 28, 2018.



Message of

Shri M. Venkaiah Naidu

Hon'ble Vice-President of India

On the Occasion of Odisha Day - 2018



I am happy to learn that Odisha Day is being celebrated on April 1, 2018.

Odisha, which came into existence on 1st April, 1936, has long, illustrious past reflected in its rich cultural heritage of innumerable monuments, sculptures and remarkable accomplishments in literature, dance and music. With its vast natural resources and highly industrious people, Odisha is making rapid strides. I am sure that Odisha would continue its development efforts and strive to improve the quality of life of all Odias within Odisha and outside.

On the occasion of Odisha Day, I convey my greetings and good wishes to the Government and the people of Odisha and wish them all happiness and prosperity.

(M. Venkaiah Naidu)

New Delhi

27th March, 2018.

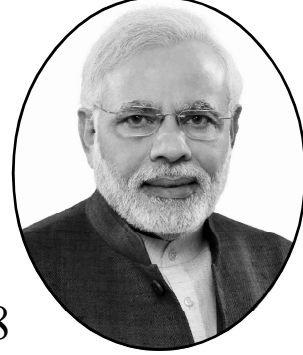


Message of

Shri Narendra Modi

Hon'ble Prime Minister of India

On the Occasion of Odisha Day - 2018



Greetings to people of Odisha on the joyous occasion of Odisha Day !

On this day, let us all join together in celebrating the proud accomplishments of Odia people and give voice to the aspirations of a beautiful society, whose cultural heritage is a matter of pride for the whole country.

We bow to the great women and men from Odisha who have contributed immensely towards India's progress. May this special day motivate all of us to realize the glorious Odisha they all dreamt for. Let us all work together to take the State to further heights of excellence and prosperity.

Best wishes for all the programmes planned as part of Odisha Day celebrations.

New Delhi

28 March, 2018.



(Narendra Modi)



Message of
Hon'ble Governor of Odisha
Shri Satya Pal Malik



On the Occasion of Odisha Day - 2018

Dear Sisters and Brothers,

I convey my warm greetings to you on Odisha Day. Odisha, formed as a separate province on the basis of language came into existence on 1st of April 1936. Eminent personalities of the State, Utkal Gourav Madhusudan Das, Maharaja Krushna Chandra Gajapati Narayan Dev, Maharaja Sriram Chandra Bhanjdeo, Byasakabi Fakirmohan Senapati, Swabhab Kabi Gangadhar Meher, Utkalmani Pandit Gopabandhu Das and many others sacrificed selflessly for this linguistic unification of Odisha.

Utkal Sammilani formed in 1903 by Utkal Gourav Madhusudan Das to campaign for unification of Odisha had an unparalleled role in uniting Odias across the Odia speaking tracts. Our maritime trade and commerce with the far-off countries speak of our glorious and heroic past. Spirit of tolerance, universal brotherhood and peaceful co-existence on secular values are our basic traits.

Our ancient art and sculptures, our temple architecture, our scriptures and palm leaf manuscripts, world famous Odissi dance and music have given us a unique recognition world over. Our glorious past continues to inspire us with determination and commitment. Now, Odia virtue and excellence has gone beyond the boundaries of the state and the nation.

The Government is committed to protect, promote and preserve the unique cultural legacy of Odisha and Odia language & literature. Odia language was recognized as the sixth

Indian classical language of the country four years ago due to the sincere efforts of the State Government. For the first time, a separate cabinet was convened in the culture capital Puri on 26th December last year to approve twenty important resolutions concerning the promotion and propagation of Odia language, including the constitution of a new Heritage Cabinet to preserve and promote the rich cultural legacy and heritage of Odisha.

Odia chairs have been established at Jawaharal Nehru University and Banaras Hindu University to promote study, analysis and research on Odia language and literature outside Odisha. The State Government has set up a Language Commission to initiate definitive steps to protect, preserve and promote Odia language. The Odisha Official Language Act, 1954 and the Odisha Shops and Commercial Establishments Act, 1956 are being amended for making use of Odia language compulsory in official correspondence and signboards in shops and commercial establishments.

“Odia Virtual Academy” has been established to protect the rich literary heritage of Odisha on web platform through digitization to make it available online to readers and lovers of the language globally. To encourage students to excel in their mother tongue, Government has decided to award “Odia Bhasa Bruti” at school level, Byasakabi Fakir Mohan Scholarship at college level, and promotion of research in Odia language and literature at higher level to add a new dimension to the language.

The state is celebrating the completion of 200 years of Buxi Jagabandhu led Paika Rebellion of Khordha, the valiant uprising of soldiers of 1817 in the most befitting manner.

Women empowerment is the cornerstone of all initiatives and development of the state. From Mission Shakti to Mamata, adequate representation in the panchayat and urban local bodies, women have been empowered in the political, social and economic arena. Odisha has achieved a significant reduction in infant mortality rate; it is now below the National average.

The Government’s progressive policies have led to Odisha’s transformation into one of the fastest growing economies in the country. The State has performed significantly in various

sectors like agricultural productivity, food security, farmers' income, disaster management and poverty alleviation.

The State has taken a 1st of its kind initiative in the country in granting land rights to the slum dwellers in the municipalities and notified area councils and property rights in the Municipal Corporations. Special development councils have been formed in the 9 tribal dominated districts of Sundargarh, Gajapati, Mayurbhanj, Keonjhar, Rayagada, Koraput, Nawarangpur, Malkangiri and Kandhamal Districts which is a historic step towards development and empowerment of about 23% of the State's population, preservation of their cultural identity and celebration of their splendor.

Odisha is the number one State of the country in the distribution the forest rights titles. Odisha is the 1st State in the country to prepare and implement climate change action plan. The disaster management model of the State has set global standards and has received International acclaim. The State leads the country in rural housing programme. The State is implementing "Basudha" scheme for providing drinking water facilities in both rural and urban areas on a mission mode. "Mo School" initiative launched recently is a unique citizen-connect programme to provide a platform to the alumni associations, individuals and organizations voluntarily wishing to contribute to the cause of education in schools.

"Aama Gaon, Aama Bikash", a new initiative launched on the Panchayati Raj Diwas aims to bridge critical gaps in the development of infrastructure in the villages. This scheme connects directly with the people at the grass root level in the villages. 160 Kilometers of Rourkela-Sambalpur road of Biju Expressway has been dedicated to the people of Odisha out of the total 650 Kilometers 4 lane road connecting Jagdalpur – Rourkela. Smart City Bhubaneswar is the only city of India which has been ranked among the top 20 global smart cities in the recent survey.

The State has introduced progressive policies including the Industrial Policy Resolution 2015, M.S.M.E. Policy-2016, Start up Policy-2016 and many other sector-specific policies for an investor and entrepreneur friendly investment atmosphere. Towards realizing the 'Vision 2025' target of 2.5 crores of fresh investments and generation of 30 lakh new jobs, the next

edition of the 'Make in Odisha' Conclave is being organized during November this year. The State is also a leader in leveraging IT to make it easy for companies to set up and operate in the State. The State Government has launched an inclusive skill development strategy to synergize the skill development programmes of various departments of the State under the 'Chief Minister's Employment Generation Programme' with an aim to cover 150 youths from each Grampanchayat for skill training and gainful employment.

The Government's conservation and plantation initiatives have resulted in significant increase in forest cover in Odisha. The Government is implementing "Banayan", Odisha Forestry Sector Development Project in ten districts of Odisha for restoration of degraded forests and improving the livelihood of forest dependent villagers.

Today, Odisha is on the stable path of equitable and inclusive growth with the quest for accelerated socio-economic development. Its pro-poor approach, good governance, zero tolerance to corruption and attempts to empower all segments of population has resulted in setting enviable national benchmarks to be emulated by others.

On this August occasion, let us take a solemn pledge and resolve to achieve a prosperous and empowered Odisha and uphold the vision of the eminent sons and daughters of this soil.

Bande Utkal Janani.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha
On the Occasion of Celebration of
Odisha Day 2018



Today is Odisha Day. This is the day, the Odia race got its special identity and it is also a day of resolutions. On this auspicious day I convey my greetings to all of you including Odia brothers and sisters staying in different parts of the country and abroad.

The formation of a separate Odisha province is the outcome of our prolonged struggle. The dream for a separate State of Odisha came true owing to the sacrifices and struggle of the illustrious sons of the soil like Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Parala Maharaja Krushna Chandra Gajapati, king of Khallikote Raja Bahadur Ramachandra Mardaraj Deo, Pandit Godavarish Mishra, Fakir Mohan Senapati, Gangadhar Meher and many others. On this occasion, I offer my homage to those great personalities. I also extend my respect to all those who have enriched our Odia language, literature, dance, music and art.

1936 to 2018, in the meantime, more than eighty years have passed. During these years, we have achieved success in different sectors and generated a lot of potentials. The skillfulness and self-confidence of the youths have enhanced. They have earned distinction in different fields throughout the country and abroad. All the Odia people have been involved in the path of progress. Our growth rate is more than the national average. The income of the people has increased, the poverty is reduced. The per capita income is on the rise. We have

attained visible development in the sphere of infrastructure, industries, education and health. The earnings of our farmers has increased due to our special focus on agriculture and allied sectors. To further increase the income of the farmers, our efforts are on. The most important factor is that the fruit of success has reached all categories of people. Special development and welfare programmes are going on for different classes of people like women, farmers, workers, distressed, S.C./S.T. and youths. Odisha has become an ideal State in the whole country so far as the welfare of the poor people is concerned. Today Odisha has established its own identity at international level in the field of sports infrastructure.

We take pride in our language and literature. Odia language has been accorded the status of classical language. For the preservation and propagation of Odia language the State Government has adopted so many measures. I seek the co-operation of all to execute these in an effective manner.

The blessings of Lord Shree Jagannath have always paved the way for this race. The victory march of emperor Kharavela and king Kapilendra Dev has always inspired the Odia race. We can achieve our goal through firm will - power and hard labour.

Let us strive hard to make our concerted effort more intense for the dignity of Odia race and prosperity of our Motherland Odisha.

Bande Utkal Janani.



Message of
Shri Pratap Jena
Hon'ble Minister,
Information & Public Relations, Law,
Health & Family Welfare
on the Occasion of Odisha Divas - 2018



Dear brothers & sisters,

On this auspicious occasion of celebration of 'Odisha Divas', I convey my heartfelt best wishes to you all.

This day has given a dignified chapter to the history of Odisha. It reminds us the continuous struggle and movement undertaken by our forefathers in order to establish the identity of Odisha as a separate state on linguistic basis. Among those personalities were Utkal Gourav Madhusudan Das, Utkalmani Gopabandhu Das, Maharaja Krushnachandra Gajapati Narayan Dev, Maharaja Shreeramchandra Bhanjdeo, Raja Harihara Mardaraj, Vyasakabi Fakir Mohan Senapati, Swabhabkabi Gangadhar Meher, Kabibar Radhanath Ray, Karmaveer Gourishankar, Pandit Neelakantha Das, Pandit Godabarish Mishra and Acharya Harihara. We stand as proud Odias as a result gained through the dedication, hard labour and sacrifice of those prominent great personalities. I pay my respectful homage to all those great souls.

Odisha has a glorified history and Odias are hard working and cultured. Art and Architecture, Handloom and Textiles, Industry and Commerce, Language and Literature, Cultural potential, Tourism resources and rich minerals have substantially helped in its journey towards development. Similarly, our dignity and self esteem have been enriched by our presiding deity

Lord Jagannath. The participation of Odisha in socio-cultural and economic development of our country has been well recognised.

Our journey towards development and growth remains uninterrupted. Government has undertaken a number of people-oriented welfare programmes for poverty alleviation. Growth rate has been high in comparison to national average. Continuous flow of progress is realised in the fields of Agriculture, Irrigation, Industry, Education, Information Technology, Health Services, Welfare of Schedule Tribe, Schedule Caste and Backward Classes, Women Empowerment, Child Development, Forest and Environment, Connectivity, Commerce & Transport, Energy, Employment, Language, Literature and Culture, Tourism and Human Resources Development. Priority has been accorded on administrative transparency. People from every walk of society have been benefited through the result of responsive governance. Odisha marches ahead towards a new horizon of development.

I appeal to all Odias, let us come and reaffirm our commitment for a developed and transformative State on this great occasion of Odisha Divas.

Bande Utkal Janani.

Editor's Note



Odisha province was formed on the basis of language on 1st of April 1936. Our journey has been unique and inspiring. Our diversity makes us proud and our march towards progress is inclusive. Language and culture have been the unifying thread for our race. Iconic Jagannath consciousness and culture are symbols of Odias around the world.

This year, we are also celebrating a glorious period of our history, the completion of 200 years of the heroic Paika Rebellion of Khordha. This was a valiant uprising of soldiers prior to independence which occurred in 1817. We have moved the Government of India with strong evidence to declare the Paika Rebellion as the First War of Indian Independence.

After the orders of Hon'ble Supreme Court, the Government of India has constituted the Tribunal on the Mahanadi river disputes. As the voice of the people of Odisha was not heard, our Government finally approached the Hon'ble Supreme Court for ensuring justice to the people of Odisha. We will continue to fight with determination to protect the interests of the people of Odisha. We have taken sincere efforts to preserve, protect and promote Odia language. Odia was recognised as the sixth Indian classical language of the country. A new Department of Odia Language, Literature and Culture has been created and a separate 'Heritage Cabinet' has also been constituted for conservation of our rich cultural heritage. Besides, several other measures are underway for protection, propagation and promotion of Odia language.

Odisha is now on the rapid path of transformation with numerous pro-people initiatives. All the indicators of development have been following an upward trend over the last several years signaling the arrival of a bright era of progress and prosperity. We are now a food surplus State and the third largest contributor to the country's Public Distribution System. We have put in place a social security net covering the poor, needy and the destitute. Odisha is now a safer place during natural calamities. I thank the people of Odisha for providing unequivocal support to all the initiatives and becoming partners in the development process of the State.

Our legendary leader Biju Babu, was the champion of democratic decentralization. Following his vision of an empowered and inclusive modern Odisha, on the occasion of Panchayati Raj Divas, on 5th of March, we started 'Ama Gaon Ama Bikash' - a direct connect programme with the people living in the villages to fulfill their critical development needs. Ours is the first State in the country to have brought out legislation for providing land rights to the poor slum dwellers in Notified Area Councils and Municipalities and property rights in the Municipal Corporations. Ours is a unique State, blessed with 62 tribal communities, with each community possessing a distinct cultural identity that requires protection and promotion. In order to achieve this objective and empower these communities, we have constituted Special Development Councils in nine tribal dominated districts of the State. Our State has acquired

the number one position in the country by providing Forest Rights Titles to more than 4.11 lakh individuals and about 6000 community right titles.

Our Government has initiated an innovative 'Mo School' programme, which provides a platform to individuals, alumni associations and organisations to support their *alma mater* in cash, kind or service with the State contributing twice the amount contributed by them. To promote quality education in rural areas of the State, we are opening Model Schools in each Block of the State. The farm sector that provides livelihood to more than 70 per cent of the State's population is the top most priority of our Government. We are the only State in the country to have doubled farmers' income, in real terms, over a decade. Crop loans at 1 per cent rate of interest, farm mechanisation, Direct Benefit Transfer of subsidy and support price, development of PACS as one stop solution for all the agricultural inputs and post harvest management have resulted in positive outcomes. Creation of additional irrigation potential is one of our major priority areas. Projects for creating additional irrigation facility in about 3 lakh hectares of land have been taken up during 2017-18.

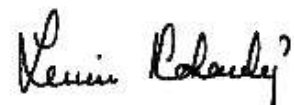
Our State has achieved remarkable success in reducing Infant Mortality Rate from 65 in 2005-06 to 40 in 2015-16, which is better than the National average. Our consistent efforts to provide affordable and equitable health care services especially in the inaccessible areas have been showing huge positive impact. More than 60 lakh women of our State have been experiencing social and economic transformation and empowerment through 6 lakh Self Help Groups under the Mission Shakti programme. 'MAMATA' programme has benefitted more than 30 lakh mothers. Housing is an essential basic need of the people. Our Government has constructed more than 15.50 lakh *pucca* houses for the rural poor.

We have successfully completed the first phase of 650 kilometers long Biju Expressway from Rourkela to Sambalpur. The Biju Expressway has the potential to connect Western Odisha with Southern Odisha and become the socio-economic lifeline of the backward districts of the State. The State Government has laid down 'Vision 2025' for industrial development with a target to attract Rupees 2.5 lakh crore of new investments and generation of 30 lakh new jobs. We will be organizing next edition of its flagship initiative, the 'Make in Odisha' Conclave during November 2018.

In order to promote entrepreneurship among the youth of the State, we have formulated a progressive Start-up policy. Odisha has emerged as a 'Leader' in Ease-of-Doing Business and is ranked among top 3 States in terms of attracting live manufacturing investments in the country. The overall law and order situation in the State has remained peaceful. Activities of the Left Wing Extremists have largely remained under control.

Under the leadership of popular Chief Minister Shri Naveen Patnaik the vision is to provide effective governance to all the people of the State. We are firmly on the path of equitable and inclusive growth and are well poised for further acceleration in the economic growth rate.

I would like to wish a very Happy Utkal Divas to all. As the State Government takes giant strides for Odisha and Odias, let us play our part as well.



Editor, Odisha Review

SPECIAL DEVELOPMENT COUNCIL

AN IMPETUS TO INVOLVE TRIBAL COMMUNITIES IN THE DEVELOPMENT PROCESS

Odisha is regarded as the homeland of the tribal. 22.85 per cent of its population belong to tribal communities. As many as 62 different Tribal Communities and 13 Particularly Vulnerable Tribal Groups reside in the State. Government have been making number of development interventions for the tribals which have brought about significant improvement in the development indicators of many important sectors. Notwithstanding the positive development outcomes, it is felt necessary to give further impetus to the involvement of the tribal communities in the development process starting from identification of deficit areas and felt needs to plan formulation, implementation and monitoring so as to make tribal development more inclusive, participative and hence effective.



Constitution of the SDC:

Against this backdrop, the State Government have established **Special Development Councils for nine Tribal Dominated Districts namely, (1) Mayurbhanj, (2) Keonjhar, (3) Sundargarh, (4) Kandhamal, (5) Gajapati, (6) Koraput, (7) Rayagada, (8) Malkangiri and (9) Nabarangpur** covering 117 Blocks, 1886 Gram Panchayats, 18,687 villages and 13,59,385 ST households.

Each of these Special Development Councils will be headed by a Chairman who should be a luminary/distinguished person of the tribal community and a resident of the district to be nominated by Government. The Council will have a Vice Chairman and a number of members all of whom should belong to the tribal community. Besides, up to three experts in the field of Tribal Development (can be a public servant and not necessarily a tribal) are to be nominated by the State Government. One among the Chairperson and Vice Chairperson should be a female. Chairperson/Vice Chairperson/Members belonging to tribal community should not be public servants or be holding any public office except the three expert members belonging to the field of tribal development.

Location of Special Development Council :

The headquarters of each of the Special Development Council shall be at the district headquarters of the concerned district. The office of the Council shall function either within the premises of the ITDA office or in any other available government accommodation at the district headquarters or in hired premises as the case may be.

Status of Office Bearers:

The Chairperson of the Council shall be given the status of a Minister of State. The Vice Chairperson of the Council shall enjoy the status of Vice Chairperson of the Zilla Parishad and the Members of the Council will get the status of Members of Zilla Parishad.

Term of Office:

Except for the Member Convener, the other members of the Council shall hold office for a term of two years.

Thrust areas of the SDC:

The Special Development Council will focus on preservation and promotion of tribal culture and traditions, heritage and unique identity of tribal communities in tandem with their socio-economic development.

The activities of the SDCs will be designed around the following goals:

- I. Conservation of tribal culture aligned with development objectives.
- II. Propagation of tribal culture for retaining tribal identity.
- III. Recognition of the indigenous knowledge system of the tribal and its promotion to help support retention of tribal culture.

- IV. Documentation of tangible and intangible tribal culture, tradition and practices.
- V. Identification of tribal resources and making the indigenous knowledge/unique culture a means of livelihood.
- VI. Organization of exposure visits for the opinion makers of tribal communities as a confidence building measure.
- VII. Promotion of tribal languages for developmental communication.
- VIII. Optimal utilization of available resources in tribal areas resulting in sustainable tribal development as per the felt needs of tribal.
- IX. Area/culture specific development interventions addressing the felt needs of the tribal.

The Constitution of Special Development Councils with eminent members of tribal communities and experts in the field of tribal development is part of the commitment of State Government to the involvement of tribals in the developmental mainstream of Odisha while at the same time protecting as well as perpetuating their pristine culture.

Launching of the Special Development Council:

In the mean time, SDCs have been constituted in all the 9 districts and the Chairpersons with their respective teams have assumed office. The formal launching of the Special Development Council is being done on 9th March 2018 by the Honourable Chief Minister of Odisha in the state capital. Tribal delegates from all the 9 SDC districts covering 117 Blocks have come to attend the launching ceremony. Besides, 40 tribal language experts, personalities who have contributed significantly to the field of tribal culture, tribals who have excelled in the field of sports, all the Chairpersons and members of the 9 SDCs, esteemed Council of Ministers, many esteemed Members of the Legislative Assembly, Members of Parliament and senior Government officers are attended this momentous event of launching of the Special Development Council.

In 1887, Surendra Nath Banerjee of Bengal had founded a political organization known as Bengal National Conference. The main aim of this organisation was to solve the problems confronting Bengal, after thorough discussion. Being influenced by this, Madhusudan Das had decided in his mind to start an organization of this type in Odisha. However, before the organization of Utkal Union Conference by Madhusudan Das, there were other Odia organizations like Odisha Association or Utkal Sabha formed in 1882 and Utkal Hitaisheni Samaj established by Kumar Padmanabha Narayan Deo of Parlakhemundi.

auspices of Ganjam Jatiya Samity. In this conference the Odias of Ganjam led by Harihara Mardraj, the Raja of Khallikote expressed their desire for a united Odisha. Madhusudan Das, who was present in the conference proposed to convene another conference on a much bigger scale to press the demand. Thus the Utkal Sammilani or Utkal Union Conference was born in December 1903 with the Utkal Sabha merging in it.

In 1903, Syama Sunder Rajaguru was deputed by Goura Chandra Gajapati Narayan Deo to Rambha palace to represent the Odias of South Ganjam. Those who had assembled there,

The Contributions of Harihar Mardaraj for the Formation of New Odisha

*Dr. Dasarathi Bhuiyan
Dr. Prafulla Kumar Maharana*

Early in 1903, a small band of enthusiasts congregated in the town of Rambha under the auspices of the Raja of Khallikote and resolved to establish the Ganjam Jatiya Samiti (National Conference) whose first sitting was proposed to be held in the town of Berhampur. In the Easter Holidays of 1903, conference of the Ganjam Jatiya Samiti was held at Berhampur where persons from Odisha and other Odia-speaking tracts were invited. On this occasion, a united expression was given to the desire of the people to be amalgamated in a common administration. The desire of the Odias of Ganjam to be united with Odisha was apparent. In April 1903 the Ganjam National Conference held under the

chalked out a scheme for the formation of a National Conference of the Odia people, otherwise known as "Odia Jatiya Samiti" Its first session was held in Berhampur, under the Presidentship of Raja of Khallikote. This Samiti was the heart of the Odisha unification movement in Ganjam.

Harihar Mardaraj was a man of extraordinary courage and proved himself to be one of the most important kings. Apart from being a skilled man in war, he had deep faith in God and loved literary discussion. Raja Harihara Mardaraj enthroned in 1893. During the time of his father's death in 1878 he was a minor. For fifteen long

years, i.e. from 1878 to 1893, the affairs of the estate were looked after by different officials appointed by the British Government.

The Khallikote Raj Family was the brain, heart and soul of the Odia nationalist movement which aimed at linguistic, literary, cultural and territorial integration of Odia-speaking people with a separate identity of their own. In 1901 four prominent persons of the time Harihara Mardraj Dev-the Raja of Khallikote, Nilamani Vidyaratna-an eminent litterateur, Narasingh Das and Harihara Panda, the first Odia pleader of Ganjam-met at the Rambha Palace the Raja of Khallikote to discuss the future of the Odias under the leadership of Madhusudan Das. "It was in this conclave of secret deliberations that the foundation of the future of the race was laid". Wrote L.M Patnaik in this book "Resurrected Odisha".

In 1902 he came contact with Nilamani Vidyaratna a prominent literary personality of the time. An Odia Journal named "Sambalpur Hitaisini" had been published under the editorship of Nilamani Vidyaratna and the patron of this journal was Raja of Bamanda. When Vidyaratna came to know about the nationalist movement and literary activities of Harihara Mardraj, the Raja of Khallikote, he soon left Bamanda and joined hands with the Raja of Khallikote. Very soon Raja Harihara Mardraj purchased a press. The press was set up at Rambha Palace and it was later on came to known as "Mardaraj Press". Harihara Mardraj started publishing a weekly Odia journal "Prajabandhu". Nilamani Vidyaratna took the editorship of that weekly. 'Prajabandhu' all through its career focused the grievances of the Odias. Then Khallikote became the literary hub of Ganjam.

Harihara Mardaraj can be truly said to be the father of Utkal Union Conference. The Utkal Union Conference or the Utkal Sammilani emerged out of a mere event. The event was the birthday ceremony of Ramchandra Mardraj, son of Harihara Mardraj, the Raja of Khallikote. Harihara Mardaraj had married to Rani Kanakamanjari Devi, a princess of Mayurbhanja. Ramchandra Mardaraj was the worthy son of this couple. Ramchandra Mardaraj Deo was born on 13th January 1900. On the second birth anniversary of the prince, Raja Harihara Mardaraj, with the sound counseling of Pandit Neelamani Vidyaratna, who was then at Khallikote and editing the paper "Prajabandhu", invited some distinguished nationalists from all over to a conference at Snodgrass House, Rambha. The dignitary delegates who attended the birthday ceremony of Ramchandra Mardraj included Madhusudan Das, Sri Ramchandra Bhanja Deo, Fakirmohan Senapati, Gopalchandra Praharaj, Gopabandhu Das and many others who were at the time in the forefront of national and cultural life of Odisha. Harihara Mardraj Dev-the Raja of Khallikote, Nilamani Vidyaratna-an eminent litterateur, Narasingh Das and Harihara Panda, the first Odia pleader of Ganjam-initiated the future of the Odias under the leadership of Madhusudan Das.

It was in this conference and under the auspices of an occasion as this that the assembled leaders decided to give unto themselves an Odia national body and work united for formation of State. This grand move took a concrete shape in the Ganjam National Conference which held its first session in April 1903 at Brahmapur under the Presidentship of the great nationalist Syamasunder Rajguru.

The place where the first meeting was held, it is still in front of the Rambha Palace. This spot is holy one for all the Odias as this particular place first prepared ground where the future aim of all the Odia was achieved. When ever Madhusudan Das visited Rambha, he never forgot to visit the same spot and salute the same telling it as the national altar of the people of the State. During this time Edward VIII was holding his court at New Delhi and Harihara Mardraj got the invitation to attend it. To him the Ganjam National Conference was more important than attending the Court in Delhi. So he diverted his mind and money to make the conference a grand success at Berhampur. Harihara arranged all transport facilities to Madhusudan Das from railway station to meeting Place. Madhusudan Das in his inspiring speech pointed out the problems and difficulties which Odias were experiencing due to the absence of a separate State Odisha province. Lastly he suggested as this Ganjam National Conference was representing almost all parts of Odisha, let it be called Utkal Sammilani or Utkal Union Conference. The representatives agreed to the proposal of Madhusudan Das.

The Utkal Union Conference constituted a standing committee for taking necessary steps for the development of Odia literature and language. The committee consisted of people like Fakir Mohan Senapati and Gangadhar Meher. In one of the proposals of the Conference, a clarion call was given to the people to iron out the mutual cleavages and acrimonies and to pledge themselves solidly for the all round development of Odisha. Madhusudan Das gave a stirring speech in favor of this proposal.”

“Let us strengthen ourselves by the feeling of brotherhood. If you scan the pages of history, you will find that people from many countries have

settled in England, and England was thus born. Likewise, we all the Odias, will unite and make Odisha. Now the mother Odisha is in distressed condition. It is necessary that we should unite together for the service of mother Odisha.”

The Utkal Union Conference gave impetus on the struggle for amalgamation of Odia tracts. Madhusudan Das was the Chief Architect of this Conference. As such, he inspired a new awakening among the people of Odisha, and he symbolized the new sunrise at the end of a century of darkness.

This conference had certain striking features. For the first time, the aristocracy, the gentry and the poor were brought together. The people became bound by the same link of religion, custom, and associations, and the whole movement was inspired by the feeling of one Nationality. Motial Ghose, the Editor of Amrita Bazar Patrika, attended the Conference and wrote that this Conference was the second democratic congregation after the Ryot Sammilani in Thinkir Gachha in 1886 arranged by Sisir Kumar Ghosh.

Sri Nilamani Vidyaratna, a prominent Odia nationalist and journalist was working in the Badakhemundi Raj Darabar. On one occasion he advised to Shri Sashi Bhusan Rath of Ganjam he should published an Odia Weekly. Soon after Sashibhusan Rath started his Odia Weekly “Asha” which was published from Brahmapur. During that time Vidyaratna was very close to poet Radhanath Ray because earlier he was a primary teacher where Roy was the school inspector. Roy introduced Nilamani Vidyaratna to the Raja of Bamanda Sir Sudhala Dev for the purpose of publication of an Odia journal. Raja of Bamanda started an Odia Journal named “Sambalpur Hitaisini” and Vidyaratna was appointed as the

editor. When Vidyaratna came to know about the nationalist movement and patriotic activities of Harihara Mardaraj he soon left Bamanda and joined hands with the Raja of Khallikote. Very soon Raja Harihara Mardaraj purchased a press and he started a weekly journal "Prajabandhu". Nilamani Vidyaratna took the editorship of that weekly. The press was set up at Rambha palace and it was later on came to known as "Mardaraj Press". 'Prajabandhu' all through its career focused the grievances of the Odias.

The Utkal Sammilani or the Utkal Union Conference was the symbol of the resurgence of the people of Odisha. Madhusudan Das realized that the political development of the Odias would not be possible if defferent Odia-speaking areas remained scattered as appendages to other provinces. Hence, with a view to unifying the, Odia-speaking tracts, he established the Utkal Union Conference. This Conference was a common national forum irrespective of caste and creed."

The Utkal Union Conference was held in the Idga Grounds of Cuttack in December 1903. There was a mammoth gathering consisting of Rajas and Maharajas and the peasants and labourers. The meeting was presided over by Maharaj of Mayurbhanj, and was attended by K.G. Gupta, Commissioner, and by the Chiefs of Dhenkanal, Keonjhar, Athgarh and Talcher. The Raja of Keonjhar moved a resolution proposing the amalgamation of scattered Odia speaking tracts with Odisha so as to from a Chief Commissionership. At Cuttack, a small Committee was constituted with Maharaja of Mayurbhanj as the President, and Madhusudan Das as the Secretary, to suggest ways and means for the integration of Odia-speaking tracts. In the meanwhile, Lord Curzon's proposals for the

Partition of Bengal had been severely assailed in the country and efforts were being made to give expression to this feeling of dissatisfaction in the Nineteenth Session of Indian National Congress, which was to meet in December, 1903, under the Presidentship of Lai Mohan Ghose. The Congress had the session in Madras where the Telugus got a resolution passed opposing the separation of Ganjam from the Madras province. This thoughtless action of the National Congress in disregarding the claims of smaller nationalities in the interest of larger ones was unfortunate. However, the Congress realized the merit of the principle of constituting linguistic provinces in later years.

Nevertheless, the public opinion in the country was greatly in favour of the idea of the administrative union of the Odia tracts. The Government of Bengal in course of their letter dated 6th April, 1904, to the Government of India, intimated that the Lieutenant-Governor from his own experience was able to give strong support to the proposal for uniting all Odia-speaking people under one administration. The Chief Commissioner of Central Provinces agreed to the transfer of Sambalpur excepting Phuljhar and Chandrapur tracts and of the Odia-speaking feudatory states of Sonepur, Bamra, Patna, Kalahandi and Rairakhol to Odisha.

Odisha itself, the Collectors of the districts invited the opinions of the public regarding the question of the proposed union. The public opinion was in favor of a separate province constituted of all the Odia-speaking tracts under a Chief Commissionership. In Madras too, the opinion was invited on the proposal of the Government. The opposition from Telugus was considerable as all local bodies, the Union Panchayats, the Municipalities and the Taluq and

District Boards were manned mostly by Telugus. Sir Murray Hama-lick, Chief Secretary to the Government of Madras under Lord Amphill strongly opposed the suggested amalgamation of Ganjam and Vizagpatnam Agency with Odisha.

Sir Andrew Fraser, the Lieutenant Governor of Bengal pointed out that geographically and ethnologically, the Ganjam district and the agency tract should belong to Odisha. The Madras Government now insisted that in the event of the transfer of Ganjam to Bengal, the whole district with a Telugu majority in the South, was to be incorporated into Odisha. Sir Andrew Fraser was not prepared to take a Telugu speaking area which would create administrative problem.

To the misfortune of the people of Odisha, Lord Curzon went on leave to England and Lord Amphill officiated. When the question was referred to him for final decision, he put a seal on the fate of Odias, by a resolution of the Government of India, which gave up the transfer of Ganjam and Vizagpatnam Agency to Odisha, though the proposed transfer of Sambalpur to Odisha was approved.

The Odias of Ganjam in Memorial to the Viceroy protested against the grounds advanced in the resolution to abandon the proposed amalgamation and suggested for the appointment of a non-official Commission to enquire into the details of the subject, for which they were prepared to incur the expenses. These people continued their agitation for amalgamation with unabated energy.

The scheme earlier proposed by Curzon in 1903, regarding the transfer of territory met with much opposition. Consequently, the

Government of India evolved an entirely different scheme, which was sanctioned by the Secretary of State in July, 1905. It was carried into effect in October, 1905. Bengal, Bihar, Odisha and Assam were to be converted by this ill-fated and Odisha, the other of East Bengal and Assam. Sambalpur remained under Central Province up to 1905 A.D. Though its inhabitants had no cultural or linguistic link with this province. But the amalgamation of Sambalpur with Odisha roused the hope of Odias.

The British administration was consolidated in Odisha during the first fifty years of Crown's Rule. "After 1905, Odisha entered into the mainstream of India's national life." The main developments emerged namely, (1) the Utkal Union Movement for the unification of all Odia-speaking areas and (2) the National Movement for freedom.

The Odias of Ganjam were repeatedly sending Memorials to the Government of India as well as the Madras Government with appeals, for the administrative union with Odisha. But the Government only introduced many palliative half-measures to reduce the evils of the condition of dismemberment. Infact, it was the people of Ganjam who had kept the hope and dream of separate Odisha province alive, despite the disheartening and hopeless conditions, they were subjected to.

In December, 1907, the Commission on Decentralisation under Lord Wellesley visited India. Odias gave evidence before this Commission pointing out the grievances arising out of dismembered state of the Odia country and suggested for making of a Chief Commissionership for the whole of Odia-speaking territory.

Pandit Gopabandhu Das was associated with the Utkal Sammilani whole-heartedly, since its inception. Although Gopabandhu was younger to other contemporary leaders in age, he could endear himself by his heart-touching and humorous speeches. Gopabandhu and Braja Sundar Das and other college friends had worked in Utkal Sammilani as volunteers. Unitedly, they started Utkal Young Mens' Association on 16th July, 1904 at Cuttack and this association was established under the auspices of Utkal Sammilani.

Madhusudan Das was convinced that if the zeal of these young men was harnessed, the face of Utkal would be brightened. The Satyabadi School founded by Pandit Gopabandhu Das played an important role in promoting the cause of nationalism and unification of Odisha. In a true sense, it became a National School. This school 'institutionalised the ideals and aspirations of Odias'. As an ideal school, it brought new awakening among the people of Odisha. It was an outcome of a scheme prepared earlier by Gopabandhu Das, Nilakantha Das, Harihara Das and Rama Chandra Rath for the establishment of an educational institution with new orientation. Pandit Lingaraj Misra after creditably passing M.A. from Calcutta University became associated with this school for some time.

The big five—Pandit Gopabandhu Das, Pandit Nilakantha Das, Pandit Godavarish Mishra, Pandit Krupasindhu Misra, and Acharya Harihara Das, popularly known as Panchasakha (five comrades) were actively associated with Satyabadi School. These five constituted the core and there were many others who also made no less valuable contribution for the building up of the Satyabadi School.

Madhusudan went to England in 1907 and organised the movement there too. During his short stay in London, he was very much exercised with the Odisha question. He addressed several meetings, interviewed some important members of Parliament, and circulated a pamphlet entitled "Unrest in India", which he had printed in England. He could enlist the sympathy of the British people in support of the 11 million of Odias. Even a large number of journalists of the day reviewed the matter favourably and gave importance to the cause of Odisha. Various British newspapers of this time highlighted the references to Odisha and the Odia movement. In 1908, Madhusudan distributed a Pamphlet entitled 'Discontented India' in England among the members of Parliament pointing out the grievances of the Odias. In 1909, a deputation of the Odia Samaj, Ganjam, waited on His Excellency Sir Arthur Lawley, the Governor of Madras and insisted on the issue of separating the Odia-speaking tracts of Ganjam and Vizagpatanam from the Telugu-speaking area and joining them with Odias. The year 1909 marks a new era in the speed expansion of political consciousness in Odisha with the establishment of Satyabadi School, founded by Utkalmani Gopabandhu Das. This School was started with only 19 students on 12th August, 1909, in the 'sylvan setting of the Bokul Grove' behind the famous Sakhigopal temple." The School was what some what in the model of Fergusson College, Poona, founded by Gopal Krushna Gokhale.

Due to the ability and inspiration of Madhusudan Das, people of all categories and sections conglomerated under one political banner. It inspired people with a surging up feeling of oneness of culture, tradition and language and a rare sense of nationality. This impact thundered the sky of Orissa. It went up to such an extent that "freedom movement" and the Odia movement got inter-linked

under the stable leadership of Madhusudan Das and Utkalmani Gopabandhu Das. Sometimes the two movements were lacking harmony on the issue of priority. This situation impelled people to join hands with Madhusudan Das in the forum of Odia movement, then the Congress. Utkal Sammilani or the Utkal Union Conference maintained its separate identity from the Congress.

Harihara Mardaraj earned the same name and fame for the Odia Movement at par with Madhusudan Das and Gopabandhu Das. He was a great philanthropist at heart and he made gifts for places of worship and educational and social institutions inside and out side Khallikote. He took pride in the achievements of his great ancestors and their contributions to the development of Odia literature. He was influenced by Odia poets like Radhanath Ray and Chintamani.

Harihara Mardaraj felt disappointed due to the alienation of his own estate Khallikote as also entire Ganjam district from Political Odisha and

decided to apply his head and heart for bringing them together. During 1909 he faced a serious health problem. Harihara Mardaraj operated upon for a boil on the mid rib. The wound did not heal up and ultimately he succumbed on 20th July 1909. Raja Harihara Mardaraj's untimely and tragic death created a great vacuum for the Odia Nationalist Movement. The Prince, Ramchandra Mardaraj being minor the Estate of Khallikote was kept under the Madras Court of Wards. The dream of his father, the formation of separate province, took the proper shape when he was enthroned.

Dr. Dasarathi Bhuiyan, P.G. Department of Political Science, Berhampur University, Berhampur-760007.

Dr. Prafulla Kumar Maharana, Lecturer in Political Science, Radhakrishna College, Narayanpatna, Dist-Koraput.

Abstract:

This paper tries to throw light on the mysterious and the scientific aspects of the principal Upanishads in order to prove them as an absolute and concrete source of knowledge about the origin, evolution, structure and basic function of the universe and life. I have tried here to reveal the mystery beneath each and every page of the Upanishads. Eventually, care has been taken to reveal how they have tried to teach us actively as well as passively to learn and live the life. They have told and directed us to have values and ethics within us in our lives so as to feed the immortal soul for its healthy growth as per the prescription. And several other aspects of the Upanishads have been taken into account to discuss.

Key Words: *Brahma, Sanatan*, Jurisprudence, physiology, matrix

Depicting Upanishads as the Secret of Life and the Universe

Santosh Kumar Nayak

Upanishads are as evident as concrete source of absolute knowledge of the universe. At the very same time these are the sheer sources of our authentic *Sanatan* culture and original traditions that teach us the duty and beauty of life with an anchor of spirituality. How the spiritual life moves and moulds the other forms of life has dramatically been expressed and proved on the lap of the Upanishads.

We are human being. Yes, of course, our nature (will) is the changing most thing in the universe. Under what circumstance and what condition what will be thought by us, could not

be determined or decided. So, for a healthy, wealthy and a perfect life, we need certain guidance which is, to us, always useful. Upanishads deal with this delicate thing, that is, our mind and conscience. This is our inner master, the supreme regulator of individual. That is because, actually, our mind shapes our life. Upanishads are the priceless pits full of intense experience of life and knowledge. We can rightly say that the Upanishads are the golden passage of Sanskrit literature. Life needs ethics to be enriched, nourished and filtered. Hence, this could be better told as the criticism of life. Upanishads also deal with life's delicate aspects such as the

soul, the supreme soul, the regulatory power of the universe, our duty, the sheer virtue and vice of mankind. We find maximum pieces of Sanskrit literature embedded in the matrix of ethics. Says Dr. Radhakrishnan-

“Human nature is not altogether unchanging but it does remain sufficiently constant to justify the study of ancient classics. The problem of human life and destiny have not been superseded by the striking achievements of science and technology. The solution offered, though conditioned in their modes of expression by their time and environment, have not been seriously affected by the march of scientific knowledge and criticism. The responsibility laid on man as a rational being, to integrate himself, to relate the present to the past and the future, to live in times as well as in eternity, has become acute and urgent. The Upanishads, though remote in time from us, are not remote in thought. They disclose the working of the primal impulses of the human soul which rise above the differences of race and of geographical position. At the core of all historical religions there are fundamental types of spiritual experiences though they are expressed with different degrees of clarity. The Upanishads illustrate and illuminate these primary experiences.”⁽⁰¹⁾

The thoughts that are embedded in the Upanishads are really very useful to the men of all ages, all lands and of all times. These are as true as today as ever. The Upanishads deal with several serious questions of and about life and answer them very tactfully too. Upanishads are the epitome of knowledge, in true sense. These hypothesize also about the “structure of the world”⁽⁰²⁾ and the origin, configuration and physiology of human being. Yes, we must distinguish between the message and mythology

of the Upanishads. Yes, one who reads the Upanishads in its original Sanskrit version, can know and assimilate the poetic beauty of the same.

Upanishads have trade with very delicate issues of life and death. These have given a number of concrete doctrines and ideas about the human existence and the origin of the universe as well. On the soul of human being the Upanishads have given their significant remarks. On *Brahma, Parambrahma, Aatmaa, Paramaatma, Ethics, Duty, Love, Universe, Sins, Worship, Virtue, Rebirth, Ahimsa, Liberation, Death, Sacrifice, Life, Nature* and on many other things the Upanishads have remarked well. Basically we can say that the Upanishads have taught us the way of living, the concrete art of living in this earth. We can say, in other words, it is ethics, that makes us strong and meaningful and hence these precious books, the Upanishads, have taught us this thing rightly. *Upanishads* are the end points of the *Vedas* and hence they are told *Vedantas*. Says *Patrick Olivelle*, the Vedantas or the Upanishads keep the secret knowledges in them. They are mysterious in themselves .

“In the early vedic literature the term most commonly used for ‘connection’ is *bandhu*, a term derived from a verb meaning “to bind,” “to connect.” *Bandhu* commonly means a kin, but when one thing is said to be a *bandhu* of another, the meaning is that the former is connected to or is a counterpart of the latter. The earliest usage of the important term *upanishad* indicates that it, too, carried a similar meaning: *upanishad* means “connection” or “equivalence.” In addition, the term implies hierarchy; the Upanishadic connections are hierarchically arranged, and the quest is to discover the reality that stands at the summit of this hierarchically inter-connected

universe. It is, however, assumed that such connections are always hidden. We see the term used with this meaning in the Upanishads themselves, for example, at CU 1.1.10 and 1.13.4. Because of the hidden nature of these connections, the term *upanishad* also came to mean a secret, especially secret knowledge or doctrine. It is probably as an extension of this meaning that the term came finally to be used with reference to entire texts containing such secret doctrines—that is, our Upanishads.”⁽⁰³⁾⁽⁰⁴⁾

Although ritual and cosmological speculations found and abound in the Upanishads, the focus of their, means the authors’ or the saints’ inquiry is the human being—the construction of his body, its vital powers and various faculties, the numerous cognitive processes, and the crucial core of a human being. It is, of course, the human being has always been a central concern of human thought of all time; that is way most probably the religious doctrines throughout the world tend to be anthropocentric.

“In ancient India, however, the human body was invested with unparalleled cosmological significance, and parts of the body were homologized with cosmic phenomena.”⁽⁰⁵⁾

A couple of significant items, connected and organized systematically in this universe, are called Brahman and Atman. These two concepts have been played pivotal role in the development of later Indian philosophies and theologies and that have been subject to intense scrutiny by modern scholarship. Says Brereton, in his book These permit the Upanishads to create “an integrative vision by identifying a single, comprehensive and fundamental principle which shapes the world”.⁽⁰⁶⁾ Both are arranged in their own way as occupying the summit of the

hierarchically arranged and interconnected universe. By the way, the Upanishads not only deal with these crucial and great issues of the universe but also with the acute and delicate issues of the life, death and its scopes and functions. These Upanishads and Vedas have taught us the highest truth of the world. Says Krishnananda-

“The Vedas, the Upanishads and the Bhagavad-Gita constitute a **trio** whose revelations may be regarded as the highest possible reaches ever achieved by mankind. The plumbing of the depths of the very nature of all life, which seems to have been the occupation of the ancient Vedic seers, is really an unparalleled adventure in the history of humankind. The Vedas are principally known as *Samhitas*, a body of invocations, prayers, supplications, attunements of spirit and a vision of things which beholds a uniform, unifying principle in the highest as well as the lowest, in what may be visible or what is not visible, what is related or what is not related to the human individual-physical natural or religious, or even the occupations of daily work day life- all these became the object of attention of the great seers of the Vedas. That which cannot be known through ordinary means is supposed to be capable of being known through the Vedas. Hence the Veda is called *aloukika* or super-physical in its power of perception, while all our normal perceptions are physical and personal as well as social.”⁽⁰⁷⁾

About the origin of this earth or this universe the Vedas have given certain postulates. This is the doctrine of the ‘*spotavada*’, i.e.,

“Something like a potentiality to manifest nebular dust, a kind of bang, sometimes called the big bang, at least from one angle of the vision of modern science. There are many other doctrines

of this split- the coming forth, the concretization of this great vibration.”⁽⁰⁸⁾

The things or the doctrines are not argumentation or any theorization, these are the direct grasp by intense meditation. The writers of the Upanishads are the seers of the ultimate truth. They have felt and assimilated the highest truth by dint of their sheer meditation. Those experiences are absolutely undiluted as good as the meditations.

The Upanishads contain the philosophical zest of the Vedas and these are the end point of the Vedas and are therefore called Vedanta. *Veda* means knowledge, and *anta* means the end. In other words, proper understanding of the ultimate meaning and simplifying the themes and riddles of the Vedas is called Vedanta knowledge. Will Durant (1885-1981), American writer, historian, and a great philosopher said: “Upanishads are the oldest extant philosophy and psychology of our race; the surprisingly subtle and patient effort of man to understand the mind and the world.” We can have straight relations of the Upanishads to the pure branch of science as told and accepted by the great scientists. Even scientists like *Niels Bohr*, the atomic theorist (1885-1962), *Erwin Schrodinger* (1887-1961), *Nikola Tesla*, a great man and scientist of physics (1856-1943) and *Albert Einstein*, the ever great man and brain of the world (1879-1955) found the true meaning of Physics in Vedas and Upanishads. The founding fathers of Quantum Physics – *Niels Bohr*, *Erwin Schrodinger* & *Werner Karl Heisenberg* (1901-1976), were avid readers of Vedic literatures. They found that the theories and postulates they gave had already been given by the Vedas and Upanishads thousand years ago. While formulating their ground-breaking theories they

found their experiments to be consistent with the knowledge expounded in Vedas. They accepted these Upanishads and especially, to this Vedas as their master or Guru. *Niels Bohr*, a physicist of Danish origin, said, “I go into the Upanishads to ask questions.” *Werner Karl Heisenberg*, a notable German theoretical physicist stated: “After the conversations about Indian philosophy, some of the ideas of Quantum Physics that had seemed so crazy suddenly made much more sense. Quantum theory will not look ridiculous to people who have read Vedanta.” There are more than two hundred or more texts whose number is increasing day by day which go under the title of Upanishads. However, only hundred and eight of these are considered authoritative and out of those only ten to thirteen are regarded as ancient and the principal Upanishads.

There are eighteen (18) principal Upanishads in Sanskrit. **Mukhya Upanishads**, also known as **Principal Upanishads**, are the most ancient, widely studied Upanishads of Hinduism composed between 800 BCE, these texts are connected to the Vedic tradition. While some early colonial era Indology listed 10 Upanishads as *Mukhya* Upanishads, most of the research scholars now consider the Principal Upanishads to be thirteen. They are as follows:

1. **Îsâ Upanishad, White Yajurveda**
2. **Kena Upanishad, Samaveda**
3. **Katha Upanishad, Black Yajurveda**
4. **Pracna Upanishad, Atharvaveda**
5. **Mundaka Upanishad, Atharvaveda**
6. **Mândûkya Upanishad, Atharvaveda**
7. **Taittirîya Upanishad, Black Yajurveda**

8. **Aitareya Upanishad, Rigveda**
9. **Chândogya Upanishad, Samaveda**
10. **Brihadâranyaka Upanishad, White Yajurveda**
11. **Shvetashvatara Upanishad**
12. **Kaushitaki Upanishad**
13. **Maitri Upanishad**

The first ten of the above Principal Upanishads were commented upon by the 8th century scholar Acharya *Shankara*. The adjective “*Mukhya*” means “principal”, “chief”, or “primary”. The *Mukhya* Upanishads are accepted as **sruti** by all Hindus, or the most important scriptures of Hinduism. By systematic study of these Upanishads, we can have the knowledge that will help us to discover our true self and thus we can realize the real ambition and ultimate goal of life, the crucial expedition of the soul. Today, the entire world has realized the universality of the messages contained in the ancient pages of these sacred texts of India. Here, hence, we can focus on the message of Upanishads with reference to the-

- Nature of World according to Upanishads
- Nature of Liberation according to Upanishads
- Nescience according to Upanishads
- Creation according to Upanishads in the light of Big Bang Theory
- Consciousness in Upanishads
- Upanishads – Karma Mimamsa vs. Brahma Mimamsa
- Upanishads are explained by great Acharyas like *Shankara*, *Ramanuja*, and *Madhwa* and various other disciplines like Psychology, Astrology, Ecology, Music, Management could also be discussed in the light of Upanishads.
- Ecology in Upanishads (importance of ecology what told there in the Upanishads.)
- Astrology in Upanishads (astrology in our day to day life, its functions, scopes and effects.)
- Human Psychology (both individual and collective as well as the modern psychology) in Upanishads
- Upanishads and Jurisprudence
- Upanishads and Music (the role of music in our modern day to day life)
- Upanishads and Management (importance of management in our life and role and scope of this significant discipline with respect to the so called time.)
- Relevance of Upanishads in modern day life
- Relevance of Upanishads in the field of education
- Messages in legal system, business and governance
- Science in Upanishads
- Life Sciences in Upanishads
- Guidelines for political system

Upanishads have taken their origins from different Vedas. Hence, many scholars have classified or distinguished them with respect to the Vedas while other have done this with reference to time, nature and other things. Prof. **M. A. Hegde** classifies the Upanishads in various ways: for instance based on the Vedas ...

- Aitareya Upanishad has its origin from the Rig Veda;
- Chandogya Upanishad and Kena Upanishad have their origin from the Sama Veda;
- Isopanishad and Brihadaranyaka Upanishad are part of the Shukla Yajur Veda;
- Kathopanishad, Taittiriya Upanishad & Shvetasvatara Upanishad from Krishna Yajur Veda;
- Prashna Upanishad, Mundaka Upanishad, Mandukya Upanishad belong to Atharva Veda.

They can also be classified as ***Shaiva Upanishads, Shakta Upanishads, Vaishnava Upanishads*** and so on. The professors and researchers have presented these various classifications and their expert opinions. Other aspects that deal with Upanishads could also be mentioned here in this light. With this, we can conclude that the Upanishads have concealed the secrets of the vast universe and of life too. About the existence, evolution and future also the Upanishads have significant and mysterious information in them. We just have to reveal them only and, in true sense, it is the scholarly responsibility of the whole world.

- Mahakavyas in Upanishads
- Stories in Upanishads

- Upasana in Upanishads
- Poetry of Upanishads
- Subhasitas in Upanishads
- Role of Guru in Upanishads
- Aum in Upanishads
- Yoga and Upanishads
- Law and Legal Logic in Upanishads
- Women in Upanishads
- Pancheekarana in the light of Upanishads

Prof. Hare Krishna Satapathy, Vice-Chancellor, Rashtriya Sanskrit Vidyapeetha, Tirupati says, “We require the message of the Vedas and Upanishads in order to form a knowledge-based society. Once the message of these sacred texts is promoted and propagated, we are sure that we can have an atmosphere which will be filled with the mutual coexistence and universal brotherhood.”

We can have a short indication towards the *Vidyas* or the knowledge concerned with the principal Upanishads here. Isa Upanishad teaches us about the vidya or the knowledge of meditation on the almighty God. It also teaches the *Vidya-avidya Upashana*, i.e, meditation on knowledge and Karma(duty). It has another aspect that tells the concept of god (Ishwara) and *Hiranyagrabhaka*. Similarly the *Kena-Upanishad* teaches us about the *Nirguna Brahma-Vidya*, that is the Meditation on the Attributeless *Brahma*. It also teaches us the meditation on with attributes, *Adesa Vidya* (meditation on the Brahma with the help of analogy) and the *Tdvanam Vidya* along with. The

Katha-Upanishad deals with very important aspect of life and the universe. It teaches us the knowledge of self. It teaches us the meditation of one's own self. *Nachiketa Upaakhyaana* teaches us very important lessons on life and death. It trades with the meditation on the Supreme Person, acme of Perfection. This teaches us about the meditation on the Purusha of the size of the thumb (*Angushth Mantra Vidya*), the *Atma* in the city of Eleven gates (*Ekadashadvara-puri-vidya*) lesson on the effulgence. This Upanishad sketches a beautiful logical figure of the Brahma as a sacred **Peepul** Tree. It gives immense knowledge on the Brahma as Existing. The *Prashna Upanishad* teaches us about the lower *Brahma* and the supreme *Brahma*. It teaches the mystery of "**Pranava**" or "**Aum**". It teaches us the meditation related to the entity with sixteen limbs. *Mundaka Upanishad* also teaches us about the lower Brahma and the transcendental *Brahma*. This deals with a very significant subject, and that is the meditation on the lord in the form of the manifested macrocosm. This called the *Virat-Vidya*. This says very mysterious thing. That is the *Dvaa-Suparnaa Vidya*. The knowledge of the two golden birds, one is the soul and the other is the Supreme Soul. The *Atma-Paramatma Tatwa* is well explained here. This is one of the important most Upanishad indeed. *Mandukya Upanishad* is the smallest Upanishad of all. But it is not less important than any other Upanishad. Sage *Manduka* has told this Upanishad. This Upanishad says that this soul is the Supreme Soul, this is the supreme power (*Ayamaatmaa Brahma*). This also says about the four steps of a soul. The four stages of human mind or the four stages of the soul is well explained here. Similarly, the *Taitiriya Upanishad* deals with several great aspects or *Vidyas*, such as- *Maha-Samhita-Vidya* (Meditation on great

conjunctions), *Vyahiriti-Vidya*, *Pankata-Vidya* (on the five membered group), meditation on Truth-Knowledge-Eternity, *Pancha Kosha-Vidya* (Meditation on the five sheaths), Meditation on the Bliss-sheath (*Anandamaya-Vidya*), Meditation on the Unmanifested (*Asad-Vidya*), Meditation on the food and food-eater (*Annam ananda Vidya*), meditation on the Safety (*Kshemadi-Vidyas*). The conversations of *Bhargavi* and *Varuni* is very meaningful. Similarly, the *Aitareya Upanishad* was written by the sage *Aitareya*. It teaches us about the meditation practised by *Vaamadeva*, and about the consciousness of *Brahma*, which is very significant aspect of this Upanishad. The *Chhandogya Upanishad*, like these, has trade with the mystery of the *Udgitha* or *aum*. This *Udgitha-Vidya* is discussed here with great emphasis. Then it emphasizes and rather teaches us the art of meditation and meditation on the Vital Force, Syllables of *Stobha*, meditation on the Supreme as honey, as Sacrifice, meditation on mind and Ether, on the Sun, on the All-absorbent, meditation taught to *Satyakaama*, meditation by the great sage *Saandilya*, meditation practised by *Upakosala*, meditation on the Eye and the Indweller in the Sun, meditation on the Cosmic person (*Visvanara-Vidya*), on the Existence absolute, on the small-heart-space (*Dahara-Vidya*), on the supreme plentitude (*Bhuma-Vidya*) and the Supreme person (*Uttana-Purusha-Vidya*) etcetera. This particular Upanishad gives birth to a great sentence and that is "Thou art That" (*Tat-tvam-asi*). This is a very big Upanishad and is musical by nature. It is very meaningful and as informative as poetic. The biggest Upanishad of all is *Brihadaranyaka Upanishad*. It tells us the three kinds of food and determines the natures of animals and human beings. It also deals with the same "Udgitha". It

explains the theory of “I am the Brahma”. It has taught us the “*Neti-Neti Vidya*” (i.e, Not this, Not this). It gives us immense knowledge on illness, Brahma. It teaches about the light of lights. *Satya Brahma Vidya, Hridaya Vidya* and *Purna-Vidya* (The meditation on the whole or the infinite) are the other important aspects or meditations that it deals with. Likewise the *Kaushitaki Upanishad* and *Svetasvetara Upanishad* deal with several other aspects of the life and universe too like the *Brahma*, meditation on the glory of the Supreme, on the transcendental *Brahma*, on the In-dwelling Atman and the Universe as *Brahma* etcetera. Every Upanishad is here connected with each one by means of theme or style or any other aspect.

We can see the principal Upanishads, which are connected one another by means of the structures like the *Plasmodesmata* in plant cells. But surely these are unseen and could be felt only if one reads digests them thoroughly. We ruminate the essence and the does and don'ts of life by ruminating the words and hymns of the Upanishads.

By the way Upanishads are filled up with immense knowledge and embedded in the ethical matrix. The Upanishads are really the essence of the hour as these bear the true values and ethics. Hence, it could be told without any doubt, that the Upanishads are not only the need of this hour but of all time.

Notes :

01. Radhakrishnan, Dr. S.- '*Preface*' - **The Principal Upanishads** - Sixteenth Impression- 2006- New Delhi, India: Harper Collins Publishers, pg. 05.
02. *Ibid*-pg. 05.
03. Olivelle, Patrick,(ed./ trans.), **The early Upanisads : The text and Translation**- 1998- OUP, Oxford, Pg. 24.
04. On this meaning of *upanisad*, see Renou 1946; Thieme 1968a, 83-87, and Falk 1986b. Gren- Eklund (1984, 117) states that the term “denotes the fact of two things being placed in a relation to each other.” In the light of these studies, the older view (Deussen 1966 [1906], 13) that the term derives from “sitting near” a teacher and refers to a group of disciples at the feet of a teacher imbibing esoteric knowledge is clearly untenable. The term comes to mean also a secret doctrine or rite: see Bodewitz 1986b,438, n. 4.
05. Olivelle, Patrick, **Op. Cit.** – Pg. 22.
06. Brereton, J.1990. “**The Upanishads.**” In *Approaches to the Asian Classics*, ed. W. T. de Bary and I. Bloom, pp. 115-35. New York: Columbia University Press.Pg.118.
07. Swami Krishnananda – '*Vedic Vision*' - **The Vision of Life**- First Edition- 2005- Uttaranchal, Himalayas, India: The Divine Life Society, pg. 85.
08. *Ibid*-pg. 87.

References:

- Aithareya Upanishad; The Upanishads, The Blue Mountain Center of Meditation, Canada.
- Anilkumar Ray Chaudhari; *The Doctrine of Maya.*, Dasgupta and Co, Kolkatta, 1950.
- Barnett, Lincoln; *The Universe and Dr. Einstein*, Collins, London,1956.
- Bhagavad Gita Sankara Bhashya, Sri Ramakrishna Math, Chennai, 1999.
- Bhagavad Gita Sankara Bhashya, Sri Ramakrishna Math, Chennai, 1996.
- Bhagavad Gita, International Society for Krishna Consciousness, Los Angeles, 1998.
- Bhagavad Gita, The American Gita Society, New York, 2003.
- Bohr, Neils; *On the Constitution of Atoms and Molecules*, Part I, Philosophical Magazine, 6, 1913.
- Born, Max; *Atomic Physics*, Hafner, New York, 1957.
- Brahma Sutra Sankara Bhashya, Bharatiya Kala Prakashan, Delhi, 2004.

- Brahma Sutra Sankara Bhashya, Popular Book Depot, Jaipur, 1960.
- Brihadaranyaka Upanishad, Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Chandogya Upanishad Sankara Bhashya, Upanishads in Sankara's Own Words, Vol II, The University of Virginia, USA, 2008
- Chandogya Upanishad, Gita Press, Gorakhpur, 2001.
- Chandogya Upanishad, The Upanishads, The Blue Mountain Center of Meditation, Canada, 2007.
- Collins Publishers, New Delhi, India. Aithareya Upanishad; The Blue Mountain Center of Meditation, Canada, 2007.
- de Broglie, Louis; Researches on the quantum theory, Oxford University Press, London, 1994.
- Einstein, Albert and Infeld, Leopold, The Evolution of Physics, Simon and Schuster, New York, 1961.
- Einstein, Albert, On a Heuristic Viewpoint Concerning the Production and Transformation of Light, Oxford University Press, London, 1998.
- Einstein, Albert, On Quantum Theory, 1950, Oxford University Press, London, 1996.
- Einstein, Albert, Relativity and the Problem of Space, Notes to the Fifteenth Edition, 1952.
- Einstein, Albert, What is the Theory of Relativity? , The London Times, Issue: November 28, 1919.
- Govind Gopal Mukhopadhyaya, Studies in the Upanishads, Sanskrit College research Series, Calcutta, 1960.
- Heisenberg, Werner; Physics and Philosophy, Harper Torch books, New York, 1958.
- Isavasya Upanishad, Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Jesson, Jill. *Doing Your Literature Review: Traditional and Systematic Techniques*. London: SAGE, 2011;
- Jha, Ram Chandra, The Vedantic and Buddhist Concept of Reality as Interpreted by Sankara and Nagarjuna, Calcutta, 1973.
- Jitatananda, Swami, Modern Physics and Vedanta, Bharatiya Vidya Bhavan, Mumbai, 2004.
- Karl Marx & Friedrich Engels, Selected works in One Volume,
- Katha Upanishad, Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Katha Upanishad, The Upanishads, The Blue Mountain Center of Meditation, Canada, 2007.
- Kazi Nur-ul-Islam, Dr., A Critique of Sankara's Philosophy of Appearances, Vohra Publishers, Allahabad, 1981.
- Kena Upanishad Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Mahadevan, T.M.P; Indian Thought, D.H.Bishop Weley, Eastern Private Ltd, 1975.
- Maitri Upanishad, Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Maitri, Sushil K. *The Ethics of the Hindus*. Calcutta: Calcutta University Press, 1925.
- Mandukya Karika, Sri Ramakrishna Ashrama, Mysore, 1949.
- Mandukya Upanishad, Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Mandukya Upanishad, The Upanishads, The Blue Mountain Center of Meditation, Canada, 2007.
- Mandukyakarika, Central Chinmaya Mission Trust, Mumbai, 2008.
- Mohanty, Dr. A. K.- The Upanishads: Rediscovered-Akash Publications, Cuttack, Orissa-,1992.
- Morgan, Kenneth. *Religion of the Hindus*. New York: Ronald Press, 1953.
- Mukhyananda, Swami; Vedanta in the Context of Modern Science, Bharatiya Vidya Bhavan, Mumbai, 1997.
- Mundaka Upanishad, The Upanishads, The Blue Mountain Center of Meditation, Canada, 2007.
- Mundaka Upanishad; Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Munje, H.M. *The Whole World is but One Family*. Delhi: Baha'i Publishing Trust, 1980.
- Newton, Sir Issac, Principia Mathematica, A New Translation by I.B. Cohen and A. Whitman, University of California, Berkeley, 1999

- Newton, Sir Issac, Principia Mathematica, Book III; cited in; Newton's Philosophy of Nature: Selections from his writings, ed. H.S. Thayer, Hafner Library of Classics, NY, 1993
- Newton, Sir Issac, Principia Mathematica, Translated by Andrew Motte, Daniel Adee Publishers, New York, 1998.
- Newton, Sir Issac, The Optiks, Dover Publications, New York, 2000.
- Osho, Vedanta: The Ultimate Truth, Diamond pocket Books, New Delhi, 2000.
- Pandey, Sangam Lal, Pre-Sankara Advaita Philosophy, Darsan Peeth, Allahabad, 1974.
- Patrick, G.T.W., Introduction to Philosophy, Surjeet Publications, Delhi, 2007.
- Planck, Max, The Philosophy of Physics, Norton Press, New York, 1996.
- Puri and Sharma, Principles of Inorganic Chemistry, Shobhan Lal Nagin Chand & Co, Delhi, 1989.
- Radhakrishnan, Dr. S, Indian Philosophy, Vol II, Allen & Unwin, London, 2007.
- Radhakrishnan, Dr. S.- The Principal Upanishads-Sixteenth Impression- 2006- Harper 1.
- Radhakrishnan, Dr. S., Indian Philosophy, Vol I, George allen and Unwin, 10th Impression, Mumbai, 1977.
- Radhakrishnan, Sarvepalli. *The Hindu View of Life*. London: George Allen and Unwin, 1964
- Raju, P.T., Idealistic thought of India, George Allen and Unwin Ltd, London, 1953.
- Rig Veda, Penguin books Ltd, 2005, Panchsheel Park, New Delhi.
- Sankaranarayana, P., What is Advaita? Bharatiya Vidya Bhavan, Mumbai, 1970.
- Sastri, Kokileswar, Maya in Sankara Vedanta, Jha Commemoration Volume, 1995.
- Schrödinger, Erwin, My View of the World, Cambridge University Press London, 1994.
- Schrödinger, Erwin; "Image of Matter", in On Modern Physics, with Heisenberg, Born and Auger, Clarkson Potter, New York, 1961.
- Setaswatara Upanishad, Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Shastri, P.D., The Doctrine of Maya in the Philosophy of the Vedanta, Luzac and Co, London, 1911
- Shoghi Effendi. *Advent of Divine Justice*. Baha'i Publishing Trust, Wilmette, 1963.
- Singh, S.P., The Vedanta of Sankara, Bharat Publishing House, Jaipur, 1989.
- Soloman, E.A; Avidya: A Problem of Truth and Reality, Gujrat University, 1969.
- Svetaswatara Upanishad, Sixty Upanishads, Motilal Banarasidass, New Delhi, 1980.
- Svetaswatara Upanishad, The Upanishads, The Blue Mountain Center of Meditation, Canada, 2007.
- Swami Krishnananda – The Vision of Life- First Edition- - The Divine Life Society, shivanandanagar, Tehri-Garhwal, Uttaranchal, Himalayas, India, 2005.
- Taitiriya Brahmana of Krishna Yajur Veda, The, (Sayana's commentary), The Baptist Mission Press, Kolkata, 1962.
- Whitney, W.D., Atharva Veda Samhita (tr), Vol.2, Harward Oriental Series, 1905.
- Wilber, Ken; No Boundary: Eastern and Western Approaches to Personal Growth, Shambhala Publications, Inc. Boston, USA, 1979.
- Wong, Bertrand; Quantum Particles, Consciousness, Unified Field Theory and Relativity, The Science Journal, May 2010.

Santosh Kumar Nayak, Assistant Professor, Department of Odia Language and Literature, Nilamani Mahavidyalaya, Rupsa, Balasore- 756028

Social status has been the main focus in every age and that also largely influences the social condition. Therefore each society has been divided into two categories : one is higher society and other is lower society. The difference has been emerged everywhere in the world on the basis of rich and poor class people. But in India it is surprisingly on the basis of difference in various castes. In Indian society the most unfortunate part is the issue of untouchability. It is not because of their ignorance to culture but for the selfishness and high ambition of the higher class people.

The very meaning of Dalit is the people having been exploited or victimized by caste

art of archery to '*Ekalavya*'. However for the ages Indian civilization has been trying to keep the lower class people in darkness and ignorance.

With the flow of time there is change of age and passion. In later part of the 19th century there is a sea change in Indian society as it came into contact with western civilization and education. Basically democratic attitude has prompted nationalization which leads to give importance to liberty and equality in the society. As a result there is abolition of untouchability, protest against Vaidika Karmakanda and protest against the uncondusive situation of middle ages, by the social reformers. The establishment of

Dalit Literature in Odia

Prof. Udayanath Sahoo

system or underestimated in the society because of their poor financial condition and social status. The Veda, Upanishad, Vedant, Smritis are also somehow related to this caste and colour difference. They give high status and respect to Brahmin, Kshatriya and Baisya where as Sudras are given a lower status. Some stories in the *Ramayan* and *Mahabharat* also give information about these step-mother attitudes towards untouchables. In the *Ramayan* Ramachandra killed Sambhuka considering his meditation is unworthy and unjustified. In *Mahabharat* '*Karna*' has been depicted as a son of charioteer. In the sameway this caste difference was raised while giving the

Brahmo Samaj by Raja Ram Mohan Ray desired for the eradication of social blunders and superstition. The great persons like Debendra Nath Tagore, Keshab Chandra Sen, Ramakrishna Paramhansa, Swami Vivekananda and others also wanted to expand these ideas in the society along with bringing major reformations in Hinduism. Mahatma Gandhi desired for the upliftment of downtrodden and exploited by bringing out '*Harijan Patrika*' and discovered way for the problems of Harijans and initiated Sarvodaya movement. "Untouchability is a social stigma and if continues then it will extinct Hinduism." Such type of apprehension made him

worried. Dr. B. R. Ambedkar opined “Such type of attitude regarding High and Low status will not only destroy the discipline in Indian society but also it will destroy Hinduism in India.” So Pandit Jawaharlal Nehru said “Dr. B.R. Ambedkar will be ever rememberable and a sign of remembrance of the minority (Dalit) Revolution in Hinduism.” Dr. B.R. Ambedkar pleaded that religion takes the human being to a higher position. Everybody is equal before religion. There is no difference on the basis of caste. Infact religion is meant for human beings but human beings are not meant for religion. So such type of revolutionary idea created by B.R. Ambedkar in the mind of minority leads to Dalit Literature. Because of it the Dalits got the opportunity to asses themselves and it inculcated the power of self estimation in the mind of Dalits.

So the aim of Dalits literature was to reform their social condition and give them equal right and status in the society. The aim of the literature is to empower them, however in the present changing scenario the creative literature of Dalit consciousness has created its own distinct horizon. The role of Dalit literature is crystal clear that it wishes the complete eradication of caste system from the society.

A portrait of Odia culture Tradition and Dalit Literature :

Cultural consciousness of Odisha is controlled by the incredible influence of Indian culture. Still it has its own foundation. Its ideology, social condition and religious belief have been shaped in its own way. At first being influenced by the surrounding culture and tradition, the primitive inhabitants of Odisha have got their special identity. In parallel with Indian culture Odisha has also a similar type of culture known as ‘Jagannath Culture’. The history of Odisha is

known as the history of Jagannath. Legend says at first Jagannath was worshiped by Biswabasu as the deity of Savar caste known as ‘*Nilamadhab*’. Later it was established at Purusottam Kshetra, Puri as ‘*Darubrahma*’ by Raja Indradyumna. In 15th century Sarala Das depicted ‘*Narayan*’ in the chapter ‘*Mushala Parva*’ of Sarala Mahabharat as ‘*Savari Narayan*’. Whatever may be the name of Shree Jagannath either ‘*Nilamadhab*’ or ‘*Savari Narayan*’ but in its background there is the contribution of Savar civilization. Savar dynasty has been given the opportunity to worship Lord Jagannath as ‘*Daitapati*’. Jagannath is the Lord of the world. If we observe the statute of Lord Jagannath we will find it is the great combination of two culture i.e. one is tribal culture and another is Hindu culture. In tribal culture the statues of deity looks like an immovable thing without head whereas Hindu deities are having heads in their statues. But Jagannath statue has the specialty of both the culture i.e. it has a shape of human being but not a complete human being. The popular story of Odisha i.e. Dashia Bauri has raised the dignity of untouchables. Raghu Behera, Mahatma Panu Das and a shoemaker named Rai Das were also patronized by the Brahmins after having been blessed by Lord Jagannath. The great personality ‘Hadidas’ might have born in ironsmith family but because of his divine power he made other bewildered.

Seven women in Odisha were so experts in Tantra Vidya, that by recalling their names the Tantra work becomes successful at first instance. All these women belong to lower caste. They are ‘*Gynadei Maluni*’, ‘*Shukuti Chamaruni*’, ‘*Patrabandha Sautuni*’, ‘*Nitei Dhobani*’, ‘*Gangi Gauduni*’, ‘*Lahukuti Lahurani*’ and ‘*Shua Teluni*’. In secularism Jagannath is not the deity of any one religion. So the attempt to abolish

caste system starts with Jagannath culture and it also highly influenced the cultural consciousness and literary background of Odisha. It will not be wrong if it is said that because of this revolution and reflection of integrity the Odia literature has become unique.

The portrait of Dalit in Odia epics and poems :

The first utterance of Odia literature is 'Boudhagan Doha' of 'Charya-Gitika'. Here the completely devoted ladies have been depicted in Sandhya language as 'Nairatma Devi' or 'Sahaj Sundari'. Here 'Dombi', Savar and other lower caste women have helped a lot. In one chapter of Kanhupada it is said -

“Nagar bahare dombi tohari kudia
Chhoi chhoi jahi so brahma nadia
Alo tombi toe sama karibo mo sanga
Nighina kanhu kapali joi long.”

(Charya-94)

In Charya of 'Shavaripa',

“Uncha uncha pabata tahin basai savaribali
Mo rangi pichha parahina sabari gibata
gunjari mali
Umata savaro pagala savaro makara guli
guhada tohari
Nia gharani name sahaja sundari.”

Sarala Das has described about the Savar in Mahabharat very interestingly. When Arjuna was in disguise of Kirat, his attitude and clothing portrays the picture of Savar people. In the story concerning 'Surekha Haran' God has married Malati the daughter Aja Kirat and Savari Narayan has become the husband of Malati. Sarala Das has made the liberal religion, social reformation and peoples faith alive by bringing integrated antiquity among Arya and Anarya.

Balaram Das (16th century) has solved the problem of untouchability at Jagannath Dham Puri by placing the story of *Shriya Chandaluni* in Laxmi Puran. Laxmi doesn't want to have a distinction between *Brahman* and *Chandal* in Shree Mandir. The amazing integrity that it has brought in the religion background of Odisha has never been thought in the whole India then. Infact the revolution against untouchability was reflected in Odia literature thousand years ago. In 'Bhagabat' Jagannath Das made a declaration with full satisfaction that there is no discrimination among human beings i.e.

“Sakala dehe narayana
Anadi parama karana.
Sakala bhute basa mora
Mu sarba antara bhahara.”

Arakshita Das has not admitted the fact in 'Mahimadal Gita' that there is any discrimination in human race on the basis of caste and creed. Bhimabhoi was a Kandha by caste. Through his poem he motivated the people to maintain equality and good relationship for the welfare of the society. In his view the almighty is the best creator of the world. Fakir Mohan Senapati wished to bring a religious integrity in his 'Boudha Avatar' poem. In the Horizan of spiritual life he has depicted *Jesus Christ, Mohammad, Nanak, Sankaracharya, Ramamohan and Shree Chaitanya* as *Shaptarsi* or seven great saints. In 1921 the romantic school penetrated dreams and imagination in Odia literature. But few of them tried to make it life worthy rather than putting dream in literature. Annada Shankar Ray said, "First we need freedom of thought then economical freedom and third political freedom." Kalandi Charan Panigrahi sings in the poem 'Puri Mandira' that God has not made man but man has given a shape of God in his imagination.

At this moment the influence of Kabiguru Rabindranath Tagore was largely felt. Tagore has portrayed the image of God in human beings. In the deep sense of mankind he has chanted the glory of human god. Tagore's *'Manisha Debatara Bandhana'* has destroyed all kinds of narrow thoughts, ordeals and obstacles towards these downtrodden and exploited people and made his vision to a long distance for the betterment of them.

He has sung about the humanity. Where there is no distinction on the basis of caste, colour and creed. Being influenced by Tagore's 'Nara Narayan' Mayadhar Mansingh has written *'Pantha Gatha'* where he has described these poor, downtrodden, untouchable and explored people as the children of God.

*"Samaste Iswara putra samaste saman
Samastanka dharabhoge sama adhikara."*

In the poem *'Daru Debata'* the poet Radhamohan Gadnayak has shown his sympathy towards these underestimated and untouchable people on the basis of Odisha history and legend. The poet Sachhi Routray, Ananta Pattnaik, Manmohan Mishra, Raghunath Das, Rabi Singh, Brajanath Rath, Prasanna Patsani, Husen Rabi Gandhi etc have kept pace with the communalism in Odia literature. They have taken into consideration about the Dalit's problem. In Ashutosh Parida's *'Chandal'* and Jayant Mohapatra's *'Kholatad'* there is a vivid description of sweepers. At present Odia literature is enriched with 'Dalit's thoughts and is reflecting its specialty. Bichitra Nanda Nayak has tried to break up the traditional customs in his poem *'Mukti'*. Basudev Sunani has dedicated his poem *'Ashprasya kabita Sankalana'* to those untouchables. He says Dalit literature is about the day to day experience of Dalit life, their thought, autobiography, the injustice and exploitation

towards those exploited and underestimated people. Infact it is a real source of literature.

Portrait of Dalits in Drama :

The background of Odia play in any religious institution is the reflection of doll dance, Savar Savaruni dance, Kela-Keluni dance and Chaiti Ghoda etc. where much importance is given to the lower castes. Rama Sankar Roy's *'Kanchikaberi'* in 1880 shows the Gajpati of Puri is not only a worshiper of Shree Jagannath, but also a sweeper. On the basis of legend and folk stories Ashwini Kumar Ghos's *'Salabeg'*, *'Bhakta Harijan'* or *'Dasia Bauri'*, *'Chandaluni'* etc raised its voice against caste system. Kalicharan in his play *'Ahuti'* (1935) had made his effort to point out the bad consequence of caste system in society and tried to establish a harmonious society. In his play *'Raktamati'* he fought against injustice and untouchability and made a strong revolution to bringing reformation in society. In this play we see the union of a wellborn youth Bijay with a low born girl Lata. In his play *'Vata'* the struggle of a class for getting food during drought is the central theme. Baram Mishra's *Duma* in 1962 is a great creation on the live of the tribal people. In this play there is the description of how *Dasura Kandha'* made the Sahukar Somnath imprisoned. Adaitya Chandra's one act play *'Achhuan'* is an attempt to make conscious of the condition of Dalit's. Mahatma Gandhi's concern for caste system in society is the background of this play. Likewise Pranabandhu Kar's *'Mahya'* is about the love story of *Bouri Mahya* and *Sulei* and Gopal Chhotray's *'Samal Jhua'* one act play reveals the truth behind true love. The specialty of the play is it depicts the love and attachment of a Brahmin Youth Madan towards a Harizan girl or

Samal daughter 'Phula' where caste system and untouchability is the main concern.

Portrait of Dalit in Novels :

The difference among people in Odia society is because of this discrimination in caste and colour and it has been controlled in the society because of the constructive reaction in Odia Novel. Kuntala Kumari Sabat has described in her novel *'Natundi'*, that we consider Pana, Hadi, Mochi, Kamara caste as untouchables and we will be impure if we touch them, but should think that if they were not in the society who would do their work, should we keep them away from society those are good and benefited to us? God would not excuse for it. Likewise in the novel *'Kalibohu'* there is a vivid description of the condition of untouchables which takes them to a better position. Here the novelist strongly supports those untouchables and made an attempt to break the custom, rituals and religious belief in society. Shantanu Kumar's novel *'Vitamati'* is about the naked picture of exploitation of the Dalits and it gives as epoch-making information for the awareness of Dalits and support to these Dalits for their betterment. Gopinath Mahanty's *'Harijan'* novel is an exclusive work of the live picture of Dalit's. Here there is a vivid description about the untouchable sweepers and toilet cleaners and depicts the problems they face in their day to day life. Here we see the physical relationship between a sweeper girl *'Puni'* with the son of Abinash Babu *'Aghori'*. But Puni says "I am not untouchable but the untouchable is you because I am poor, but when you stare at me that is a sin." In portraying tribal people's life the effort of Gynapitha awardee Gopinath Mohanty is very illustrative. His novels *'Dadibudha'*, *'Paraja'*, *'Amrutara Santan'*, *'Shiba Bhai'*, *'Apahanch'* etc are dealt with tribal people's life. Gopinath

Mohanty is a true painter of life. The protest of exploited against the exploiter has been depicted in *'Paraja'* novel. The life styles culture of the Kandhas has been published in *'Amrutara Santan'*. In *'Mati Matala'* though they have given emphasis to Gandhism yet description of life and various character of people starting from Harijan to tribals where we see the God's blessing and sympathy towards them. Surendra Mohanty's *'Andha Diganta'* and *'Baraju Chamar'* or *'Noria Bauri'* depict the selfless sacrifice of these people. It glorifies the idea that freedom is an essential thing for everybody without any discrimination on the basis of caste, colour and creed. In Shantanu Kumar Acharya's *'Narakinnar'*, *'Tinoti Ratira Sakala'*, *'Satabdira Nachiekata'* etc. give a direction not to adhere caste system in society and signs for a new revolution. In his opinion the true meaning of Brahma is not Brahman only, but a get-together of Brahman, Kshatriya, carpenters, Oilman, Shoemaker Harijan etc. Some novels have been written taking into consideration of tribal life and their belief. Among them Barrister Govinda Das's *'Lasu'* is about Kandha Community and Gynapitha Awardee Prativa Ray's *'Adibhumi'* is about Bonda community and Hurshikesh Panda's *'Sunapatara loke'* and Satakadi Hota's *'Asanta Aranya'* is also about tribal people and their life style.

With the blow of time and western civilization growth in literacy there is no question mark in this caste system and untouchability, but we are still breeding this issue in our society and political field for our selfish attitude and Odia novel is not concerned for it.

Portrait of Dalit in Short Stories :

Fakir Mohan Senapati is acknowledged as the father of Odia short story. His short story

'*Rebati*' (1898) is the first Odia short story. In this story the grandma tells something in the context the marriage proposal of Basudev and Rebati. "In marriage what really matters is the caste, not money or property." In the short stories of Fakir Mohan we don't come across any instance of social ostracism or explanation. Rather, Fakir Mohan in his stories has successfully bridged up the gap between the touchables and the untouchables with a torrent of emotion.

Kalindi Charan Panigrahi is another milestone in the long and eventful journey of Odia short story. His story '*Dhuli*' (Dust) is an emotion-packed tale account of the down-trodden untouchables. In the story '*Sapua*' (the snake-charmer) we get a realistic picture of the innumerable restrictions and discriminations imposed by society on caste issues. In another story '*Rudraksha*' the faith and confidence of aunt '*Paribou*' (the mother of Pari) in casteism is very strong.

In the short stories of yet another powerful Odia story teller Godavarish Mishra we find no discrimination or prejudice whatsoever among Brahmins, Khandayats, Harijans, Odias, Telugus, Hindus, Christians or Muslims. On that issue he never endorsed the social beliefs and customs.

In a similar vein, another major Odia short story writer Godavarish Mahapatra refused to go by the social discriminations and caste prejudices. He strongly believed that casteism is an incurable social ailment. As a matter of fact, Godavarish Mohapatra has loudly protected against the unhealthy casteism in our society in many of his short stories like *Nila Mastrani* (Nila, the teacher).

On the other hand, the story '*Shikara*' (Hunting expedition) of Bhagavati Charan Panigrahi projects the first *Flash* of Marxist

consciousness of the revolt of the *have-nots* (exploited) against the *haves* (exploiters). The protagonist has not refrained himself from taking the matter into his own hands by falling back upon our age-old fatalism. He beheads the *atrocious* Zamindar Govinda Sardar and took the revenge in cold blood. Some may look at this as the usual mode of tribal revenge, but it carries an unmistakable message in the Odia short stories.

This story '*Shikara*' had an unprecedented impact on the contemporaries and the latter-day writers, such as, Rama Prasad Singh, Sachi Routray, Gopinath Mohanty, Surendra Mohanty, Brahmananda Panda, Raghunath Das, Ananta Pattnaik, Pranabandhu Kar, Rajkishor Pattnaik etc. The story infact resounds through dozens of latter-day stories and creates a commotion. Marxism in literature (which was in fact recent in Odia literature) made a bold attempt to reinforce the efforts of Dr. Ambedkar to do away the *atrocious* untouchability. Around 1932 India witnessed an unprecedented awareness against untouchability, which had its inevitable impact on Odia literature as well. When we look at this situation we feel low and depressed to see the situation of the Dalits (The exploited and the down-trodden) not so much better even 67 years after our independence. We have scores of short stories in Odia that realistically mirrors the sad and humiliating state of life of the Dalits. In one of the stories of Debraj Lenka "*Kicchi Kicchi Dukha Kicchi Kicchi Sukha*" we get the realistic picture of his protagonist, a Dalit, who lives with the pigs as their care-taker and is totally cut-off from the mainstream of social life.

In yet another short story '*Sakala*' (morning) by Basanta Kumari Pattnayak, she gives a provocative account of the life of the scavengers (the sweepers who clear the latrines with bare hands) early in the morning every day

without fail. Though they serve the society this was hardly anyone thinks about them, or has any real feelings for them.

All said and done, despite our slow social dynamism, like the rest of India, Odisha is slowly joining momentum in this social revolution. The present day educated young generation, whether in cities or in villages, doesn't really make any fuss about class discrimination or prejudice. In this context we can examine a story of Mohapatra Nilamani Sahu "*Gunia Gunarnaba Antu Paharaj*" as which we are thrilled to see the main female character *kaushalya* chooses to run away with a Harijan boy (an untouchable) as her family cannot afford to give downy for a regular marriage in the mainstream. In another story '*chhaka*' (in the anthology : Eka Eka) of Supriya Mallik we get another angle of this grave social problem : the caste Hindus (the Brahmins and the higher touchable class) don't tolerate, the growing up rise of the 'untouchables' their endeavor to go up in the social hierarchy and join the mainstream. It is the usual stand taken by the conservative upper caste Indians that one's birth in high or low families is determined by no other than God Himself that is inviolable, infallible. As we know the Dalits, the down-trodden, accept their lot gracefully ascribing everything to their fate of *Pranabaha*. Many story writers have made attempts to cast there innocent, poor characters against the educated, artificial babu, in the urban centres.

Surendra Mohanty, a celebrated writer (Novelist, short-story writer, critic and biographer), has focused on the economic disparity between the upper caste well-to-do educated section of our society and the down-trodden, untouchables. '*Savyatara Grasa*' (O' Kalkata) is a story in this context. Writer Shantanu Acharya, another major artist, is a champion of

this course. In his stories he always tries to be very positive and optimistic about the inevitable gradual change and improvement in the life of the tribals and the un-touchables.

Though we cannot deny the fact that the higher caste people have always looked down upon the untouchables, the short stories in Odia have, by and large, rarely supported or championed this issue. As a result, this general attitude has always encouraged the fight against this age-old social evil and bought hope to the socially down-trodden. The reactions of the low and the down-trodden have been few and far-between though the stories in Odia haven't spared any chance to create a new frontier to deal with this issue.

It is heartening to observe that at the national level a new literary front has already been opened for the liberated literature in which there is a vigorous inter-action with the Dalit thoughts and philosophy. They ventilate their own feelings, anguish and insecurity in a more realistic and convincing manner in the process.

When we look at Odia stories we notice that we developed a special literary trend to ventilate this issue of the *Dalits* in the last eighties and nineties to commemorate the inspiration. Dr. Ambedkar had infused in all of us. We are sure, this trend shall continue and go a long way till the goal is achieved.

Prof. Udayanath Sahoo, P. G. Dept. of Odia, Utkal University, Vani Vihar, Bhubaneswar – 751004,
Email : udayanath28@gmail.com

Political unrest prevailed since the formation of the Odisha Province on 1st April, 1936 consisting of six districts only. There were so many problems the newly formed state had to confront. Odia-speaking tracts under twenty-six ruling chiefs comprising about half of the area of the present Odisha State still remained outside the State. As the World War broke out just two and a half years after the creation of the province, no projects for its economic development could be taken up and the province from the very beginning was a deficit one depending on central aid for its administrative expenditure. There was little time and scope for creation of infrastructure and

and establishment of the new state capital at Bhubaneswar were his major contributions during this period.

Merger of the princely states of Odisha with the province is considered the greatest contribution of Dr. Mahtab to the consolidation and development of Odisha State. India was politically divided into two arbitrary parts. British India was governed by the Crown while Indian India was ruled by the Indian Princes. While the States still retained the ideal of kingship, a despotic autocracy based more or less on the theory of divine right. British India was developing democratic institutions and was being moulded

Integration of the Princely States and Dr. Harekrushna Mahtab

Dr. Bhagabat Tripathy

economic development of the newly created province. Serious differences among the leaders surfaced over locating the capital of the new province. In this critical juncture Odisha was awaiting the leadership of a man who would make Odisha a full-fledged province with all the Odia speaking people and it required infrastructure for political, economic and cultural development after the war. There was no better leader in the province with the required experience, courage and foresight than Harekrushna Mahtab to deal with this daunting task in 1946 when he was elected Prime Minister (Chief Minister) of Odisha. He continued his office till 1950. Construction of the Hirakud Dam, integration of the princely states,

on western ideology. Indian India comprised 562 States, estates, jagirs and other holdings. The States of Bihar and Odisha became 'estates' and the Rajas merely proprietors¹. Out of twenty six states eleven were 'A' Class, twelve 'B' and three 'C' class exercising varying degrees of jurisdiction. The biggest, Mayurbhanj, had an area of 4,000 square miles and a population of about 10 lakhs. The smallest was Tigiria with an area of 46 square miles and a population of a little more than 20,000. The British Indian provinces received provincial autonomy on April, 1937 and this raised the desires and expectations of the subjects of the Indian states.

During the period of the first Congress Ministry in Odisha, agitation of the people of the princely states of Odisha started. Administration in most of the States was medieval in structure and feudal in spirit. But in the Indian context, of course, Salar Jung of Hyderabad, Dinkar Rao of Gwalior, Sankurni Menon of Travancore, and Madhav Rao of Indore laid the foundations of modern administration in the Indian States. On the other hand, people in the princely states were poor, illiterate and more backward than the people in the British territories. The rulers oppressed them by imposing various taxes and extracting forced labour. The common people were completely helpless in the teeth of the oppression of the rulers and their officials because the rulers were protected by the British Government. With the formation of the Congress Ministry in Odisha, the people were emboldened to raise their voice against the oppression and agitate against the rulers. In 1931 a small organisation called the "Gadraj Praja Sammilani" was set up by Balunkeswar Acharya, Radhanath Rath and some others. But due to various reasons the organization could not make much headway until 1936 when the Congress took up the cause of the people of the States. In order to fight against their rulers Prajamandals, organizations of the people living in the states of Odisha were formed in different princely states in 1938 and Mahtab was instrumental in forming those Prajamandals. Since the beginning of the Prajamandal Movement in 1938 two kinds of opinion had been haunting the minds of all the statesmen of Indian India. One opinion was in every princely state responsible Ministry should be formed consisting of the elected representatives of the king. The other opinion was that the Gadraj States should be amalgamated with the nearby province. Dr. Mahtab was the exponent of the second

opinion.² The Prajamandala movement became so intensified that at last the All India States People's Conference appointed a committee of enquiry under the chairmanship of Dr. Mahtab to go into the grievances of the people in the Odisha States. The Committee published their Report in 1939. In that Report the committee recommended the cancellation of *Sanads* granted to the Rulers of the states and bring them under the jurisdiction of autonomous provinces.³ This is the origin of the idea of merger of States with the provinces. Of course, it was an honest belief with many an English statesman, of whom Bentick was one, that a time would come when all the territories of the Indian States will be included in British India.⁴

The recommendation of the Enquiry Committee was welcomed from all quarters but created a flutter in the Rulers' dovecotes and also among the officers of the Political Department. Lord Linlithgow, the then Viceroy of India did not venture to bring about a drastic change all at once. Since the war broke out in 1939, everybody's attention turned towards the political future of India and the question of amalgamation of the States with the province receded to the background for the time being.

Mahtab took up this matter with Cripps when he came to India in 1942. The Political Department agreed that this was the only feasible solution to the problem but did nothing about it. The Cabinet Mission came to India in April, 1946. Mahtab as the prospective Premier of Odisha was invited to appear before the Cabinet Mission. He met the Mission on 6th April, 1946. While discussing the overall political settlement of India, Mahtab concentrated on the particular problem of States. He pleaded for amalgamation of these States with the province. The Cabinet Mission did not respond to the demands of Dr. Mahtab

and wrote to all feudatory chiefs to know about their views about the integration of States. He also convinced them of the mutual benefits that both the States and the Province can avail. However, the rulers of the States turned down the proposal of Dr. Mahtab. In its statement on 16 May 1946, the Cabinet Mission pointed out instead that an amicable solution should be reached through mutual negotiations between the states and the provincial authorities. Such a non-committal stand created more confusion among the parties concerned.⁵ Even though he did not achieve any result by placing the matter before the Cabinet Mission, he continued to pursue it as systematically as he could. The ruling Chiefs of the State, on the other hand, were trying to protect their sovereign status with the Government of India.

In the meantime an anti-Hirakud agitation was started and sustained at a high pitch. Some of the Odisha rulers were fishing in such troubled waters. The agitation was sponsored and sustained by the rulers against the Hirakud Dam Project which was the most important work for the economic development of the Odisha State. The execution of this project necessarily involved the immersion of large tracts of fertile land. The government of Odisha started acquiring these tracts on terms very favourable to the tenants. Still such acquisition created resentment among the peasantry and the rulers of Odisha States now began to exploit the situation. This was made an issue for separation of Sambalpur from Odisha. The government of Odisha charged the Maharaja of Patna with having engineered this agitation. Even Gandhiji's appeal to the rulers not to support such an obviously anti-national movement fell on deaf ears⁶. Mahtab took up the matter with the then Viceroy Lord Wavell and the Political Department and ultimately it was brought under

control. Sir Hawthorne Lewis, Governor of Odisha then laid the foundations at Hirakud in March, 1946.

On 16 October, 1946 Mahtab met the rulers at Sambalpur in a conference. He emphasized the necessity of one administration for both the States and the Province. But rulers did not agree to his Proposal. Mahtab again approached the Nawab of Bhopal, Chairman of the Chamber of Princes to solve the problem, but failed.

The rulers met at the Rajkumar College at Raipur and formed the Eastern States Union comprising Odisha and Chhatisgarh states which started functioning from 1 August, 1947 and made attempts to make it a separate State in the Indian Union. The biggest States, Mayurbhanj and Bastar, as well as some of the smaller States had kept out of it. The Union had no legislature. Though the Union had been formed, this did not stop the agitation for responsible government in the various States.

As soon as the country became independent on 15 August, 1947, the situation rapidly changed. The situation became complicated after Independence when the princes in India were proclaimed "sovereign" and made independent under the Indian Independence Act, 1947. To systematize these affairs the States Department was created under the able stewardship of Sardar Patel. V.P. Menon was Secretary of this Department. Mahtab wrote a letter to Patel describing the administrative and law and order problem that would crop up if these princely states were not merged with the state of Odisha. Just at that moment an agitation took place in Nilagiri. The Prajamandal there launched a movement and wanted to take over the rule of the State in its own hands. As a result, widespread

violence and lawlessness erupted. Its impact was felt in nearby district Balasore. Mahtab wrote to the Central Government asking for urgent military action. The Government of India authorized the government of Odisha to interfere in the Nilagiri affairs. The Odisha government sent Collector of the nearest District (which was Balasore) to Nilagiri to take over the administration of the State.

On 14 November, 1947, the Odisha Military Force took over the administration of Nilagiri in its own hands which sounded the death knell of the princely states of India. The Rajah of Nilagiri issued a valedictory proclamation in which he admitted that with his resources he was unable to provide the State with a modern administration. After the occupation of Nilagiri, Mahtab convinced Gandhi and Patel of the soundness of his scheme and he suggested to Patel in November, 1947 that he should set the process in motion in Odisha. The process of amalgamation which started from Nilagiri came to an end with the integration of Hyderabad with India.

V.P. Menon, on the contrary, proposed to Patel that a system of joint control, leaving some administrative power in the hands of the Princes, should be evolved. Mahtab objected, saying this would only cause confusion and insisted that complete merger was the only solution. Patel agreed with Mahtab⁷.

On 13 December 1947, Sardar Patel along with Menon arrived at Cuttack. Next morning that is on the 14th December, Sardar met the rulers in a conference in the Raj Bhavan at Cuttack at 9.00 A.M and started negotiating with the Rajas and Maharajas. At first Sardar explained to the rulers firmly that the States should merge with the province in the interest of the rulers as well as the people. He told the rulers, "If you do not accept our proposal I do not take

responsibility for law and order in your state. You take care of yourself". As the Prajamandal leaders were ready to overthrow the Princes and effect merger by force, the rulers accepted the new scheme. Only Maharaja of Mayurbhanj said that he would consult his ministers to whom all the authority of the State had been transferred. Others took time to think over the proposal made by the Sardar. Singh Deo, the Bolangir Maharaja, who had actively worked against the merger, soon realized the futility of his resistance. He had personally met Gandhiji to seek his advice. Singh Deo, intelligent enough to visualise the inevitable, stole a march over others by being the first ruler to sign the merger agreement and giving the lead to the other princely states in Odisha. In fact, almost all signed the document which had already been made ready by the Law Secretary. Some signed on the morning of the 15th. The merger took place with effect from 1st January, 1948. With signing on the merger document by the rulers, a long dark chapter of India's History came to an end and Sardar's triumphant train moved fast amidst thunderous cheers from the people. For the Odias a particular place was determined under the sky. In the course of a year, the Maharaja of Mayurbhanj got disgusted with his own government and wanted to make over the State to the government of Odisha in the interest of better administration. The Prime Minister of Mayurbhanj signed the merger-document and the Maharaja gave his consent in this regard. The Government of India took over the administration of Mayurbhanj and then made it over to Odisha on the 1st of January, 1949.

A few rulers could not reconcile themselves to what happened on the 14th and 15th of December 1947. Immediately after signing the agreement at Cuttack, they conspired to revive

the Union Movement. They set up a secret organisation and concentrated their activities in Seraikella and Kharaswan, the administration of which two States was made over to Odisha. The Bihar government wanted these two States to merge with Bihar on grounds that the majority of these two States were parts of Singhbhum. Naturally a controversy arose between Bihar and Odisha on this issue. The conspiring rulers organized a large-scale rebellion in Seraikella. The agitation of the aborigines for merging with Bihar took a violent turn. Ultimately the Government of India stepped in and decided that Seraikella and Kharaswan being separated from Odisha by the existence of Mayurbhanj in between should merge with the district of Singhbhum. Since Singhbhum was with Bihar, these two States went over to Bihar, much to the resentment of the people of Odisha which was a strong blow to the leadership of Mahtab.

The idea of amalgamation of the princely states with the territories previously ruled by the British Government was conceived first in India by Dr. Mahtab. The process of merger started in Odisha and spread to all other parts of India which paved the way for the unity and consolidation of India. Sardar Patel paid glowing tributes to Mahtab for originating the idea. The idea of uniting all the Odia-speaking people into one province which was conceived by Utkal Gaurav Madhusudan Das now came to reality by Dr. Harekrushna Mahtab by completing the arduous task of merger of States with Odisha. Sunit Ghose in his book "*Orissa in Turmoil*" writes, "All said and done if any leader of Orissa

could claim any credit for the merger of the feudatory states with the Orissa province it was Mahtab who tenaciously worked to bring about the merger and ultimately succeeded in giving Orissa its present shape. He had been propounding the theory of the merger of princely states with neighbouring provinces since 1938 and got it executed in 1948 under the guidance of Patel. Taking into account the yeoman service he had rendered to the state Mahtab can rightly be called the Maker of Greater Orissa".⁸

References :

1. Maharaj –Kumar Raghbir Singh, *Indian States and the New Regime*, Bombay, 1938, p.25.
2. H.K. Mahtab, *Sadhanar Pathe*, Part - II (Odia), Prajatantra Press, Cuttack, 2012 - p79.
3. H.K. Mahtab, *Beginning of the End*, Cuttack, 2005 pp-7-8.
4. Maharaj – Kumar Raghbir Singh, *op.cit.* p.28.
5. Nivedita Mohanty, *Oriya Nationalism Quest for a United Orissa 1866-1956*, Kolkata, 2005 p. 333.
6. V.P. Menon, *The Story of the Integration of the Indian States*, Bombay, Calcutta, Madras, 1956, p.158.
7. Durga Das, *India from Curzon to Nehru and After*, New Delhi, Sixth impression, 2015, p.282.
8. Sunit Ghose, *Orissa in Turmoil*, Bhubaneswar, 1991, p.64.

Dr. Bhagabat Tripathy, Bagurai, Madhabnagar, Bhadrak.

The princely or feudatory states, their evolution, contact with the British, internal administration and the movements emerged there known as the Prajamandal movement formed an important aspect of the colonial history of Odisha. Without referring to them, the history of Odisha during the British or the colonial rule would be incomplete. During the British rule, there were 26 princely states (*Garjats*) in Odisha which were spread over such a vast area that they constituted more than half of the present state of Odisha. These states were situated mostly in hilly tracts and were inaccessible. The British did not prefer to intervene in the internal affairs of these states; as a result,

therefore, in spirit were the part and parcel of the British Empire in India. The people of the princely states were completely ignorant about the day to day happenings of the outer world. The ruler had unrestrained power over the public revenue for personal use. The people of the princely states were subjected to some obnoxious systems like *bethi* (free / forced labour), *begari* (free carriage of luggage of *raja* or his officers), *magan* (free / forced contribution both in cash and kind), *rasad* (free supply of ration/ food), *suniya bethi* (new year gift), *abwals* (gifts and presents made to the palace on different occasions of feasts and festivals) etc. All these hardships consequently

British Relations with the Princely States of Odisha (1905-1947)

Sunita Panigrahy

the political development in these states has a characteristic of its own. The local *Rajas* or the princely rulers, ruling over the princely states, however, were responsible for their own internal administration to the British. A Political Agent was appointed by the Viceroy for a large state or a group of states to advise the ruling prince /princes and supervised the day to day business of the state/states, though the British laws and regulations were not implemented in the states. The princes were always required to consult with the Political Agent or the British officers on all important matters. The British Government also guaranteed the princes against any threat to their autocratic power, external or internal. The princely states,

led to growing discontentment and opposition from the people not only against the autocratic princely rulers but also against the British imperialism which became popular in history as *Prajamandal* Movement. In the present paper, an endeavour has been made to trace out and analyze the evolution of princely states, their relation with the British government, autocratic rule of the local rulers and emergence of *Prjamandala* movement in historical perspective.

The British conquered Odisha in October 1803. By that time Odisha, was geographically divided into two parts- *Mughalbandi* and the *Garjats*. The British, after occupation directly

took the administration of the *Mughalbandis* into their hands. The *Mughalbandi* areas comprised the regulated districts of Cuttack, Puri, Balasore, Koraput and Ganjam and were directly ruled by the British Government. On the other hand, the *Garjat* states were ruled indirectly by the British through the princes of the respective states.¹ The British rules and regulations were not applicable to these states. These states were ruled by the princes according to their sweet will and pleasure. But most of the princes during this period were neither enlightened nor competent enough to run the administration. As a result, their administration grew up with unsound and corrupt practices. The British administration, on the other hand, did not take proper care of these states and their supervision over the affairs of the state was ineffective and inadequate. The British policy aimed at placating the princes rather than protecting the interests of the people.² The feudatory princes instead of undertaking benevolent works for the benefit and development of their subjects of the states demanded exorbitant rents and a number of cesses from the people. The bulk of the state revenue was spent on personal luxuries of the princes. Developmental works of the states were not taken into consideration. Agriculture became stagnant. Trade and commerce was carried on in an extremely limited scale. There was complete absence of the machine industries. The overall condition of the princely states of Odisha during the initial phase of the British administration was very miserable and it expressed a sorry state of affairs. The investigation shows that extreme poverty and destitution among the over-whelming majority of the people were the main factors responsible for this condition. The grim poverty and the growing dissatisfaction of the people made them desperate and led them to revolt several times in the hope

of improving their lot. But their revolts were ruthlessly crushed by the chiefs with the help of the British government. However, the discontentedness was going on among the people of the feudatory states throughout the British rule in India. During the period up to 1905, there was no-cooperation and good relationship between the feudatory states and the British Government.

The main concern of the present paper is to analyze the political, administrative and economic aspects of the history of the princely states (*Garjats*) of Odisha and their relations with the British from 1905 to 1947. During this period there were 26 *Garjats* or the feudatory states in Odisha. They are as follows: Anugul, Athagarh, Athamalik, Bamra, Banki, Baramba, Baud, Dasapalla, Dhenkanal, Gangpur, Hindol, Kalahandi, Keonjhar, Khandapara, Mayurbhanj, Narasinghapur, Nayagarh, Nilgiri, Pallahara, Patna, Rairkhol, Ranpur, Sonepur, Talcher and Tigiria.³

It is difficult to trace the origin of the feudatory states of Odisha as they rarely have an authentic history and very often their origin is shrouded in legends.⁴ According to tradition, these hilly inaccessible lands were originally ruled by the tribal chiefs and they were never brought under a central government. In course of time, the tribal headmen were driven out of their seats of power by the Aryans.⁵ Many of the later ruling families even claimed Rajput origin.⁶ Whatever may be their origin, one thing is clear that during the British period they shared a common culture, social system, religious beliefs and manner of living with their neighbours of British Odisha, except in the sphere of administration. Most of the *Garjats* were run as unmitigated autocracies with absolute power concentrated in the hands of the ruling chief,

or his favorites. There was complete absence of the rule of law, and civil and political liberties. Whenever internal revolts took place, the British Government came forward to provide protection to the rulers. The system of taxation was unbearable and the peasants were burdened with numerous taxes. The land revenue was even higher than that of the British Odisha. The ruler had unrestrained power over the public revenue for personal use. In the words of D.P. Mishra “The conditions of the people under princely states were very bad and deplorable. The rulers did not care for the welfare of the subjects. By and large they did not undertake any social activity... The officers in the States used to be very corrupt and neither honour nor property of the people was safe. They all lived at the mercy of their rulers... The administration in the states was personal and arbitrary in nature.”⁷ All these hardships very often led to growing discontentment and opposition from the people. The British government in addition to their help to the princely rulers, appointed Political Agents to maintain peace in the princely states and to supervise them.

1905 onwards, the British Government, however, followed specific policies towards the princely states. Initially, after their conquest of Odisha, the British accepted the internal independence of the feudatory states recognizing them as tributaries. They followed a policy of non-interference towards the princely states. But after 1905, when the princely states became conscious and tried to resist the local rulers, the British, through different ways interfered in the internal affairs of the feudatory states. In 1906, a Political Agent was appointed under the Commissioner of Odisha who was named as Superintendent of Odisha Feudatory States. Initially, he became the in charge of 24 Feudatory States, but in 1916

when Saraikala and Kharswan were transferred to his control he became the in charge of 26 states.⁸ In 1922, with a view to bring these states in closer relation with the Governor-in Council, the powers enjoyed by the Commissioner of Odisha Division, with regard to feudatory states, were transferred to the Political Agent and he was designated as the Political Agent and Commissioner, Odisha Feudatory States. An Assistant Political Agent was appointed to assist him in administration.⁹

On the recommendation of the Butler Committee which gave its report in 1929, on 1st April 1933, the Eastern States Agency was established in 1933, which consisted of 26 Odisha states and 14 states of Central Provinces. The states were taken out of the Provincial Government and kept directly under the Central Government. The Governor General exercised his control over these states through the Agent to the Governor General, who had his headquarters at Ranchi. The two groups of States- States of Odisha and States of Central provinces were under the charge of two political agents, the one had his headquarters at Sambalpur and the other had his headquarters at Raipur. Later on, when the Bengal states- Tripura and Cooch Behar- were added to the Eastern States Agency, the headquarters of the Agent to Governor General was shifted from Raipur to Calcutta and his designation was changed to that of Resident.

In 1936, the Eastern States Agency was further split-up into three different agencies under the same Resident-Odisha States Agency, Bengal States Agency, and Chhatisgarh State Agency. According to this system now the Odisha State Agency had 23 states, because Mayurbhanj was added to the Bengal Presidency and Kalahandi

and Patna were included in the Chhatisgarh State Agency.

In 1937, fresh *sanads* were granted to the States and the status of the Feudatory states was redefined. They were divided into three classes- A, B and C and uniform status was accorded to the states of the same class. The rulers of Odisha and Chhatisgarh states were recognized as autonomous rulers of their own territories.

As has already been mentioned earlier, from the very beginning, the British authority maintained the policy of non-interference in the internal affairs of the states,¹⁰ unless the situation warranted it badly, they closed their eyes to the worsening condition of the people of the feudatory states. The feudatory chiefs were safe under the protection of the paramount power, and gradually they became indifferent in most of the cases to the problems of the people. The form of government in the feudatory states was autocratic and medieval. At the head of the Government remained the chief whose office was hereditary and he was succeeded by his eldest son. In administrative affairs, the chief or the Raja was the state, his will was law and his powers were absolute. He was the very fountain source of all authorities in the Estate.¹¹ In spite of all these, from both historical and geographical points of view, the feudatory states formed an integral part of Odisha and due to this reason the question of merger of these states into Odisha occupied the minds of the people of Odisha.

On the other hand, the British authorities had regarded the states of Odisha as pawns in their political game and grouped and regrouped them into different units at different times due to different reasons. In 1937, they grouped the states

of Odisha into three categories on the basis of their location and administrative needs. The groups were Central Provinces states, which included the states of Bamra, Kalahandi, Patna, Rairakhol and Sonepur; Chhotanagpur states which consisted of Bonai and Gangpur; and Cuttack which comprised of other 19 states. Meanwhile, on 1st April 1936 Odisha was created as a separate province on the basis of language. This fulfilled the long-standing aspiration of the Odia speaking people. It can also be regarded as a landmark in the history of Indian Union because language became the basis for formation of a state. But the real unity between the people of feudatory states and the rest of Odisha was established when the states were amalgamated with the Indian Union.

Meanwhile, the Government of India Act of 1935 recognized the Rulers as Princes and their principalities were recognized as Princely States. It also proposed a federation at the centre consisting of both the British Indian territories and the territories ruled by the native rulers by which the Act created two distinct divisions of India- one to be known as princely India and the other as British India. Thus, the Act of 1935 created British India, where there was to be a representative Government and rule of law and the neighbouring territories, the Princely India, were to be ruled by the ruler according to his will.¹²

As a reaction to this decision of the British Government, All India States Peoples Conference was organized and the demand was put forth for rule of law and democracy in the Princely States. In Odisha, the States Odisha Peoples Conference under the chairmanship of H.K. Mahtab appointed a committee to enquire into the conditions of administration in Odishan states.

After enquiring into the conditions in all the Princely states of Odisha, the committee found that except in Bolangir and Mayurbhanj, in other states the administration was most primitive and oppressive. Then the committee realized that unless the states were integrated into the British Odisha, the condition of the people cannot be improved. As a result, People's Movement or the *Praja Mandala* movement started in Odisha and the idea of merger originated as early as 1938, when the committee submitted its report to the then Viceroy Lord Linlithgow, the representative of the British crown. The period from 1939 to 1946, saw many profound changes – political, administrative and constitutional- in all states. The *prajamandala* movement became very active in almost all the princely states of Odisha.

On 23 and 24 June 1937, the second session of the Odisha States Peoples' Conference was held at Cuttack under the presidentship of eminent Congress leader Dr. B. Pattabhi Sitaramayya who emphasized the need to "harness immense talent power of the masses in the state" for the cause of freedom. The Conference among other things urged upon the rulers of the *Garjats* to ensure security of the States peoples' life, property and honour by carrying on administration according to declared and published law; to grant to their subjects the rights of occupancy on their holdings and fundamental rights of citizenship, to stop collection of illegal practice of exacting *rasad, magan, bethi, bheti, begari, abwals, etc.* It also proposed the setting up of an enquiry committee to probe into the conditions of the princely states of Odisha. A working committee of the conference was formed consisting Dr. B.Pattabhi Sitaramayya as the President, Sarangadhar Das (known as *Garjat Gandhi*' of Dhenkanal *Garjat*)

as the Secretary, Dr. Biswambhar Rath (Nayagarh *Garjat*) as the Treasurer, and 8 elected members such as Gangadhar Mishra (Ranapur), Govinda Chandra Mishra (Dashapalla), Lalmohan Pati (Mayurbhanj), Balukeswar Acharya (Hindol), Radhanath Rath (Athagarh), Harmohan Patnaik (Dhenkanal), Madhusudan Mohanty (Athagarh) and Madhusudan Patnaik (Tigiria). The permanent office of the working committee was located at Cuttack. The Indian National Congress extended moral support to the States people causes. It also declared at the Haripura Session in 1938 that the goal of *Poorna Swaraj* included the independence of princely states.

As a consequence, there was unrest in different parts of the princely states of Odisha. *Prajamandals* were formed in almost all the princely states, and under their banner struggle started for securing democratic rights. Initially directed against the misrule and autocracy of the rulers, subsequently the movement demanded responsible government and the merger of the princely states with the state of Odisha. The movement assumed greater momentum and vigour in the states of Nilgiri, Dhenkanal, Talcher, Ranapur, Nayagarh, Khandapara, Athagarh etc. The feudatory rulers saw the *prajamandals* as potential danger to their autocratic authority; hence, they not only refused recognition to this organization but also adopted several repressive measures to curb their activities. The people even resorted to violent methodologies in course of their agitation. The agitated revolutionaries murdered the Political Agent Major Bazelgette at Ranapur. Then the Government resorted to ruthless measures. Many people of the Odishan states were indiscriminately penalized and assassinated. This, however, continued up to the independence

of India in 1947 after which, the princely states by the earnest efforts of Sardar Vallaba Bhai Patel and Harekrishna Mahatab were merged with the modern Odisha in 1948. Thus, the political entities in Odisha during the colonial rule, called the feudatory states, came to an end with their merger by 1st of January, 1948.

References :

1. Bhagaban Sahu, *Princely States of Orissa under the British Crown 1858-1905*, Cuttack: Vidyapuri, 1993, p.preface.
2. *Ibid.*
3. A.N.Panda, *Political Evolution of Feudatory States in Orissa*, New Delhi: Mohit Publications, 2002, p.7; J.K.Samal, *Princely States of Orissa*, Allahabad: Vohra Publications, 1988, p.x.
4. A.N.Panda, *op.cit*, p. 9.
5. *Ibid.*
6. Cobden-Ramsay, L.E.B., *Feudatory States of Orissa*, Calcutta: Firma KLM Pvt. Ltd., pp.22-23.
7. D.P.Mishra, *People's Movement in Orissa*, New Delhi: Atlantic Publishers and Distributors, 1998, p. 3.
8. A.N.Panda, *op.cit*, p12.
9. C.U. Atchison, *A Collection of Treaties, Engagements and Sanands Relating to India and Neighbouring Countries*, Vol. II, Central Province Treaty No. III, p.321.
10. S.C.Padhy, 'British Relations with the Princely States', *Comprehensive History and Culture of Orissa, Vol.2, Pt.1*, New Delhi:Kaveri Books,2010, pp.113-115.
11. Quoted in Jagannath Patnaik, *Feudatory States of Orissa 1803-1857*, Vol.II, Allahabad: Vohra Publications, 1988, p.359.
12. A.N.Panda, *op.cit*, 16.

Sunita Panigrahy, Research Scholar, Department of History, Punjab University, Chandigarh(UT), Pin-160014.

Odisha witnessed a brave, bold, daring, dynamic and energetic Chief Minister in late Bijayananda Patnaik, who is popularly called as Biju Babu or Biju Patnaik. It would be no exaggeration to tell Biju Patnaik is a household name in Odisha. He is a legendary figure, whose outstanding contributions would ever illuminate in the political horizon. This towering personality was born as the third child of Lakshminarayan and Ashalata Patnaik on 5th march 1916 in Tulasipur of Cuttack town.¹ It was true that absolute and deep love for Odia people and Odia nationalism was developed through the influence of his father.² Leaving his studies from Ravenshaw

along with other leaders. Not as a political prisoner but as a most dangerous traitor of the British Empire, he was put in jail like an Andaman prisoner (Kalapani detineu). He was forced to drink urine, when he asked for water in Jail.⁴ However, he was released after the decision of the British to Free India. On the advise of Jawaharlal Nehru, he came back to Odisha and assisted different Congress Chief Ministers starting from Harekrushna Mahtab to Nabakrushna Choudhury in building the state of Odisha. However the political twist appeared when Dr. Harekrushna Mahtab praised P.K.Deo, the Maharaja of Kalahandi, as the natural leader of

The First Ministry of Biju Patnaik : An Analysis

(23rd June 1961-2nd October 1963)

Sudarsan Pradhan

College, he joined in the Civil aviation studies due to his personal interest and also trained as Pilot.³ Then he started to fly the private Air planes but after the outbreak of the Second World War, he joined the Royal Indian Air Force and then became the head of Air Transport Command. But gradually, he was attracted towards national politics and became an ardent supporter of Quit India Movement. He became an underground Freedom fighter like Netaji Subhash Chandra Bose, Jayaprakash Narayan, Ram Manohar Lohia and Aruna Asaf Ali and kept the national flag hoisted even after the arrest of Gandhi in 1942. He was arrested and put behind the bars

that region. This was not easily digested by Biju Patnaik and he started open war against him. He managed to become the Party President of the state. As a result of which, the Coalition Ministry had been broken and Dr. Harekrushna Mahtab tendered his resignation on 25th February, 1961.⁵

It was followed by another election in 1961, Congress fought under the leadership of Biju Patnaik. For the election propagation, Pandit Nehru came by a special train to Balasore and other parts of Odisha to campaign for the Congress Party Candidates. It gave them moral boost as a result of which the Congress Party

won 82 seats out of 140 seats in Legislative Assembly. A Ministry was formed under the leadership of Biju Patnaik on 23rd June 1961. Biju Patnaik thought that without economic prosperity there would be no advancement in the state of Odisha. So he gave more importance to the industrialization of the state. He introduced corporate system of administration as a step towards decentralization of powers of administration at government level. The Industrial Development Corporation (IDC), Odisha Mining Corporation (OMC) and Odisha Forest Corporation (OFC) are three giant corporations besides a large number of other corporations which were created by him.⁶ To renovate the past glory of maritime trade of ancient Odisha, he felt that a construction of the Port was absolutely necessary for the export of rich natural resources to foreign countries and to earn heavy amount of foreign exchange. The idea of project of Paradeep Port came to his mind and he worked hard to fulfill his desire. He persuaded Prime Minister Nehru and convinced him about the utility of the Port. This led him to get the central sanction for that project. Pandit Nehru laid the foundation of the Port on 3rd January 1962.⁷ Then Paradeep Port was connected with rich mineral base at Daitari in Jajpur district and a new express highway was built in record time. This is considered as a legendary achievement.⁸ Besides, other Industries like M.I.G (Aero-Engine) factory at Sunabeda in Koraput, the Odisha University of Agriculture and Technology (OUAT) at Bhubaneswar, the Sainik School at Bhubaneswar, Demonstration Multi-Purpose School at Bhubaneswar, Regional College of Engineering at Rourkela, Talcher Thermal Power Plant, Balimela Hydro-electric Project etc, are the memorable testimonies of his successful achievement.⁹ A Tribal and Rural Welfare

Department was also created by him for the development of tribal people. He gave moral boost to the Panchayat Industries and nationalise the text books. Under the guidance of the Dr. Ayodhya Nath Khosla then Governor of Odisha, the Major Hydro-Electical Projects were carried out.

He was a sagacious, judicious and a rational diplomat and could know how to motivate the government officials to expedite the works. He made friendship with Balaram Sivaraman the last I.C.S officer who served Odisha as the Chief Secretary to Government during his tenure. During Chinese Aggression in 1962, his role was impressive. He was sent by Prime Minister Nehru to meet the US President John F Kennedy to convince him about the sinister design of China. This dynamic leader was forced to resign from his post of Chief Ministership due to the effect of Kamraj Plan. A secret deal was made with K. Kamaraj Nadar whose plan was popularly known as Kamaraj Plan to eliminate some of the leaders who were susceptible to the Rightists' view, like viz: Moraraji Desai, S.K.Patil, Atulya Ghosh, N.Sanjiva Reddy, Biju Patnaik etc. So Biju Patnaik was instructed to resign and on 2nd October 1963, he stepped down from the post of Chief Minister.

Though he became a prey to conspiracy hatched out by intolerant leaders, he did not lost his courage and confidence. This towering personality who had a great love and fascination for Odisha, especially to the word "KALINGA" instituted a number of associations and organizations much before the political prominence. He introduced UNESCO Kalinga Prize for scientists in the year 1952. Kalinga Tubes, Kalinga Iron Works, Kalinga Tiles and

Kalinga Refractory; these all generated good scope for the employment to the unemployed. He also introduced Kalinga Air Lines of his own. In 1961, he instituted Kalinga Cup football tournament which was one of the national level tournaments. He brought out Odia daily newspaper called Kalinga and set up Odisha Textile Mills at Choudwar in Cuttack. He is a person to be admired by all. In defeat, in crisis, and in disadvantage, he always remained calm and polite. He was a man of self courage, self confidence and self reliance and was ready to confront all the odds of life with equal ease. A great salute to this charismatic person.

References :

1. *The Samaj*, 17 March 2018.
2. *Ibid*.
3. [Http://en.m.wikipedia.org](http://en.m.wikipedia.org)
4. Mohanty, Major K.P(ed) *Legendary Biju: The Man and Mission*, Kaveri Books, New Delhi-2002, p.18.
5. Das, Basanta, *Platinum Jubilee of Odisha Politics*, Media Academy, Bhubaneswar,2011, pp.48, 49.
6. *Ibid*.
7. [Https://en.m Wikipedia.org](https://en.m.wikipedia.org)
8. Das. Basanta, *op.cit*-p.52.
9. *Ibid*.

Sudarsan Pradhan, Research Scholar, Department of History, Ravenshaw University, Cuttack-753003.

India and China are two big countries in Asia, both celebrated for their long histories and cultural heritage. Between them, in ancient times there were brisk commercial, cultural and diplomatic interactions. Their communications both by land and sea have existed some two thousand years.¹ S.Beal² is of the view that the first authentic communication of China with India took place during the second century BCE (about c. 126 BCE) with the adventure of the Chinese ambassador Chang-k'ien. P.C.Bagchi,³ however, is of the opinion that as per legends (though historical confirmation is lacking) the first contact between India and China dates back to as early as 217 BCE. It was during the first century CE

The north-west branch of the 'Silk route' entered northwest India through Kashmir as well as Afghanistan (which also passing through the Central Asian caravan route reached the Roman Orient) while the second route, also known as 'Southern Silk Route' which passed through Sichuan and Yunnan provinces through Burma (Myanmar) and Northeast India reached the port of Tamralipti on the coast of the Bay of Bengal through the Brahmaputra and the Ganges. A branch of this route to India also passed through Nepal and Tibet. Throwing valuable light on this southern silk route S.Beal⁵ says "No doubt this was an old trade-route from China through Kamarupa, *i.e.*, the western part of Assam,

Kalinga and China : A Study in Ancient Relations

Dr. Benudhar Patra

that "we get the first historical reference to the arrival of the Buddhist missionaries from India at the Chinese court." He said that the Buddhist missionaries did not arrive in China before c. 65 CE.⁴ From historical analysis it is gleaned that the traders first took the initiative, who were gradually followed by the missionaries, monks and royal missions.

The land route through which contact was carried out between India and China was known as the 'Silk Route' or the 'Central Asian Route' which originated from China and reached the Roman orient. India was connected with China along this route through two branches, one on the north-west and the other in the north-east.

towards the Ganges, and thence either to the central or northern provinces." Analyzing early Indo-Chinese contacts, particularly silk trade, Haraprasad Ray⁶ remarks: The history of yesteryear India and China was the period of brisk trade and material advancement. The notices on foreign countries helped China to form definite idea about the political and economic situation in the neighbouring and distant countries. Chinese silk had international market; hence, the Chinese bureaucracy was fully aware of the rising demand for silks, and utilized the potential of this trade in its foreign policies. Silk was listed among the most important goods in Sino-foreign relations. Porcelain and even gold were included later.

The overseas contact between ancient India and China was no less significant. In the ancient maritime contacts between India and China, the modern Indian states of Bengal, Odisha, Andhra Pradesh and Tamilnadu played important roles. From archaeological excavations it is known that the ancient ports and port-towns like Tamralipti, Che-li-ta-lo/Manikpatna, Khalkattapatna, Palur, Kalingapatnam, Pithunda, Kaveripatnam etc., which dotted on the stretchy coast, on the western side of the Bay of Bengal served as the entrepôts of Sino-Indian contacts. According to *Han Shu* (the *History of Former Han Dynasty*), written by Pan-ku (c.32 – 92 CE), the maritime route that linked India and China passed through the South-East Asian states of Sumatra, Java, Malaysia, Thailand and Vietnam. The Chinese today call it the ‘Maritime Silk Route’ and ‘it is this route that is relevant to intercourse between South India and China.’⁷

Buddhism which probably found its way from India to China in c. 71 CE⁸ (or some time in the first century CE) is the most significant contribution of ancient India to the Chinese history and culture. According to P.C. Bagchi,⁹ “Buddhism brought the two countries, China and India, together. The Buddhist missionaries of India were the most active agents in uniting the two peoples by cultural ties which in spite of the disappearance of the old religious beliefs still remain unbroken. A brisk trade continued to exist between the two countries from very early times, but its history is still in the dark. The Sino-Indian relation from the first to the eleventh centuries primarily centres round this powerful religion which for nearly one thousand years inspired the diverse races of almost the whole of Asia. It was through this religion that the greatest cultural exchange took place between the Asiatic races during the first millennium of the Christian era. The routes of communication between India and

China, although essentially trade routes, thus appear to us as Buddhist routes through which culture in all its aspects flowed from one country into the other.”

Kalinga or ancient Odisha had political, cultural and commercial contacts with ancient China. The visits of Chinese pilgrims like Fa-Hien (Faxian), Hiuen-Tsang (Xuanzang) and I-Tsing (Yi-tsing or Yijing) to India in general and of Hiuen-Tsang to Odisha in particular furnished valuable information to testify this contact. The presence of celadon ware and Chinese coins in coastal Odisha also provide evidences for cultural and commercial nexus between China and Odisha. China knew about Kalinga through the Buddhist texts. The famous Chinese pilgrim Hiuen Tsang who came to India during the time of Harshavardhan, in course of his travel visited Odisha in c. 638 CE and refers to an important sea-port town of ancient Odisha called *Che-li-ta-lo*. He says “Near the shore of the ocean, in the south-east, was the city of *Che-li-ta-lo*, above 20 *li* in circuit, which was a thoroughfare and resting place for sea going traders and strangers from distant lands.”¹⁰ *Che-li-ta-lo* of Hiuen Tsang has been identified with excavated Manikpatna port on the Coast of Chilika Lake in the Puri district of Odisha. Hiuen Tsang also mentions about a famous Buddhist centre of Odisha named *Pu-su-po-ki-li* (Pushpagiri) which has been identified recently with the Langudi Vihara of Odisha.¹¹ He has left an interesting account relating to the commercial activities of the people of Odisha. The Buddhist missionaries from different parts of east coast through the Kalingan ports sailed to China since long. The Chinese legends speak of the first appearance of the Buddhist missionaries from India in the Chinese capital as early as c. 217 BCE under the Ts’u Dynasty.¹² There was ambassadorial relationship between the two kingdoms. From the Chinese

sources it is known that in the first half of the eighth century CE, a celebrated scholar of Odisha named Subhakara Simha carrying with him many tantric texts including *Maha Vairochana-Sutra* visited the court of Chinese emperor Hussan Tsung.¹³ On the request of the Chinese emperor he translated the Buddhist text *Maha-Vairochan-Sutra* into Chinese.¹⁴ He has been generally believed in China, as the son of the king of *Holing*, i.e. Kalinga or Odisha. He embarked for China from the port of Palur in c. 715 CE and arrived there in c. 716 CE. Another Buddhist monk, named Prajna, “who had settled in the monastery of the king of *Wu Cha* [Odra or Odisha]” went to China in c. 795 CE. He had taken with him a Buddhist manuscript named *Gandavyuha* autographed by the king of *Wu Cha* (Udra or Odisha) for the Chinese emperor Te-tsung.¹⁵ In China, Prajna stayed for some time and translated the *Shat-paramita Sutra* into Chinese.¹⁶ Prajna is stated to have migrated from the valley of the river Kapisa in Afghanistan to Odisha to acquire the knowledge of Yoga. The king of Odisha whose name has been mentioned in the Chinese sources as ‘the fortunate monarch who does what is pure, the lion’ has generally been identified with the Bhaumakara king Sivakara Unmattasimha.¹⁷ The monastery in Odisha where Prajna had settled has been equated with Ratnagiri *Mahavihara*. From such a valuable Buddhist presentation by a king of Odisha to an emperor of China, it is evident that there was close cultural contact between Odisha and China in the eighth century CE.¹⁸ However, this cultural relation presupposes commercial relation.

The sea-route to China, followed by ancient merchants as well as the missionaries passed through Sinhala/ Sri Lanka and Java. Tamralipti, an important port of Kalinga was the main point for embarkation and disembarkation

of the sailors. Fa-Hien, in the fifth century CE returned from India to China through this route.¹⁹ I-Tsing arrived at Tamralipti in 673 CE by the sea-route from China.²⁰ Similarly Vajrabodhi, a Buddhist monk, returned to India from China through the port of Tamralipti.²¹ All of them preferred the sea-route because in ancient times the land route through central Asia was unsafe.²² Further, the visit of Buddhist scholars to China was possible because of merchant vessels which were plying between Odisha and China.²³ Fa-Hien returned from India to China in a large merchant vessel which had two hundred passengers on board. Both Subhakara Simha and Prajna must have travelled in merchant vessels since it was highly improbable that special ships were chartered for their exclusive use.²⁴

The cultural and commercial relations between Kalinga and China seems to have continued up to the end of the Eastern Gangas (14th century CE).²⁵ The perils of sea and precarious conditions and difficulties of travel never prevented the merchants and missionaries from taking up the sea journey. The *Chu-fan-chi*,²⁶ written by Chau Ju-kua (CE 1225-26) refers to *Kia-ling* Sea going vessels (i.e., Kalinga ships) and their system of trade organization. Chau Ju-kua mentions that there were two types of ships plying between Kalinga and Canton (China) which gives a clear impression that the Kalingans constitute one of the principal foreign traders in China. It is said that China’s door was open to foreign ideas as well as trade.²⁷ K.S. Behera,²⁸ on the basis of *Chu-fan-chi* says that the ships used by merchants were certainly not of Chinese origin. Chau Ju-kua²⁹ says, “On large *Kia-ling* (*Kling*) sea-going ships every several hundred men, and on small ones a hundred and more men, choose one of the more important traders as headman who, with an assistant headman manages various matters. The superintendent of

merchant shipping (at Canton) gives them a certificate permitting them to use the light bamboo for punishing their followers. When one [of the company] dies, they (i.e. the headmen) make an inventory of his property.”

Besides literary sources, archaeological evidences also throw light on Kalinga-China relationship. The Chinese celadon wares, the Chinese porcelain with blue floral design on white background and Chinese copper coins, one complete and the other fragmented belonging to c. 14th century CE which are discovered from Khalkatapatna provided substantial evidences to testify Odisha's relation with ancient China. Similarly, the excavations at Manikpatna (*Che-li-ta-lo* of Hiuen Tsang) yielded two types of evidences for maritime connections of Kalinga with China i.e. celadon ware and Chinese copper coins. Celadon ware occurs in abundance; though their proper study and classification is awaited. Apart from celadon ware, a fragmentary copper coin with characteristic square perforation in the centre of Chinese origin is also reported from here.³⁰ K.S. Behera³¹ says, this evidently came by way of sea-trade with China. In addition to this, the archaeological explorations at Lalitgiri, a Buddhist site in the Jajpur district of Odisha and the sensational discovery of relic caskets from a *stupa* at Lalitgiri is worth mentioning in the context of Odishan interaction with China. These relic caskets cover 4 in 1, kept systematically one inside another. This system is an alien feature to Odisha whereas it is a common practice in China, even till the present day.

Both from the literary and archaeological sources, however, not much is known about the volume of trade and the products involved in commercial transactions. From the accounts of the Chinese writer Wang Ta-Yuan (14th century CE) we know that the natural products of Wu-

tieh (Odiyas) were rice, king fishers' feathers, bees wax and fine cotton stuffs. Wang Ta-Yuan further mentioned that “because of the cheapness of living in Orissa [Odisha], nine out of ten persons going there for trade did not like to return home. Rice, which was evidently the staple food of the people, was sold at the unbelievably low price of 46 baskets for one cowrie.”³² Wang-Ta-Yuan also gives an idea about relative value of Odishan and Chinese currency. It is said that each of Odisha's silver coin (weigh two mace eight candareens) was equivalent in value to ten taels of Chung-t'ung Ch'ao (Chinese paper money). It exchanges for 11,520 odd cowries, and each coin can purchase 45 baskets of rice. China received precious stones, ivory, pepper, betel nuts, drugs and fine textiles for which Kalinga was famous. Kalinga, on the other hand imported Chinese ware, gold, silver, silk etc., from China.³³ *Chinamsuka* (the Chinese silk) was quite popular in Orissa.³⁴ On the other hand in the minds of the people of China, Kalinga was held in very high esteem. The commercial and cultural relationship between the two that began very early continued up to the medieval period as we have reference up to c. 1225-26 CE when *Chu-fan-chi* of Chau-Ju-Kua mentions about Kalingan ships. The fact is corroborated by Khalkattapatna and Manikpatna excavations.

References :

1. Haraprasad Ray, *Trade and Trade Routes between India and China* c. 140 B.C. - A.D. 1500, Kolkata, 2003, p.2.
2. S.Beal, *Buddhism in China*, New Delhi, 1996 (Reprint), p.43.
3. P.C.Bagchi, *India and China (A Thousand Years of Cultural Relations)*, New Delhi, 2008 (Revised Edition), p.6.
4. *Ibid*, p.6.
5. S.Beal, *op.cit*, p. 44.

6. Haraprasad Ray, *op.cit.*, pp. 10-11.
 7. *Ibid.*, p.1.
 8. S.Beal, *op.cit.*, p.53.
 9. P.C.Bagchi, *op.cit.*, p.8.
 10. On Yuan Chwang's Travels in India (A.D. 629-645) Vol.II, T.Watters, Delhi, 1961, pp.193-194.
 11. B.Patra, 'Identification of Pu-se-po-k'i-li of Hiuen Tsang: New Lights on Archaeological Perspectives', *Journal of Asiatic Society of Bengal*, Vol.L, No.1 (2008), pp.9-22.
 12. T.N. Ramachandran, 'Buddhist India and the Rest of the World', *Journal of Andhra Historical Research Society*, Vol. XVIII, Pts. 1-4, July & Oct. 1947, Jan. & April, 1948 (1947-48), p.5.
 13. *Ibid.*, p.6; Alice Getty, Ganesa, p.74; R.C.Majumdar (ed.), *The History and Culture of the Indian People*, Vol. IV, *The Age of Imperial Kanauj*, (2nd ed.), Bombay, 1964, pp.64-65; K.S. Behera, 'Maritime Contacts of Orissa: Literary and Archaeological Evidence', *Utkal Historical Research Journal*, Vol.V, (1994), p.57; K.S.Behera, 'Trade and Patterns of Commerce in Orissa (CAD. 700-1200)', *Utkal Historical Research Journal*, Vol. II, (1991), p.7.
 14. K.S. Behera, 'Maritime Contacts of Orissa: Literary and Archaeological Evidence', *op.cit.*, p.57.
 15. S.Levi, 'King Subhakar of Orissa', *Epigraphia Indica* (hereafter EI), Vol.XV (1919-20), New Delhi (ASI), 1982, pp. 363-364.
 16. *Ibid.*, p. 364.
 17. R.C.Majumdar, *The Age of Imperial Kanauj*, pp.63-65; S.Levi, (EI, Vol.XV, pp.363-364) however, has identified him with Subhakar of the Bhaumakar dynasty.
 18. U.K. Subudhi, *The Bhaumakaras of Orissa*, Calcutta, 1978, pp.119-120.
 19. *Travels of Fah-Hien and Sung-Yun (Buddhist Pilgrims, from China to India (400 A.D. to 518 A.D.))*, S.Beal (tr.), London, 1964; Delhi, 2005, pp.148-172; *Travels of Fa-Hien (Fa-Hien's Record of Buddhist Kingdoms)*, L.Legge (tr.), Delhi, 1972, pp.100 ff.
 20. *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago (A.D. 671-695)*, I-Tsing (tr.), J.Takakusu, Delhi, 1966, pp.xix-xxxi.
 21. *Proceedings of Indian History Congress*, Vol.XXX, p.177.
 22. K.S. Behera, 'Maritime Trade in Ancient Orissa', in: M.N. Das (ed.), *Sidelights on the History and Culture of Orissa*, Cuttack, (1977), p.119.
 23. K.S. Behera, 'Maritime Contacts of Orissa: Literary and Archaeological Evidence', *op.cit.*, p.57.
 24. K.S. Behera, 'Maritime Trade in Ancient Orissa', *op.cit.*, p.120.
 25. B. Das, 'Kalinga and Outside World', *Journal of Historical Research*, Vol. XXVI, No.1, August, (1983), p.24.
 26. Quoted by K.S.Behera, 'Trade and Patterns of Commerce in Orissa (CAD. 700-1200)', *op.cit.*, p.7.
 27. B. Harrison, *South-East Asia (A Short History)*, New York, 1955, p.20.
 28. K.S. Behera, 'Glimpses of the Maritime Activities of Kalinga', *Orissa Review*, Vol. XLIX, No.4, November, (1992), p.8.
 29. K.S. Behera, 'Maritime Contacts of Orissa: Literary and Archaeological Evidence', *op.cit.*, p.57.
 30. *Ibid.*, 65.
 31. *Ibid.*
 32. R.C.Majumdar, (ed.), *The History and Culture of the Indian People*, Vol. VI, *The Delhi Sultanate*, Bombay, 1967, p.658.
 33. K.S. Behera, 'Glimpses of the Maritime Activities of Kalinga', *op.cit.*, p.8.
 34. A.K.Pattanayak, 'Cultural Interaction in Ancient Orissa', in: B.U. Nayak and N.C. Ghosh (eds.), *New Trends in Indian Art and Archaeology*, Vol. II, Delhi, 1992, p.248.
-
- Dr. Benudhar Patra, P.G. Dept. of History, Post Graduate Govt. College, Sector-11, Chandigarh (UT), Email: dr_benudharpatra@yahoo.co.in.

The basic postulates of democratic development puts thrust on the sacrosanct dictum of dissention and diversification. It also epitomises the inherent internalisation like individual dignity and inclusiveness. An impeccable balance between these facets has been established by the revamped three tier Panchayati Raj in progressive states like Odisha. This year we observe the 102 Birth Anniversary of Biju Pattnaik the trendsetter of empowered Panchayats in the then aspiring state like Odisha. Former Supreme Court judge Ananga Patnaik said during Biju Centenary Celebration that devolution of power in the right spirit is the correct way to pay tribute to former

and 74th amendment to Indian Constitution. The amendments were decisive in the sense that they revamped PRIs by making it mandatory for establishment in every state (except those with populations below 2 million) of rural local bodies (Panchayats) at the village, intermediate and district levels (Article 243B) and also the following :

- I. Direct elections to all seats in the Panchayats at all levels (Article 243C).
- II. Compulsory elections to Panchayats every five years with the elections being held before the end of the term of the incumbent

Reinforcing Power to People : Revamping the Frontiers of Panchayati Raj

Dr. Girish P. Swain

Chief Minister Biju Patnaik, who championed the cause of Gram Panchayats. Affirming his firm conviction he said,¹ “During his first term as Chief Minister, Biju babu had thought of an industrialised state. He pushed industrial projects such as the Odisha Textile Mills and the Kalinga Tubes. However, during his second tenure from 1990, Biju babu was a changed man. He focussed on the decentralisation of power and empowering the Panchayati Raj system. He had realised that unless people at the grassroots level were empowered, there would be no development,” .

This year also marks the Silver Jubilee or 25th years celebration of the landmarks like 73rd

Panchayat in the event that a Panchayat is dissolved prematurely, elections must be held within six months, with the newly elected members serving out the remainder of the five year term (Article 243E).

III. Mandatory reservation of seats in all Panchayats at all levels for Dalits and Adivasis in proportion to their share of the panchayat population (Article 243D).

IV. Mandatory reservation of one-third of all seats in all panchayats at all levels for women, with the reservation for women applying to the seats reserved for Dalits and Adivasis as well (Article 243D).

V. Indirect elections to the position of panchayat chairperson at the intermediate and district levels (Article 243C).

VI. Mandatory reservation of the position of panchayat chairperson at all levels for STs and SCs in proportion to their share in the state population (Article 243D).

VII. Mandatory reservation of one-third of the positions of panchayat chairperson at all three levels for women (Article 243D).

VIII. In addition, the act mandates the constitution of two state-level commissions: an independent election commission to supervise and manage elections to local bodies, much as the Election Commission of India manages state assembly and parliamentary elections (Article 243K); and a state finance commission, established every five years, to review the financial position of local bodies and recommend the principles that should govern the allocation of funds and taxation authority to local bodies (Article 243I).

Dr. Ramprasad V. Pole in his article 'Decentralised Governance in India: 25 Years of 73rd Constitutional Amendment' placed in the web page of 25th World Congress of Political Science to be held at Brisbane, Australia during July 2018 writes "The primary question is: Under what conditions, with regard to what aspects and through which mechanisms, processes or procedures does decentralization successfully contribute to the achievement of Sustainable Development goals."³ The act Pole argues provided ample scope to the local governments for developing and implementing local plans. Article 243 G under this act visualizes the role of the local governments for the preparation and implementation of plans for economic

development and social justice. In an era of globalization, decentralisation is the principal countervailing trend which can ensure that the growth process is pro-poor, pro-women, pro-nature and pro-jobs. Panchayati Raj, one of the oldest forms of local government in South Asia, is a decentralized system of village-level democracy that was formally enshrined in India's Constitution in 1992. The rural self-governance institutions need to play greater role and for this purpose they have to be further empowered. The 73rd Amendment establishment local bodies as 'little republics' as Pandit Nehru fondly called them by making them 'Institutions of self-governance'.

The hallmark of revamping is epitomised by Biju Pattnaik's thrust on women's empowerment intended to reconcile development with gender equity and inclusiveness. As researcher Rabindra Kumar Behuria writes in his article published earlier in Odisha Review "Biju was most emphatic about the participation of women in the Panchayati Raj System. He announced that for the first time in the history of Independent India, women will be given 33% reservation in the three-tier Panchayati Raj Institutions. And true to his word, he saw to it that the Orissa Zilla Parishad Act of 1991 and the Gram Panchayat Samiti Amendment Act of 1992 were passed by the Odisha Assembly that provided for 33% of reservation for women including SC & ST women. It must be pointed out that Biju Pattnaik's policies on reservation for women were followed by many other State Governments in India that culminated in the 73rd and 74th Amendment Acts to the Constitution of India, which provided for similar provisions for rural and urban local bodies respectively."⁴

Odisha, breathing the cause of revamped Panchayati Raj has been marching forward in the

path of convergent community action. The strategy marks a remarkable shift from paternalistic generosity to reinforced community action. Here the word beneficiary is taking a backseat as the government is putting enhanced emphasis on 'entitlement' approach instead of 'endowment' approach cutting across the Amartyian dilemma of development. The real convergence is happening with key actors like Mahatma Gandhi NREGS, OLM, OSSAT, ORMAS and SIRD & PR coming together, dreaming together and implementing together. Power to Gram Sabha, livelihood, social audit, transparency and accountability, rural marketing and capacity building taken together has given a new face to the elected representatives and PR functionaries. The proactive approach towards convergence has been reckoned as an indication that the gloom

surrounding the success of Panchayati Raj as posed by critics is transitory and the light is near.

References :

1. Call for devolution of power to panchayats- Former SC judge recalls Biju influence
websource: <https://www.telegraphindia.com/odisha>
2. Web source: <http://www.preservearticles.com/importance-points-of-73rd-and-74th-constitutional-amendments-india.html>
3. Web source 'Decentralised Governance in India: 25 Years of 73rd Constitutional Amendment' <https://wc2018.ipsa.org>
4. Behuria, Rabindra, Panchayati Raj in Odisha : An Overview, Web source: <http://magazines.odisha.gov.in/Orissareview/2012>

The greatest challenge of the 21st century is to promote an environment that is conducive to maintenance of peace and harmony. Peace is simply not the absence of war or cessation of conflicts among nation states. Peace is an essential quality that should characterize human activities as the world faces several issues : political, religious, economic and cultural. Peace can be secured firmly only in a wider environment where injustice, inequality and exploitation are tackled effectively and there is freedom of expression and dignity of human life.

Global politics is rapidly changing both in its character and content. Threats to peace are

we are able to contain societal violence and provide a stable environment for foreign direct investments and domestic economic growth.

The foremost task for us would be to initiate long-term planning, to address the issues of domestic harmony, peace and management of internal security challenges.

Here the role of Public Relations is indeed vital. The challenge for them is to ensure that the turbulence is minimized to the lowest levels.

With the emergence of the corporate scene, both in private and public sectors public

Challenges for PR Professionals

Dr. Ashok Kumar Panda

visible in different parts of the world due to geo-political ambitions of nation - states. There is also greed for access to and control over natural resources particularly gas and oil and even water. The geo-political scene in the world has often been complicated due to interplay of religion, historical legacies and radical views.

Globalization is yet another dimension of societal challenge, particularly if equity and justice do not accompany this inevitable process. While selective incorporation of some of its aspects has immense benefits for our state and civil society, we can only take advantage of these benefits, if

relations has been accepted as an essential management activity. Consumerism in India may not be as strong as that of the United States but political pressures, social activism, judicial indictments and media – be it print, electronic or social has made it all the more obligatory for all corporations to take serious note of public comments and criticisms.

If public relations is practiced in the right earnest and spirit it will not only bring a human touch to community relations and business but will also be a powerful tool in garnering public support and success in all spheres of our activity.

The entire globe is passing through a phase of uncertainty and mistrust with chaos and conflict all around- here the role of PR professionals in this context becomes all the more vital and significant.

The primary purpose of Public Relations in an organization is building and maintaining sound and productive relation with their customers, employees and stakeholders in particular and with the public at large.

The ethos of public relations can be expressed in a few keywords. It is about reputation, credibility, harmony, confidence, inspiration, optimum speed and mutual understanding based on truth and full information.

The boom in the social media has changed the way people seek and access information. Blogs, Facebook and Twitter have indeed transformed the way we communicate with our public. In the digital world using the new tools to connect with the audience is much different to what

it was then. PR people must think outside the box and focus on creativity and innovations.

Corporate Social Responsibility is another vital area which imposes managements to take care of the local community. Handling this sensitive issue is altogether a different challenge for PR personnel .

One thing is for sure, be it at the local or the national level no society or nation can progress unless there is peace and harmony.

As PR practitioners let us focus on the tenets of compassion, international and community understanding and goodwill. Peace and progress will definitely follow us abundantly in all its hues...

Dr. Ashok Kumar Panda, Sanmarg, Bhubaneswar,
ashok.panda@yahoo.com.

Odisha, popularly known as Kalinga during the ancient period had her territory practically extended from the delta of the Ganges in the north to the estuary of the Godavari in the south and from the Amarkantaka hill in the west to the Bay of Bengal in the east. Covering this vast area there had been four well-defined territories namely Kalinga, Utkal, Odra and Kosala, each of them proudly self-contained but together astonishingly harmonious in civilization and culture. This ancient land not only flourished and prospered in art and architecture, but also took a lead in spearheading martial tradition through ages.

into a new vigour at the time of Kharavela, the chief of the Chedi royal dynasty. The Hatigumpha Inscription in Udaygiri presents a detailed account of the life and activities of Kharavela till his thirteenth regnal year. He was a great military genius and empire builder. He possessed a vast army composed of impressive elephant force, cavalry, infantry and chariots. With his invincible army he brought under his domain a number of kings from north and south India. His empire extended from Satabahana empire in the south to Gorathagiri in the north India. He had crushed Magadha, the traditional enemy of Kalinga, defeated Brihaspatimitra and brought back Kalinga Jinasana which had been carried away

Reminiscence of Odisha's Martial Tradition

Balabhadra Ghadai

The dated history of Odisha starts from the reign of Ashok, particularly from the time of Kalinga war in 261 B.C. The war resulted in one hundred thousand people killed, one hundred and fifty thousand carried as captives, and many more died of starvation and disease that followed in the wake of the terrible war. The figure of casualties indicates that Kalinga had a vast force in readiness and had put up a stalwart resistance against Ashoka. Till the last breath, they fought with great valour and finally the soldiers and the people of Kalinga perished in the battlefield.

The martial spirit which had diminished to some extent after the Kalinga war was brought

300 years back by the Nanda king Mahapadma Nanda. In his military achievements, he can rightly be compared with Chandragupta Maurya, Samudragupta of ancient India and Kapilendra Gajapati of medieval epoch.

Between the fourth and the sixth century A.D., the Matharas had gained the position in the southern Odisha. At the height of its power, the Mathara kingdom extended from the Mahanadi in the north to the river Krishna in the south. The inscriptions of the dynasty reveal that it was an independent dynasty and it did not acknowledge the over lordship of the Gupta power or any other power. The Mathara ruler Umavarman declared

himself as Lord of Kalinga in his 13th regnal year and made Simhapura his capital. The territory of Kalinga had remained in obscurity after the fall of Chedi rule in the 1st century A.D. and its historical tradition was revived by Maharaja Umavarman (360-395 A.D.) towards the end of the fourth century A.D. Thus, Umavarman was the first great ruler of the Mathara dynasty and with him Kalinga entered into a long and vigorous political career and her influence was felt in the history of Eastern India and Deccan. It was during the reign of Saktivarman that the Mathara power was raised to its height. With the help of Vasisthas, he defeated the Salankayans of Vengi and established his rule over southern Kalinga. He also defeated a coalition of Salankayans and Pallavas to extend his territory up to the banks of the river Krishna. The kings of Pitrubhakta and Nala dynasties (400-700 A.D) who were ruling the northern Odisha were probably most vigorous in their martial activities which could be traced from their titles of Tripataka-dhvaja, Vikramakshapati and Mahasamanta etc.

The kings of Sailadhaba were ruling the Eastern and Middle Odisha from sixth century A.D. to eighth century A.D. They were entitled as Ranakshova, Rana Abhita, etc. Being unable to face the contemporary feudal kings, the rulers of this dynasty seem to have at last left their homeland and established a kingdom in far east Island of Indonesia. But their archaeological remains prove their high martial tradition. Copper Plate Grants of this dynasty prove that the soldiers of the army were specialists in driving elephants, adept in sword fighting and experts in wrestling.

The Bhaumakaras who were ruling in the Northern Odisha had a grand army consisting of infantry, elephantry and cavalry. They had struggled a lot with the kings of Gouda, Radha and Kalinga. Bhauma dynasty's powerful empress

Goswamini Devi who assumed royal title Tribhubana Mahadevi-I (the goddess of the world) vanquished all her enemies and established internal peace and harmony. She maintained an army of 3,00,000 soldiers and the feudal rulers bowed in front of her touching their foreheads on her feet as a supreme gesture of total submission and abstention from revolt against her supreme authority.

The Somavamsis were a powerful ruling dynasty of medieval Odisha. They were absolute monarchs. Most of them were valiant warriors and themselves led the armies in the battles. The Somavamsi rulers Janmejaya, Yajati, Dharmarath and Udyottakeshari are mostly renowned for their conquests. They were able to defeat the kings of Kanchi, Gouda, Radho, Vengi, Khinjali Mandala, Kalacheri, Utkala, Kalinga and Bengal. The Copper Plate Grant of Yajati Keshari, the Brahmeswar temple inscription of Udyottakeshari, the Cuttack Copper Plate Grant of Mahasivagupta Yajati and the artistic scenes of martial activities on the temple of Lingaraj and others depict the martial glory of Somavamsis.

The Ganga dynasty ruled over Odisha for the long period of three centuries and a half. Under the victorious kings like Chodagangadev, Anangabhimadev-III and Narasimhadev-I, the Odisha Paiks (peasant militia) sometimes washed their swords stained with enemy blood in the river of Ganga and at other times in the Kaveri. Narasimhadev was a great military genius. He could be able to crush the Muslim army of Bengal and capture Lakhnauti, the then capital city of Gauda. One of the copper plate records of Narasimhadev-II refers to the victories of Narasimhadev in the following poetical language.

“The(white) river Ganga, blackened for a great distance by the collyrium, washed away

by tears from eyes of the weeping Yavanis (Muslim women) of Radha and Varendra and rendered waveless as if by this astonishing achievements, and was now transformed by that monarch (i.e. Narasimhadev-I) in the (black watered) Yamuna.”

It is also known from Ganga history that king Bhanudev-II met Ulugh Khan with an army consisting of 40,000 infantry, 500 horses and a very large contingent of elephants.

The military strength of Odisha was further strengthened during the rule of another glorious dynasty known as the Suryavamsi. Kapilendra Deva, known as the Second Kharavela of Odisha, repulsed the invasions of Bengal and Jaunpur and inflicted crushing defeats upon the Raja of Vijaynagar and Sultan of Bahamani. After these victories, he assumed the pompous title of ‘Gajapati Gaudeswara Navakoti Karnata Kalavargeswara’. After Kapilendra Deva, the military tradition of Odisha got a setback during the rule of Prataprudra Deva. The mighty and vast Kalinga empire lost her independence in the year 1568 A.D. after the death of Gajapati Muknda Deva. The rein of the province went into the hands of alien rulers-Afghans, Mughals, the Marathas and finally the British. Soon after the British occupation of Odisha in 1803 A.D., freedom struggle began in different parts of the province in the form of armed resistance, protest and rebellion against the alien authorities. Jayakrushna Rajaguru Mohapatra popularly known as Jayee Rajaguru sacrificed his life as a martyr for the sake of his motherland. It is said that he was the first martyr against the British rule who led a frontal war against the British.

The defective land revenue system and administrative vagaries of the British rulers continued to cause discontent among the people and as a result, there broke out an armed rebellion

by the masses in 1857 A.D. under the leadership of Buxi Jagabandhu, the military commander of the Raja of Khurda which is one of the first anti-colonial uprisings in the continent. Half a century before the Sepoy Mutiny, the Paiks of Odisha could be able to light the torch of freedom. The heroic leadership of Krutibas Patsani in Banpur Rebellion in attacking police station of Banpur with Panchu Nayak and declaring independence in 1836 A.D. and finally facing death bravely, are really tragic episode in the history of anti-colonial movement of Odisha led by great Odia warriors. In 1835 A.D. a rebellion broke out in Ghumsur under the leadership of the Kondh leader Komal Lochan Dora Bisoyee who joined the rebellion in support of Dhanarjay Bhanja for restoration of Bhanja family to power. A rigorous military operation was undertaken by the British to suppress Kondh insurgents and most of them were either shot dead or hung upon the trees. Dora Bisoyee was captured in 1837 A.D. and was made a state prisoner in Ooty near Madras. Then he breathed his last in 1846 A.D. leaving behind a glorious legacy of brave and resolve struggle against the British. After his sad demise, his nephew Chakra Bisoyee continued the rebellion in Ghumsur and never surrendered to the British.

In the year 1857 A.D. India witnessed a great armed uprising against the British Raj known as the Great Revolt of 1857 A.D. or Sepoy Mutiny or the First War of Independence. Of those great patriots of Odisha who actively participated in it, special mention may be made of Surendra Sai, Rama Krushna Samanta Singhara, Chakhi Khuntia, Madho Singh, Hati Singh and a few others. Surendra Sai ever remembered as one of the most valiant fighters, was accused of false charge of murder and was continued in the Asurgarh fort till his death on 28th Feb 1884 A.D. at the age of ninety.

Birsa Munda (also known as Bhagwan Birsa Munda) was an audacious tribal freedom fighter and a folk hero in pre-independence era. Though he originally belonged to Ranchi, his contribution to Odisha and fighting for the tribals here was inexplicable. His movement was solely targeted to assert the rights of the Mundas as the real proprietors of their soil followed by the expulsion of middlemen and the British. He was violently arrested on 3rd, February, 1900 in Jamkopai forest, Chakradharpur while he was sleeping along his tribal guerrilla army which was fighting against the British forces. About 460 tribal people were arrested of which one was given with capital punishment, 39 were awarded transportation for life and 23 for 14 years jail. Birsa Munda died in a mysterious condition on 9th June, 1900 in the Ranchi Jail. In the district of Koraput, the Quit India Movement assumed the character of a formidable mass uprising under the leadership of Lakshman Naik. Tribal inhabitants fought in a brave way in defiance of the power of the police. At a place named Mathili, several people fell victim to the police firing and Lakshman Naik was injured, arrested and subsequently hanged to death.

The martial tradition of Odisha has influenced the art, architecture and literature if we observe the beautiful carvings of Konark, we find scenes of heroic deeds, warfare and friezes of innumerable elephants. The cave carved sculpture of Udaygiri Caves also reflect the scene of martial traditions. Dances like *Chhau*, *Ghumura* and *Ranapa* reveal the skill of martial art. Most of the *paika* villages of Odisha spread all over the states, have maintained the old tradition of *Paika Akhada* or Warrior Gymnasium. Along with traditional physical exercise, they dance with sword and shield in hand to the accompaniment of the country drum. In ancient time this was unconsciously a rehearsal of battle.

Adikabi Sarala Das's magnum opus 'The Mahabharata' describes the martial prowess of Paikas. In Chandi Purana one can find the vivid description of martial art during the war between Goddess Durga and Mahisasura, the demon king. Sarala Das's earliest work the *Vilanka Ramayan* is a story of the fight between Ramachandra and Sahasra Sira Ravan (thousand headed Ravan). In Balaram Das's Jogamohan Ramayan there is narration of warfare education. In *Mathura Mangal* of Bhakta Charan Das we find a scene of wrestling (Malla Yuddha) between Sri Krishna and Chanakya in Mathura at the behest of demon king Kansha. Brajanath Badajena in his *Samara Taranga* has given vivid description about the martial activities of Odisha. Another book named '*Paikakheda*' by Kanhei Champatiray also narrates the military tradition of Odisha. In modern literature, Sachi Routroy's poem 'Baji Rout', Godavarish Mahapatra's patriotic song '*Utha Kankala*', Godavarish Mishra's patriotic poem *Nia Mora Mundabali*, Rabi Sing's poem '*Itihasaku to Pachara Bhai*', Mayadhar Mansingh's poem '*Barabati*' narrate the martial glory of Odisha.

The magnificent forts built as defensive mechanism to keep the enemy away cover the length & breath of Odisha and evoke the martial memories of past days. Among the notable forts of Odisha, Chaudwar, Chudanga Gada, formally known as Saranga Gada, Barabati, Raivania and Sisupalgarh have earned national fame.

By and large, the martial tradition of Odisha not only represents the valour, national solidarity and unity, but it also serves as a reminder of the courageous sacrifices of our ancestors.

Balabhadra Ghadai, Principal, M.K. College, Khiching, Mayurbhanj-757039.

The devotion of such titans of spirit as Lenin to an Ideal must bear fruit. The nobility of his selflessness will be an example through centuries to come, and his Ideal will reach perfection – (Mahatma Gandhi)

There is no end to the acts of violence and plunder which goes under the name of the British system of government in India. The infamous sentence pronounced by the British jackals on the Indian democrat Tilak, will result in a political mass struggle. The British regime in India is doomed.

–V. I. Lenin

other. Both left home to study law in England. Both became more involved around World War I; Lenin before and during with revolutionary ideas, and Gandhi after with the Non Cooperative Movement in 1922.

Any comparison between Mahatma Gandhi and Vladimir Ilyich Lenin might seem obvious in the dichotomy: while Gandhi was considered one of the greatest proponents of non-violence, Lenin was recognized as a significant figure in enacting violence and totalitarianism. But there are a number of similarities that come to light when considering the influence and the

The Mahatma and the Communist

Anil Dhir

Lenin and Gandhi are the two greatest personalities in modern history who are known for the enormity of the suffering they had undergone and the changes they got for more than half of humankind. Both are remembered for their tireless pursuit of truth, and their great passion for the poor and the oppressed. They were revolutionaries, far ahead of their times. The very fact they were both leaders of masses of mankind in great nations place them in a kinship.

Both were born nearly at the same years (Lenin was just six months younger than the Mahatma). Both were deeply inspired by each

structures that supported the leadership of these two men.

Both believed that the suffering of the majority humankind was mostly caused by the existence of an unjust social system which allowed one class of men to live upon the toils of the other. Both believed that the system had to be systemically destroyed. Lenin had the firm belief that the unjust social and economic system existed because the exploiters held the power of the State in their hands. If that power could be transferred to the exploited by means of a revolution, a new awakening would happen and all the evils and wrongs would become impossible. Lenin's efforts

were therefore directed towards securing such a revolution that would bring the State under the dictatorship of the proletariat.

Gandhi however held a contrarian view. He believed that the root of the problem did not lie in the authority of the State, but in the character of the individuals which made the existence of the State possible. Those who ruled did so because the subjects were afraid of the rulers all the time. He believed that freedom would only come when the fear was thrown away. All his efforts were directed towards bringing about the necessary change in individual character; and this he did by his constructive economic and social programmes, and by methods of non-violence non-co-operation.

Both Gandhi and Lenin had fierce devotion to their principles. Even in personal characteristics they had much in common. Both eschewed personal comforts, practicing asceticism and simplicity in their lives.

The Mahatma and Lenin never met each other, but in a small corner of rural Odisha, both these great men rub shoulders. In the village of Dandi near Basta in the Balasore District, just by the side of the road, are two statues that were put up in 1984.

There is an interesting history behind the two statues. The area was a bastion of the Communist Party for years. Sometime during the heydays of Indo-Russian co-operation, the local unit of the Party invited the Consul General of Russia at Kolkata to put up a statue of Lenin in the village. When D-Day came near, the *babus* at Bhubaneswar saw red. They put a halt to the programme, but the minor diplomatic storm in the teacup made the Centre intervene. Those were the hey days of Indo-Russian friendship. It was

finally decided that the Consul General would inaugurate two statues, one of the Mahatma and the other of Lenin. A same size statue of the Mahatma was hurriedly procured and set up along with Lenin's statue. There was some dissension in this among the Reds, but finally consensus prevailed.

The two statues were inaugurated amidst much fanfare, and the place has since been known as the Lenin Chhak. This is perhaps the only place in the world where the apostle of peace and the radical communist share space. The pedestals are on two small platforms, a distance of 20 feet from each other, set up in the premises of a now abandoned school, on the edge of the rice fields. Both are of similar height, looking ahead in their typical depictions.

A visibly annoyed Gandhi, the pilgrim soul, is ceaselessly on the march in a journey which seems to be without end. With the staff of the traveller in one hand, the other probably holding the Bhagvad Gita, he is moving towards a distant light which guides him to peace, brotherhood and a world bereft of hatred.

Lenin has his right arm extended forward, and the hand is also extended, pointing forward with the index finger. The left hand is holding the seam of his greatcoat. The general image of the Lenin statue as pointing ahead was so prevalent that it became common. The position, arm and hand outstretched suggest forward movement — pointing in the direction of the future. The sight of the statues is a heartwarming one, an example of the might of the human spirit.

Anil Dhir, independent researcher, Bhubaneswar, anildhir2k5@hotmail.com.

Introduction

Pranayama occupies a very important place in Indian religion. It is an important *Anga (branch)* in *Ashtanga* and *Saptanga Yoga*. It is equally necessary for all in daily life, for good health, success, and prosperity in every walk of life. Through the practice of *pranayama* we can control the subtle, astral body or the *Linga Sarira*. As there is an intimate connection between the breath and nerve-currents, control of breath leads to the control of vital inner currents.

The *prana* may be defined as the finest vital force in everything which becomes visible on the physical plane as motion and action and

is the control of vital energy which tingles through the nerves of persons.

Description

After gaining proficiency in all the postures exercise, the control over the senses, consuming moderate diet, one should follow the instructions of his *Guru* in the breathing exercises known as *pranayama*. (Hamhayoga Pradipika Chapter 2.1)

Pranayama according to The Gita

Others offer *prana* (outgoing breath) in *apana* (incoming breath) and *apana* in *prana*, restraining the passage of *prana* and *apana*

The Science of Pranayama

Dr. Saroj Kumar Sahu

the mental plane as thought. *Prana* is the very essence of cosmic life, that subtle principle which evolved the whole universe into its present form and which is pushing it towards its ultimate goal. Breath is the external manifestation of *prana*, the vital force. Breath, like electricity is gross *prana*. Breath is *sthula*, gross and *prana* is *sukhma*, subtle. The seat of *prana* is heart. By exercising control over this breathing, we can control the subtle *prana* inside. Control of *prana* means control of mind. It is sum total of all energy that is manifested in the universe. It is sum total of all the forces in nature. The word *pranayama*, therefore, means the restraint of vital energies. It

absorbed in *pranayama*. *Pranayama* is a precious *Yojna* (sacrifice). Some practice the kind of *pranayama* called *puraka* (filling in). Some practice the kind of *pranayama* called *recaka* (emptying). Some are engaged in the practice of *pranayama* called *kumbhaka*, by impending the outward passage of air, through the nostrils and the mouth, and by impending the inward passage of the air, in the opposite direction. (Gita. Ch. IV-29)

Definition of *Pranayama*

Regulation of breath or the control of *prana* is the stoppage of inhalation and exhalation,

which follows after securing that steadiness of posture the separation of the movement of inspiration and expiration. Controlling the motion of the exhalation and the inhalation is *pranayama*. Thus is *pranayama* defined by Maharshi Patanjali (Patanjali Yogasutra Ch.II-49).

Varieties of *Pranayama*

Pranayama is regarded as lengthy or subtle according to its three components, the external (*Bahya*), the internal (*Abhyantara*) and the steady (*Stambhavritti*) regulated by space/ place (part of the body), time and number (frequency), either. The fourth is restraining the *prana* by reflecting on external or internal object (*Bahya Abhyantara Bisayakshyepi*). (Patanjali Yogasutra Ch. II-50-51).

Result of Practicing *Pranayama*

1) The covering (ignorance) to the light (reality) of *Chitta* is attenuated, 2) The *Chitta* becomes fit for *Dharana*, 3) The sense organs follow the mind in withdrawing themselves from their own objects, 4) Then there is complete mastery over the senses. (Patanjali Yogasutra Ch. II-52-55)

Necessity for Practicing *Pranayama*

Four things are necessary for practicing *Pranayama* – 1) Good place, 2) Suitable time, 3) Moderate food, 4) Purification of *Nadis*. (Gheranda Samhita 5.2)

Aim of *Pranayama*

The chief aim of *pranayama* is to unite the *prana* with *apana* and take the united *prana-apana* slowly towards head. The effect of *pranayama* is *udgata* or awakening of the sleeping *Kundalini*. He, who grasped this *prana* has grasped the very core of cosmic life and activity. When the breathing is unsteady, the mind

is also unsteady. But when the breath is steady, the mind attains steadiness. Then, it will give a long and healthy life. (Hathayoga Pradipika Chapter 2.2)

Till such time breath stays in the body, one is said to be active; the moment breathing stops, death ensues. So, one should practice *pranayama*. (Hathayoga Pradipika Chapter 2.3)

Way to get Mastery of *Pranayama*

When all the *nadis*, which are very impure, become purified, only then one can attain mastery of *pranayama*. (Hathayoga Pradipika Chapter 2.5)

Daily practice of *Pranayama*

With the mind in a sattvic (tranquil) state, *pranayama* should be practiced daily so that the impurities present in the *Susumnanadi* are removed and the *nadi* becomes clear. (Hathayoga Pradipika Chapter 2.6)

Kumbhak as (inhalation, retention and exhalation) should be performed four times daily, viz., early morning, mid-day, evening and midnight. One should increase the rounds (gradually) to eighty. (Hathayoga Pradipika Chapter 2.11)

Three Stages of Purification During the practice of *Pranayama*

In the first stage of practice there is perspiration, in the second, the body feels tremors and in the last or highest stage, the *prana* goes to the highest spot (*Bramharandhra/ Sucumna*). Therefore one should restrain the breath. (Hathayoga Pradipika Chapter 2.12).

Way of Control of *Prana*

As a lion, elephant or tiger are tamed in gradual fashion, even so should *prana* be brought

under control gradually. Otherwise it will harm the student practicing the *pranayama*. (Hathayoga Pradipika Chapter 2.15)

Result of Practicing *Pranayama*

When *pranayama* is practiced diligently as per rules, one is freed from all diseases. When wrongly undertaken, many diseases will arise. The defective practice of *pranayama* brings about hiccup, asthma, bronchial diseases, headache, earache, eyesore etc. (Hathayoga Pradipika Chapter 2.16, 17).

Exhalation and inhalation should be done in a gradual fashion and the *kumbhaka* must be done with deliberate steadiness. Only then we will obtain *siddhis*. (Hathayoga Pradipika Chapter 2.18).

Definite Signs of Pure *Nadi*

When *nadis* are pure, definite signs are noticed such as, leanness of the body and a bright countenance (*kanti*). When these are completely purified, one can control the breath as desired, the gastric fire (*Jatharagni*) is activated, one can hear the inner sound (*anahata*), and there is perfect health. (Hathayoga Pradipika Chapter 2.19, 20).

Manonmani (Unmani)/Hatha Yoga Samadhi

The mind becomes peaceful and steady when *susumna* is pierced by the breath. This steadiness of mind is the state called *Manonmani (Unmani)*. To attain *Manonmani avastha*, various *kumbhakas* are performed. (Hathayoga Pradipika Chapter 2.42, 43).

Different Kinds of *Kumbhakas*

i) Nine Kinds of *Kumbhakas*

There are nine *kumbhakas* viz., *Bhastrika*, *Bhramari*, *Suryabheda*, *Ujjayi*,

Sitali, *Murccha*, *Sitkara*, *Kevala* and *Bhrangakarani* (Hamharatnavali Chapter II)

ii) Eight Kinds of *Kumbhakas*

There are eight *kumbhakas* viz., *Suryabheda*, *Ujjayi*, *Sitkari*, *Sitali*, *Bhastrika*, *Bhramari*, *Murccha* and *Plavini* (Hathayoga Pradipika Chapter 2.44).

The *kumbhakas* or retention of breath are eight sorts; *Sahita*, *Suryabheda*, *Ujjayi*, *Sitali*, *Bhastrika*, *Bhramari*, *Murccha* and *Kevali*. (Gheranda Samhita Chapter 5.46)

ii) Three Kinds of *Pranayama*

Pranayama is of three kinds: *puraka*, *kumbhaka* and *recaka*. The ratio between *puraka*, *kumbhaka* and *recaka* is 1:4:2.

Three Kinds of *Puraka Pranayama*

There are three types *purakapranayama*, viz. *Adhama*, *Madhyama* and *Uttama* (inferior, middle and superior). The *adhamapranayama* consists of 12 *matras*, *madhyama* consists of 24 *matras* and the *uttama* consists of 32 *matras*.

iii) Two kinds of *Kumbhaka*

Kumbhaka is of two kinds – *sahita* and *kevala*.

Sahita Kumbhaka

It is the retention of regular *pranayama* with controlled inhalation and exhalation.

Two kinds of *Sahita Kumbhaka*

The *Sahita Kumbhaka* is of two sorts- *Sagarbha* and *Niragarbha*. The *Kumbhaka* performed by the repetition of *Bija Mantra* is *Sagarbha*; that done without such repetition is *Niragarbha*. (Gheranda Samhita 5.47)

Kevala Kumbhaka

It is devoid of inhalation and exhalation. Till *kevalakumbhaka*, which is restraining the breath without *puraka* (inhalation) and *recaka* (exhalation) is achieved; the *yogi* should practice *sahitakumbhaka*. When *kevalakumbhaka* is mastered, there is nothing unattainable in the three worlds; the *yogi* is capable of retaining his breath as long as he wants by the practice of *kevalakumbhaka*. Undoubtedly the *yogi* also attains the path to *Rajayoga*. *Kundalini* is aroused by this *kumbhaka*; then, due to arousal of *kundalini*, *sucumna* becomes free of all obstacles and perfection in *Hathayoga* is achieved. One cannot attain perfection in *Rajayoga* without *Hathayoga* and perfection in *Hathayoga* without *Rajayoga*; therefore both are to be continuously practiced till their attainment.

Practicing of *Bandha* with *Pranayama*

At the end of *puraka*, the *jalandharabandha* should be practiced. At the end of *kumbhaka* and at the beginning of exhalation (*recaka*), *uddiyanabandha* should be practiced.

Contracting the throat (i.e., *jalandharabandha*) and the anus (i.e. *mulabandha*) at the same time and by drawing back the abdomen (in the *uddiyanabandha*) the *prana* flows through the *Brahma nadi* (*susumna*). Drawing the *apana* forcefully upwards, one should bring the *prana* downwards from the throat. Then the *yogi* is freed from old age and becomes a youth of sixteen. (Hamhayoga Pradipika Chapter 2.45-47)

Attainment of *Rajayoga*

At the end of *kumbhaka*, one should withdraw the mind from all objects without

exception. When this is continuously practiced *Rajayoga* is achieved.

Conclusion

He who practices *pranayama* will have good appetite, cheerfulness, handsome figure, good health, courage, enthusiasm, a high standard of health, vigour and vitality and good concentration of mind.

Thus *pranayama* or the control of *prana* is that means by which the *Yogi* tries to realize in his little body the whole of cosmic life and tries to attain perfection by getting all the powers in this universe. If we control the *prana* we can completely control all the forces of the universe: mental and physical. If the mind and *prana* are both controlled, one gets liberation from the round of births and deaths and attains immortality. Therefore *prana* is called *Jyestha* and *Srestha* (oldest and best) in *Upanishads*. *Srutis* declare “*Prana is Brahman.*”

Bibliography :

- 1) Sivananda, Sri Swami. *The Bhagavad Gita*, Text, Word-to-word Meaning, Translation and Commentary, The Divine Life Society, Shivanandanagar-49192, Tehri-Garhwal, U.P., Himalayas, India, 2008.
- 2) Nikhilananda Swami. *The Bhagavad Gita*, Translated from the Sanskrit, with Notes, Comments and Introduction, Ramakrishna - Vivekananda Centre, Sri Ramakrishna Math, PO -Belur Math, Dist- Howrah, Bengal, India-1994.
- 3) Saraswati, Swami Satyananda. *Four chapters on Freedom*, Yoga Publication Trust, Munger, Bihar, India, 2006.
- 4) Baba, Bangali. *Yoga sutra of Patanjali*, With the Commentary of Vyasa, Motilal Banarsidass Publishers Private Limited, 41 U. A. Bangalow Road, Jawahar Nagar, Delhi-110007, 2005.

- 5) Nambiar, Sita K. *Yoga sutra of Patanjali*, The Divine Life Society, Shivanandanagar –249192, Tehri-Garhwal, U.P., Himalayas, India, 1997.
- 6) Vivekananda, Swami. *Raja Yoga*, Conquering The Internal Nature, Advaita Ashrama (Publication Department), 5 Delhi Entally Road, Kolkata, 700014.
- 7) Saraswati, Swami Niranjanananda. *Gheranda Samhita*, Yoga Publication Trust, Munger, Bihar, India, 2012.
- 8) Sharma, Acharya Srinivasa. *Gheranda Samhita*, Yogatattvam, Chaukhamba Vidya Bhawan, Varanasi, 2006.
- 9) Sharma, H. L. *Gheranda Samhita*, Chaukhamba Orientaliya, Delhi, 110007, India.
- 10) Muktibodhananda, Swami. *Hatha Yoga Pradipika*, Yoga Publication Trust, Munger, Bihar, India, 2005.
- 11) Vishnudevananda, Swami. *Hatha Yoga Pradipika*, The Classic Guide for The Advance Practice of Hatha Yoga, Motilal Banarsidass Publishers Private Limited, 41 U.A. Bangalow Road, Jawahar Nagar, Delhi, 2008.
- 12) Gharote, M. L. Devnath, Parimal. Jha Bijay Kant. *Hatharatnavali*, A treatise on *Hatha Yoga* of Srinivasa Yogi, The Lonavala Yoga Institute (India), Lonavala, 2017.
- 13) Sivananda, Swami, *The Science of Pranayama*, Divine Life Society, P.O.-Shivanandnagar, 249192. Dist- Tehri-Garhwal, Uttaranchal, Himalayas, India, 2009.

Dr. Saroj Kumar Sahu, Guest Faculty (Dept. of Yoga and Naturopathy, NOU, Baripada, Gopabandhu Ayurveda Mahavidyalaya, Puri, Shivananda Yoga Vedanta Academy, F-115, Goutam Nagar, Bhubaneswar -14 & AYUSH Medical Officer (National Health Mission).

Witch hunting as well as cyber crimes are fast emerging challenges of violence against women in the new millennium. This has to be dealt with an iron hand by strong legislation and condign punishment of the offender. This can be also prevented by creating massive legal awareness programmes.

Very recently Odisha State Commission for Women under the aegis of National Commission for Women organized two days National Convention on emerging challenges of 'cyber crimes' and 'witch hunting' at Bhubaneswar which was graced by the the

Significantly, to have a better understanding about the evil practice of witchcraft and witch-hunting mostly prevalent in hilly regions and forest areas, different states have described in their respective laws about 'witchcraft' which means use of supposed supernatural or magical power with evil intention to call up evil spirit or cast a spell or discover the whereabouts of stolen goods. 'Witch-doctor' means a person who claims to be a Gunia, Tantric, Kalisi or by any other name called and claims or is believed of having supernatural or magical power to control or cure a witch by performing rituals to free a women from evil spirit or who performs any ritual

Uniform Law Needed to Tackle Violence on Women

H.B. Das

Governor of Odisha and Hon'ble Chief Minister. During deliberation, the delegates placed their view points and suggestions to combat with the crimes of witch-craft and witch-hunting which are fast emerging offences of violence on women in different parts of the country.

In this backdrop, it is worthy of mention that in Odisha we have got "The Odisha prevention of witch-hunting Act- 2013" which was passed on 25th Feb, 1914. The object of the legislation is to provide effective measures to tackle the menace of witch-hunting and to prevent the practice of witch craft. There are also different state-level legislations to deal with these type of offences.

on behalf of any person with an intention to harm any other person. 'Witch-hunting' has been explained to be any act of omission or commission or conduct on the part of any person, identifying, accusing or defaming a woman as a witch. This includes causing harassment, harm or injuring such woman both mentally or physically and damaging her property. Law has therefore prohibited the practice of witch-craft and witch-hunting in any form whatsoever. The legislative intention is abundantly clear to prevent and punish the perpetrators of such crimes. The punishment for such offences in different states is imprisonment and fine. Whoever forces any women, branding her as a witch, to drink or eat any inedible

substance or any other obnoxious substance or parade her naked in public, painting her face or body and displaces her from house shall be punished. Whoever practices witch-craft with intention to cause harm or injury to any women shall also be punished. There is provision for punishment for witch-doctor who performs any such practice of black magic knowing that such practice shall cause harm or injury to any woman on whom such practice is performed. It is gratifying that there is provision for giving compensation to the victim of witch-hunting as it is a worst form of violation of human rights of woman apart from crime committed on woman. This is also a crime against humanity which has to be dealt with iron hand only by condign punishment. The law has made provision that the court shall be fixing the fine amount award compensation from the fine amount, for cost of treatment and also damages done to the property of the woman. However Odisha Law does not provide for rehabilitative measures for the victim of such crime which has to be addressed by necessary amendments of the law. The punishments are not adequate to combat with such crime which has a wide ramification.

In view of the gravity of the offence and serious nature of the crimes which are non-bail able offence, such cases should be triable by the court of sessions and “designated special court”. In the convention report was placed that there is only one conviction for the offence so far in our state. Hence there is necessity of special public prosecutors for effective prosecution leading to adequate punishment of the offender.

These offences are most degrading human treatment meted out to women. Therefore it calls for severe and exemplary punishment which would send a message to the society.

As divergent laws are in force in different states across the country, there is urgent necessity of a uniform, comprehensive national legislation (Central Act) to deal with the offence and prevent witch-craft and witch-hunting which would go a long way to tackle the menacing problem. There was also the consensus of opinion expressed in this regard in the convention. Significantly, a Member of Parliament has recently brought a private bill for a central Legislation on the subject which has to be addressed to strengthen the existing law.

To conclude, there is necessity of massive legal awareness among the people mainly of the rural population about the evil practice of witch-craft which will reduce the recurrence of the crime. It would be appropriate to direct the state Legal Services Authority to take up awareness programmes. These are nothing but only blind faith, religious dogma and superstition of the people. There is nothing like ‘a woman is possessed of evil spirit’ whom we call ‘Dahani, Chirguni’ etc. This in fact does not exist in reality and such blind belief has no rational theory and basis. This has to be done away with only by educating the masses.

H.B.Das, Ex-Special Judge, C.B.I.

Abstract-

Climate change with occurrence of extreme events effecting adversely the sustainable agricultural production systems and food security, emphasizes on adoption of new extension approaches. Surgical extension and Hospitalised farming approaches can play vital roles in sustaining life in future days. Govt. of Odisha has developed model mechanism in surgical extension for disaster management.

India accounts for 2.4 % of geographical area and 4% of water resources of the world inhabiting 17% of population. Despite such huge population, India has achieved self sufficiency in food production through Green Revolution with introduction of high yielding varieties, irrigation,

Review of Literature

Swaminathan and Bhavani (2013) opined that food production provides the base for food security as it is a key determinant for food availability. By mainstreaming ecological considerations in technology development and

Hospitalised Farming and Surgical Extension Approach for Disaster Management

*Dr. M. Mishra
Dr. P.K. Samant*

chemical fertilizers and pesticides providing employment to more than 60% of population with export potential of 8.5% from agriculture. India's present population of 1.34 billion is increasing at the rate of 1.18% per year and projected to increase to 1.7 billion by 2070. The study estimates that India's overall demand for food grains will increase from 236.2 million tons (Mt) in 2010 to 310 Mt in 2030 (under the current growth scenario). Climate change with occurrence of extreme weather events affecting adversely the food security of people emphasizes on development of specific extension approaches for development.

dissemination, we can enter into an era of evergreen revolution and sustainable food and nutritional security. Public policy support is crucial for enabling this. The reports of Grant Thornton FICCI on status of food grain production suggested mechanization and credit flow to farmers to achieve the future food demand. Golait (2007) added, "Indian agriculture still suffers from: i) poor productivity ii) falling water levels iii) expensive credit iv) a distorted market v) many middlemen and intermediaries who increase cost but do not add much value vi) laws that stifle private investment vii) controlled prices viii) poor infrastructure and ix) inappropriate research. Thus

the approach with mere emphasis on credit in isolation from the above factors will not help agriculture". Furthermore, he recommended a more pro-active role in creating and maintaining reliable irrigation and other agriculture infrastructure necessary to address the farmers at distress in India. Eight extension approaches commonly practised by extension organizations all over the world for developments (Axinn in FAO, 1988), 1. General extension approach 2. Commodity Special approach 3. Training and visit approach 4. Agricultural extension participatory approach 5. Project approach 6. Farming systems development approach 7. Cost sharing approach 8. Educational Institution approach. Recent days, increasing global warming have intensified the occurrence of disasters leading to severe mortality of population and hence, necessitates for development of new extension mechanisms for future food and life security.

Modern Approaches of Farming

Increasing global warming and uncertainty in climatic conditions, the Scientists have suggested various technology for sustaining production in future along with protecting environment.

Sustainable farming emphasizes on use of 50% recommended dose of fertilizer supplemented with organic manures, bio-fertilizers and bio-pesticides with limited use of synthetic pesticides. Other technology is **Organic farming** which emphasizes on production practices without use of synthetic fertilizers and pesticides. Most of the scientists are of the opinion that organic farming concept is not a sustainable production practice to feed the ever increasing population at the present juncture because of high cost of production, non availability of sufficient

organic matter and inadequate research. Since resources are shrinking day by day for agricultural production, it has been emphasized to increase the efficiency of inputs through **Conservation farming** where practices like residue recycling and soil and water conservation, use of sprinkler and drip irrigation, zero and minimum tillage practices, intercropping and mixed farming practices etc. are suggested. Management of municipal and agricultural wastes, recycling of wastes and efficient soil and water conservation, and preservation of biodiversity etc. are needed to maintain soil health and productivity to switch over to organic farming. The present agriculture development in India is achieved through **Farm Advisory Services** of Govt., Agricultural Extension System through technology demonstration, awareness and capacity building. The farmer cultivates crops as per his capacity building and perception. The complete risk of growing a crop is borne by the farmer as a result of which, every year a lot of farmers commit suicide in India due to biotic and abiotic stress, poor marketing, crop insurance, and timely management support etc. The practice is continuing despite all sorts of efforts by Govt.

Hospitalised Farming

A new concept has been conceptualized called "Hospitalized Farming". Hospital farms are established inside hospital campus to provide organically grown food to the patients and are found in some advanced countries. Whereas, hospitalised farming is different from hospital farms. It is a type of hospitalisation of farms due to many complex problems and the farmer is unable to solve for sustainable production. It is just like hospitalization of patient, if he is not cured in outdoor treatments by the doctors. In

Hospitalised farming, the complete risk of farming is taken up by the experts in agriculture and allied field during cultivation. The main aim is to restore production and productivity of the farms in a sustainable manner keeping in view with future goals of food and environmental security. The hospitalization concept has been so far executed in medical treatment of animals and human beings. It has not yet been started in the field of Agriculture, which is now become a felt need for strengthening future food security.

Hospitalised farming can be defined as a condition of farming where the farming is partially or fully controlled by the Experts and the farmers act as per the direction of the expert till a sustainable production system is achieved. The concept can be applied to handicapped and risk prone ecosystem like drought, flood, cyclone, saline inundation, fire and pest problems etc where the human efforts are stranded by biotic and abiotic stress. Operations is based on collaboration with farming community and stakeholders like NGOs, Self Help Groups and Agri-Clinic Centres etc. with utilization of available resources including farmers own labour, capacity building of farmers and development of physical facilities etc. and concerned about the major crop/crops of that locality. The entire cost of inputs and technology is supplied by the Govt. agencies as interest free loan/subsidised loan free to farmers. Pesticides are to be handled by the Govt. Agency and to be applied through air craft or drone over the entire area. The farmer will put his own labour in taking up cultural practices like application of fertilizers, weeding or harvesting etc. All the surplus produce has to be lifted by the Govt. The farmer will get the profit after deducting loan instalments. This system is something different from **Contract Farming** and Co-

operative Farming as experts are directly involved in the production process and is only practised under highly risk prone situations due to biotic and abiotic stress. The crop loss is completely handled by the expert's recommendation and covers individual farmers. This system needs mechanised farming and adequate technical manpower. The authorities have the full liberty of management of funds and making decision for resolving farmers' problems and feedback including development of physical facilities like irrigation and drainage. To support the hospitalized farming most effectively, social extension on community welfare like free ration/ kitchen, safe drinking water, improvement of communication, housing, educational facilities, community marriages, health check up and income generation activities etc. are to be taken up.

Surgical Extension

In case of acute disaster of life risk, airlifting and/ or mass evacuation, transport, accommodation, food and drinking water and emergency treatments etc. have to be taken up on war footing. The approach always involves shifting of people from one place to another place temporarily/permanently to avoid mortality due to severe stress. Such type of extension may be taken in war fronts, construction of reservoir, severe racial crisis, earth quake, volcanic eruption etc apart from severe climatic hazards. This type of extension of services on community welfare can be called as Surgical extension. Surgical extension can be defined as type of extension approach where the population is be shifted to a safer place along with all facilities of life support systems to avoid mortality. Surgical extension has to be followed by hospitalised farming to enable the people to earn their livelihood and can also

be applied minimum for a season where services of all the departments are pooled together to solve the problems on war footing to ensure zero mortality. It is a type of social emergency. Surgical extension involves a lot of experts of various fields to restore normalcy. The eight different extension approaches developed so far have failed in some areas due to continuous negligence, incompatibility to technology and poor management of extension systems, etc. leading to severe setback in developments and sometimes leading to severe malnutrition and mortality of people which emphasized on addition of two more special approaches as a) Hospitalized farming b) Surgical extension. These approaches are more based on political will to solve the problems on war footing.

Such type of extension has been taken up by Dept. of Revenue and Disaster Management, Govt. of Odisha in cyclone and flood affected areas to save the life of victims. Govt. of Odisha is a pioneer worker in development of technology on surgical extension with Standard Operating Procedures with Mock Drill as pre-preparedness. Chief Secretary, Odisha, State Disaster Management Authority was awarded ICHL (International Conference on Humanitarian Logistics) in 2013 for outstanding action during Phailin management. Odisha Chief Minister S.J. Naveen Patnaik was also honoured by United Nations for successful management of

cyclone Phailin with evacuation of one million people to safer places.

Conclusion :

Hence, it is concluded that more emphasis has to be given on decentralised planning, development of Standard Operating Procedures and Mock drill as pre-preparedness to all sorts of disasters to save the lives of victims.

References :

- Panagariya, Arvind (2008). India. Oxford University Press. p.153. ISBN 978-0195315035.*
- Ramesh Golait, (2007) "Current Issues in Agriculture Credit in India: An Assessment", Reserve Bank of India Occasional Papers, Vol. 28, No. 1, Summer, pp. 79-98.
- Swaminathan, M.S and Bhavani, R.V.(2013) Essential Prerequisites for sustainable food security. Indian J. Med. Res. 138(3) 383-391.

Dr. M. Mishra, Professor (Agronomy), Regional Research and Technology Transfer Station, O.U.A.T., Bhubaneswar.

Dr. P.K. Samant, Asso. Professor (Soil Science), Regional Research and Technology Transfer Station, O.U.A.T., Bhubaneswar.

Disaster is an event which is generally unpredictable, happens instantly without giving enough time to react, affecting a large number of people, disrupting normal life and leading to a large scale devastation in terms of loss of life and property, always finding the administration and affected people struggling to respond in the desired manner and leaving deep socio-psychological, political and economic aftereffects which persist for a long time to come. United Nations defined “disaster as a serious disruption of the functioning of a community or a society. Disasters involve widespread human, material, economic or environmental impacts, which exceed the ability of the affected community or society to

radiation leak, severe storms, snow storms, straight line winds, technological hazards, terrorism, declared and undeclared wars, typhoon, virus threat, volcano, wildfire, winter storm and different modern electronically, and electrical, nuclear and scientific hazards, etc. The paper studies especially on different concepts, analyses in tables regarding the disasters of the World and of India. It also gives some preventive measures to mitigate the human and material losses. At the end the study leaves some suggestions for policy makers with a conclusion.

Types of disasters

These felt disasters mainly are of four types. They are like Natural disaster,

Managing Disaster : An unavoidable Hazard-A Study

Dr. Prafulla Chandra Mohanty

cope up with using its own resources”. Similarly, the Red Cross and Red Crescent societies define disaster management as the organization and management of resources and responsibilities for dealing with all humanitarian aspects of emergencies, in particular preparedness, response and recovery in order to lessen the impact of disasters. The Concise Oxford Dictionary defines disaster as “A sudden or great misfortune or a calamity”. Disaster generally mean any type of chemical biological reactions, coastal storm, contaminated water borne diseases; drought, earthquake, emergency planning, explosions, extreme temperature, fire, flooding, hurricane, industrial hardship, mudslide and landslide,

Environmental emergencies, complex emergency and pandemic emergencies. Natural disasters are occurred naturally and they include floods, hurricanes, earthquakes, hailstorm rains and volcano eruptions that have immediate impacts on human health and then impacts causing further death and suffering from floods, landslides, fires, tsunamis etc. Environmental disasters are technological or industrial accidents, usually involving the production, use or transportation of hazardous material, and occur where these materials are produced, used or transported, and forest fires caused by humans.

Complex emergencies are like the involving a break-down of authority, looting and

attacks on strategic installations, including conflict situations and war. Similarly pandemic emergencies are sudden onset of contagious disease that affects health, disrupts services and businesses, brings economic and social costs.

Effect of disasters :

Any disaster can interrupt essential services, such as health care, electricity, water, sewage (garbage) removal, transportation and communications. The interruption can seriously affect the health, social and economic networks of local communities and countries. Disasters have a major and long lasting impact on people long after immediate effect have been mitigated. Poorly planned relief activities can have a significant negative impact not only on the disaster victims but also on donors and relief agencies. So it is important that Physical Therapist join established programmes rather than attempting individual efforts. Local, regional, national and international organization are all involved in mounting and humanitarian response to disasters. Each will have a prepared disaster management plan. These plans cover mostly the prevention, preparedness, relief and recovery works. Disasters may also be classified as natural, manmade and human induced. Disaster occurred in varied forms like predictable disasters in advance, some others are annual or seasonal and others are sudden and unpredictable. The disasters are also of meteorological, geological, ecological or environmental, technological disasters. Natural disasters are again be classified into some sub groups like earthquakes, floods, cyclones, droughts, landslides, pest attacks, forest fires, avalanches etc.

Consequences and causes of disaster:

Generally the disasters bring several types of irreparable losses like- loss of human lives,

diseases, disabilities, distresses, dislocations and disorganization in the human, plant, animal and also in material world. Disasters create starvation, loss of water and power supply, unemployment, destruction of roads, rails and other ways of communications. The disasters may be of physical, psychological and of socio-economical. The physical disasters are of fractures, burns, injuries, infections, poisoning. Similarly the psychological disasters are like depression, grief, anger, guilt, apathy, fear, the 'burnout' syndrome, suicide, bizarre behaviour, bereavement, anxiety, alcohol abuse, stress and other mental and psychological reactions. Similarly the socio-economic effect of disasters include environmental destruction, unemployment, disorganization and homelessness. Some other examples of environmental disasters are - global warming, depletion of ozone layer, solar fire etc. Industrial accidents, transport accidents, chemical and nuclear power accidents are common hazards coming under industrial and technical disasters. There are also some dangerous manmade disasters like war, looting, social and religious conflicts, bomb-blasting, stampedes during congregation. Pandemic disasters like bird flue, plague and other kind of serious epidemic viral diseases bring a lot of irreparable losses to human and animal societies. No disaster will occur for no cause. So every disaster must have a cause. The environmental scientists have elaborated some causes of these disasters like increased urbanization, over population, degradation in the natural environment, human stupidity and carelessness.

World and disasters:

The human loss and damages by disaster are enumerated by the following tables which are based on World Disaster Report-2014.

Human loss by World Disasters

Types of Disaster	No of Disasters in 2013	Total No of Disasters during 2004-13	Human loss in 2013 Disasters	Human loss during 2004-13 Disasters	Avg. Human loss per year
Drought/Food Insecurity	12	225	NA	384	38.4
Earthquakes /Tsunamis	28	269	1120	650321	65032.1
Extreme Temperature	17	264	1962	72088	7208.8
Floods/ waves/ surges	149	752	9819	63207	6320.7
Forest / scrubtrees	10	94	35	705	70.5
Insect infestation	NDR	14	NDR	NA	NA
Mass movement (Dry)	01	08	46	273	27.3
Mass movement (Wet)	11	173	235	8739	873.9
Volcanic Eruptions	03	57	NA	363	36.3
Windstorms	106	1011	9215	183457	18345.7
Subtotal: Hydrometeorological Disasters	305	3533	21286	328580	32858.0
Subtotal : Physical Disasters	32	334	1166	650957	65095.7
Total Natural Disasters	337	3867	22452	979537	97953.7
Industrial Accidents	25	473	1907	13750	1375.0
Miscellaneous Accidents	31	399	1003	13002	1300.2
Transport Accidents	136	1786	3801	52783	5278.3
Total Technological disasters	192	2658	6711	79535	7953.5
Total	529	6525	29163	1059072	105907.2

Source : EM- DAT, CRED, University of Launch, Belgium.

Note : Total No of people reported killed by type

- Includes waves and surges.
- Landslides, rock falls, subsidence etc. of geophysical origin.
- Landslides, avalanches, subsidence etc of hydrological origin.

Sum totals in this table may not correspond due to rounding-up, NDA signifies no data available and n.d.r no disaster reported. In 2013, the number of people killed by natural disasters was at their fourth lowest level of the decade, as was the number of deaths from windstorms. (41 per cent in 2013 versus 19 per

cent average for the decade) However, deaths caused by earthquakes represented only 5 percent of total death against a 67 per cent average for the decade. The two deadliest natural disaster in 2013 were Typhoon Halyan in the Philippines (7,986 deaths) and monsoonal flood in India (6054 deaths). The major disasters of the decade were the Indian Ocean Tsunami in 2004 (226,408 deaths), the Haiti earthquake in 2010 (222,570 deaths); Cyclone Nargis in Myanmar in 2008 (138,375 deaths), the Sichuan earthquake in China in 2008 (87,478 deaths) the 2005 Kashmir earthquake (74648 deaths), and a heat wave in Russia in 2010 (55,736 deaths).

it was the fourth highest in Asia and the 3rd highest in Europe and Oceania. However, in Asia and Oceania the amount of damages retained below their average for decade. The amount of damages were the 3rd lowest in very high and low human development countries. Out of the highest in high human development countries and the 3rd highest in those of the medium development. The contribution of Europe to the total amount of damages climbed to 19% for higher than their 8% average for the decade. On the other hand, the contribution of America in 2013 (29%) was largely below its average for the decade

Damages by World Disasters in million US Dollar

Continent	Damages in 2013 Disaster in million US Dollar	Decadal damages during 2004 – 13 Disasters	Avg damages per year In million US Dollars
Africa	241	6783	678.3
America	34770	710415	71042
Asia	58521	759674	75967.4
Europe	22427	139419	13941.9
Oceania	3259	53338	5333.8
Very high human development	52124	1119023	111902.3
High human development	9041	95138	9513.8
Medium human development	58255	404090	40409.0
Low human development	01788	51374	5137.4
Total	240426	3339254	333925.9

Source : EM DAT, CRED, University of Launch, Belgium

Note : Score totals in the table may not correspond due to rounding-up. The total amount of damage reported in 2013 was the fourth lowest of the decade. It was also the fourth lowest in Africa and the America. But

(43%). Asia accounted for 49% of the reported damages, slightly above its average for the decade (46%) contributions of Oceania (3%) and Africa (0.2%) where lower than their respective 3.2 and 0.4% average for the

decade. The highest contribution to the damages (47%) came from medium human development countries, far above their 24% average for the decade. Disaster damages in very high human development countries accounted for 44% of total damages, a much lower percentage than their 67% average for the decade.

India and disasters:

Whole of the Indian Peninsula is under disaster prone area. A survey reports that 68 percent of our Indian Land are prone to drought, 50 percent of the area to earthquake, 12 percent to flood and 8 percent towards cyclone. Mostly Assam, Bihar, Odisha, Uttar Pradesh and West Bengal are the areas affected seriously by floods. Rajasthan, Gujrat, Bihar and a part of Odisha are prone to drought. 40 million hectares of these states are affected invariably to drought. North-East and North-West states are exhibiting the disasters like landslides. Similarly the rural areas of North India are affected by cold waves. In India, the annual impact of disasters is 4334 numbers of loss in lives, more than 30 million people are affected by these disasters and at about 2.34 million houses are lost. It is seen from the data that in 1991-95, the economic losses are 36,000 crores of rupees during 1996-2000 the losses increased by another 50 percent and reached to 54,000 crores and similarly in 2001 – 2005 the loss grew by 139 percent and reached to 86,000 crores. For rehabilitation and other follow-up activities, the country faced an average central revenue loss of not less than 12 percent on relief leaving aside the loss sustained by state government. It was seen from the www.em-dat.net. That UNO declared the decade of 1990-1999 as International Decade for Natural Disaster

Reduction. This observation is for creating universal awareness to reduce losses on disaster. During the year 1995-1999- the losses from disaster of Developed world was 2.5% of the GDP, whereas in the developing world the said loss was 13.4% of the GDP. The total loss of the globe estimated an year was about 700 US billion dollars. Some of the worst affected disasters in the history of India: The great Bengal Famine in Bengal during the British rule in the period of 1769-1773. Bengal Famine caused the deaths of 10 million people in Bengal, Bihar and Odisha. The Coringa Cyclone was one of the 10 big disasters that struck at a tiny village of Godavari district in Andhra Pradesh. The Great Coringa Cyclone killed around 20,000 people in the ancient city of Coringa in 1839. In 1896, the major plague pandemic came to British India killing more than 12 million people in India and China alone. The plague pandemic was initially seen in port cities of Bombay and Kolkata, then spread to small towns and rural areas of India. In 1979 Lahaul Valley Avalanche (snowfall) in March 1979 buried 200 people under 20 feet of snow. This is the only avalanche in the Himalayas. In 1998 Malpa Landslide disaster occurred in the village Malpa in Pithoragarh of Uttarakhand killing 380 people of the village and pilgrims of Kailash Mansarovar Yatra. Odisha Cyclone of 1999 was a super cyclone 05B of deadliest type of tropical cyclone in the Indian ocean since 1971. It caused almost deaths of 15000 people and made heavy damages in the areas of Jagatsingpur Ersama. In Gujrat a massive earthquake of 7.6 to 7.7 magnitude occurred on 51st Republic Day 26.01.2001 in Bachu Taluka of Kutch District killing about 20,000 people. India's heat wave in 2002 at South region mostly in Andhra) killed more than 1000 people. The heat was so intense that birds fell from the sky. The Indian Ocean

earthquake and Tsunami occurred in 2004 at the West Coast of Sumatra, killing over 2,30,000 people in fourteen countries, one of the deadliest disasters. In 2007-2008 flood in Bihar was listed as the worst hit flood in the living memory of Bihar which destroyed thousands of human lives apart from livestock and assets worth millions. In 2005, Just after one month of June 2005 Gujrat floods, Mumbai the capital city of Maharashtra was badly affected and witnessed one of its worst catastrophes in the history of India, killing at least 5000 people. Eastern Indian Storm was severe storm struck parts of eastern Indian states, spanning for 30-40 minutes killing at least 91 people and destroying 91,000 dwelling houses. In 2013 Maharashtra State was affected by the region's (worst drought in 40 years) like Jalna, Jalgaon, Dhule areas. Again in the said year 2013, June Uttarakhand received heavy rainfall, massive landslide due to floods which killed upto 5000 people apart from damaging millions of houses and structures.

Preventing Disasters:

Disasters bring innumerable losses to the society. In order to reduce or mitigate the losses, the approaches will be of rescue, relief, rehabilitation and follow-up. This has some key issues to look after. They are like quick and immediate assessment of the destruction and response, quick planning for relief and co-ordinating the factors for relief work and the end quick execution of the plan of action to get the desired target. Prevention activities are designed to provide permanent protection from disasters. Not all disasters, particularly natural disasters can be prevented, but the risk of loss of life and injury can be mitigated with good evacuation plans, environmental planning and design standards. In

January 2005, 168 governments (countries) adopted a 10 year global plan for natural disaster risk reduction called the Hyogo Framework. It offers guiding principles, priorities for action, and practical means for achieving disaster resilience for vulnerable communities.

The activities which are designed to minimize loss of life and property are called as the disaster preparedness. For example, it is the removing people and property from a threatened location and by facilitating timely and effective rescue, relief and rehabilitation. Preparedness is the main way of reducing the impact of disasters. Preparedness should be of community based which will help to mitigate the loss of all. The management of preparedness to combat disaster should be of high priority in physical therapy practice management. After preparedness is over, the next work at the front is disaster relief work execution. Disaster relief activities are better if designed in a multiagency method. Relief activities include rescue operations, relocation, providing food and water, preventing and treating diseases of disabled and injured persons, repairing vital services such as telecommunications and transport, providing temporary shelter and emergency health care services.

Disaster Recovery and conclusion:

Once emergent needs have been met and the initial crisis is over, the people affected and the communities that support them are still vulnerable. Recovery activities include rebuilding infrastructure health care and rehabilitation. These should blend with development activities, such as building human resources for health and developing policies and practices to avoid similar situations in future. It requires a well set management process to bring various issues and

challenges of disaster into the normal track. Disaster Management is linked with sustainable development particularly in relation to vulnerable people such as those with disabilities, elderly peoples, children and other marginalized groups. From the above conceptual and analytical study, it is seen that disasters harm not only to the living being but also to the Nations at large – the Earth. The people inside the globe must be conscious about the cause of raising these disasters, which are mostly natural and environmental. “The earth is sufficient for the need but not for the greed”. The people are the massive destroyers and so the manmade disasters can be mitigated out of carefulness. Every inhabitant should be alert and conscious while using the earth and in remembering the guiding principle of “Prevention is better than cure”. After all, if disasters appear, fight with full preparedness and with an organized team work and follow-up in order to mitigate the harmfulness of disasters which can not be avoided.

References :

Source : Health volunteers : overseas publication on disaster management.

World Development Report, 2014

<https://www.fema.gov/disasters/grid/year/2016>

disaster declarations, 2016

Google Chrome PPT,

Sambad, 28.12.2004, P-5

Odisha Review, Oct,2001, Issue

Dr. Prafulla Chandra Mohanty, Retd. Principal,
At- Sanskruti Sadan, Bayali, Mantridi, Dist-Ganjam-
761008, E-mail– dr.pcmohanty51@gmail.com.

The inscription was first noticed by Dr. Anam Behera of the Department of Ancient Indian History, Culture and Archaeology, Utkal University, Vani Vihar, Bhubaneswar. On 23 November 2017, he mailed to me a photograph of the inscription for decipherment. Since the photograph was not clear and no other details about the temple was known, I was interested to visit the temple personally. On 25 December 2017, I visited the site and examined the inscription and took fresh photographs of the temple and the inscribed stone slab. Nothing is said about this temple by either R.L. Mitra¹ or K.N. Mohapatra² or R.P. Mohapatra³ or T.E.

scholar in the past. I am, therefore, grateful to Dr. Anam Behera for bringing this to my notice.

Kedâresvara temple is situated in the village of Uparabasta near Padanpur in the Jatni Block of Khurda District of Odisha. It is a two chambered structure with a low basement. The main temple is built in *sikhara* style while the Jagamohana is of *pidha* type. The height of the main temple is about 35 feet. The exterior of the temple is plain and is thickly plastered and lime coated. (Plate I). The temple faces to the east. It is a Saivite temple and its presiding deity is a Sivalinga. Ganesa, Kârttikeya and Pârvati are seen

Kedaresvara Temple Inscription of Jatni

Subrata Kumar Acharya



Plate I: Kedaresvara temple

Donaldson⁴ or B.K. Rath⁵. I have no knowledge whether this inscription was edited by any other

as *pârsvadevatâs* in the southern, western and northern niches respectively. It is a living temple and the brâhmana priests of the temple bear the surname Dash and they belonged to the Batsasa *gotra*.

The Jagamohana has three doorways, each of 6 feet high. On the southern doorway an inscribed stone slab is inserted into the wall just above the lintel. (Plate II). The stone slab measures 37 x 9.4 inches. The inscription contains four lines. (Plate III). The letters are deeply cut and then painted in red colour. It is written in Odia language and script of the 18th century. So far as the orthography of the inscription is concerned,



Plate II: Southern side of the Jagamohana

the writer tried to avoid the conjuncts as far as possible. Thus, *sva* is written as *su* as in *kedarasura* (1.1), *kri* as *ku* in *harekusna* (1.1), etc. The conjunct *nda* is totally dropped in *cane* in line 3. It should be emended for *candane*. The nasals are wrongly converted into *anusavâras* on many occasions and they are seen applied after the consonants. For example *debanka* is written as *debakam* (ll. 1 and 3), *pañca* as *pacam* (1.2), and *anke* as *akem* (ll. 2 and 3). Besides, *madhusudana* is written as *madhusodana* (1.2), *mukhasâlâ* as *mukhasâli* (1.4), *nirmâna* as *nibâna* (1.4), the dental *sa* is used in place of palatal *sa* as in *kedâresura* (1.1) and *mukhasâli* (1.4), etc. The original text as deciphered by us and its emended version are given below.

Text

1. Srî kedârasuradebakam deula harekusnadeba

2. kam pâcam akem bipra madhusodana sântarâ gadhâile
3. sri gopinâthadebakam tîni akem madhuharicane
4. deula mukhasâli nibâna karâile

After emendation it should be read as under:

1. srî Kedâresvaradebanka deula harekrinadeba-
2. nka pañca ankare bipra madhusûdana sântarâ gadhâile
3. srî gopinâthadebanka tini ankare madhuharicandane
4. deula mukhasala nirmâna karâile

Translation

Bipra Madhusûdana sântarâ constructed the temple of Srî Kedâresvara in the fifth *anka* year of the ruler Harekrinadeba. Madhu-Haricandana constructed the door-jamb or the gateway/porch of the temple in the third *anka* year of Gopinâthadeba.



Plate III: The Inscription

Discussion

The temple of Kedâresvara was built by Madhusûdana Sântarâ in the fifth *anka* of Harekrinadeba. The surname Sântarâ is apparently a contraction of Sâmantarâya, meaning a vassal or a feudatory chief or a general or a minister. He was a brâhmana by birth is also

known from the prefix Bipra. He was probably a learned man or a priest who might have constructed the temple. Harekrishnadeba was a Bhoi ruler of Khurda who ruled from 1716 to 1720 CE. He was also known as Gajapati Harekrishna Bhramarabara Ray. He was the younger son of Gajapati Mukundadeba I (1657-89) and the younger brother of Gajapati Dibyasimhadaba (1689-1716). The fifth *anka* year of the ruler corresponds to 1718-19 CE.⁶ In the last two lines it has been stated that one Madhu Haricandana constructed the *mukhasâlâ* or gateway of the temple in the third *anka* year of king Gopinâthadeba. Gopinâthadeba or Gajapati Gopinâthadeba was the son and successor of Harekrishnadeba. His reigning period has been fixed from 1720 to 1727 CE and his third *anka* would correspond to 1720-21.⁷ According to K.N. Mahapatra, the third *anka* of Gopinâthadeba should be calculated from 02 September 1720 to 23 August 1721.⁸ It seems that the main temple was constructed by Madhusûdana Sântarâ and the Jagamohana was built by Madhu Haricandana one or two years after. What has been mentioned as the *mukhasâlâ* could be the Jagamohana or porch of the temple of Kedâresvara. At any rate, the whole temple was constructed between 1718 and 1721. In the

absence of any other details about the date, it is difficult to precisely fix the date of construction and completion of the temple. However, the inscription is a mute witness to the fact that the temple stands for nearly three hundred years.

References:

1. R.L. Mitra, *Antiquities of Orissa*, 2 vols., reprint, Calcutta, 1963.
2. K.N. Mohapatra, *Khurudha Itihasa* (Oriya), Bhubaneswar, 1969.
3. R.P. Mohapatra, *Archaeology in Orissa- Sites and Monuments*, 2 vols., Delhi, 1987.
4. T.E. Donaldson, *Hindu Temple Art of Orissa*, 3 vols., Leiden, 1985-87.
5. B.K. Rath, *The Forgotten Monuments of Orissa*, 3 vols., Delhi, 1995-96.
6. K.N. Mohapatra, *op. cit.*, p. 176.
7. *Ibid.* p. 180.
8. *Ibid.* p. 178.

Subrata Kumar Acharya, Professor of History,
Ravenshaw University, Cuttack-753003,
E-mail : subrata.acharya62@gmail.com

Address of Hon'ble Governor of Odisha Dr. S.C. Jamir to the Odisha Legislative Assembly

Mr. Speaker and Hon'ble Members,

It gives me immense pleasure to welcome all of you to the Twelfth Session of 15th Odisha Legislative Assembly. Let me take this opportunity to extend my heartiest Greetings to all the Hon'ble Members of this August House as well as to the people of Odisha.

1. This August House has expressed its deep condolence on the sad demise of Late Subal Sahu, Sitting Member of this August House, Late Rabi Ray, former Speaker, Lok Sabha, Late Durga Shankar Pattanaik, Sayed Mustafiz Ahmed, former Ministers, Late Muralidhar Guru, former Minister of State, Late Arjun Naik, Satya Bhama Jena, Sura Sethi, Samaya Kisku, all former Members of this August House, Late Jagarao Gomparay, Ex-Grama Rakhi, Late Laxmikanta Jani, Ex-Constable, Odisha Police. I request Hon'ble Members to join me in paying tribute to Late Benudhar Baliarsingh, former Minister, Frida Topno, former Minister of State, Late Nityananda Samantaray, Akhila Saunta, Krushna Chandra Swain, former Members of this August House and Late Pradip Kumar Panda and Manoranjan Lenka, Ex-Defence Personnel of CRPF. The House may convey our heartfelt condolence to the bereaved families of the departed souls.

2. We are commemorating the completion of 200 years of Buxi Jagabandhu led Paika Rebellion of Khordha. It was a valiant uprising of soldiers prior to independence which occurred in 1817. Historical evidence suggests that it was the first War of Indian Independence. My Government with ample historical justification has moved the Government of India to declare the Paika Rebellion as the first War of Indian Independence. Simultaneously, we are celebrating the completion of its 200 years by organising events befitting the heroic history of the land and its people and are proposing to bring out commemorative coins and postage stamp on Paika Rebellion.

3. Now that the Union Cabinet has already constituted a tribunal under the Inter-State River Disputes Act, 1956, the people of Odisha are assured of their due share of water from Mahanadi river. Let me tell it in unequivocal terms that my Government has always stood firmly with the people of Odisha on this issue. My Government has urged the Hon'ble Prime Minister to issue necessary administrative directions under Article 256 of the Constitution to the State of Chhattisgarh to immediately stop construction of the ongoing projects, particularly the ongoing six barrages across Mahanadi. My Government will leave no stone unturned to protect the interest of the people of Odisha on river Mahanadi. Similarly, my Government is pursuing the Pollavaram issue in the right direction to protect the interest of our State and people.

4. Technology is the driving force of our growth engine. Our ways of governance should be transparent and corruption free. For delivering good governance the Government needs to work as a team for the benefit of poor people. The three touch stones, Teamwork, Technology & Transparency (3 'Ts') have now become the moving spirit of governance of my Government for transforming the lives of the people of Odisha. The 3 'I's, Irrigation, Infrastructure and Inclusion to emphasize enhanced irrigation facilities for agriculture, development of infrastructure for holistic growth of both the rural and urban Odisha and inclusion of the STs and SCs, women and the marginalized communities in the process of governance has resulted in the achievement of sustainable growth.

5. From Orissa to Odisha and from Oriya to Odia, my Government has taken a lot of efforts to preserve, protect and promote Odia language. I take pride in saying this before this August House that it was only due to the sincere efforts of my Government 4 years ago that Odia language was recognised as the sixth Indian classical language of the country. To align with the challenges that our language is facing now and the needs of our times to promote Odia language and to give a new focus and direction to its use as a official language, my Government created a new Department of Odia Language, Literature and Culture, constituted a separate 'Heritage Cabinet' for conservation of the rich cultural heritage, language, and literature of Odisha, established two chairs at Jawaharlal Nehru University and Banaras Hindu University named after Adikabi Sarala Das and Kabisamrat Upendra Bhanja respectively to promote study, analysis and research on Odia language and literature outside Odisha. Alongwith a Commission to look into the protection, propagation and promotion of Odia language, my Government has proposed amendments in the Odisha Official Language Act, 1954 and the Odisha Shops and Commercial Establishments Act, 1956 for making use of Odia language compulsory in official correspondence and on signboards in shops and commercial establishments with provisions of reward for compliance and punishment for deviation.

6. Coinciding with 100th year of formation of Odisha as a separate State, my Government is preparing "Vision : 2036" Document for the State which will reflect United Nation's declared Sustainable Development Goals (SDGs) as well as needs and aspirations of the people of Odisha by 2036.

7. My Government has taken a historic decision to provide land rights to the poor slum dwellers in Municipal Councils and Notified Area Councils by the enactment of 'Odisha Land Rights to Slum Dwellers Act, 2017' and property rights to the poor slum dwellers in Municipal Corporations of the State under 'Odisha Municipal Corporation (Amendment) Act, 2017', 'The Odisha Land Rights to Slum Dwellers Rules, 2017' have also been notified. Odisha is the first State in the country to have come out with such legislation for the urban slum dwellers.

8. The State of Odisha is unique and blessed to have 62 tribes including 13 Particularly Vulnerable Tribal Groups each with its own way of life represented in artefacts, painting, totem, house and culture. The development of tribal areas and the welfare of the tribal people, preservation and promotion of their cultural heritage has always been a goal held very close to our heart, and now my Government seeks to fulfill this through the unique Special Development Councils in the nine tribal dominated districts of Sundargarh, Gajapati, Mayurbhanj, Keonjhar, Rayagada, Koraput, Nawarangpur, Malkangiri and Kandhamal. The Councils are empowered to take decisions to preserve and promote their culture and sports and other development needs. This is a historic step towards empowerment of about 23 % of the State's total population and recognition of their cultural identity and celebration of their splendour.

9. 'Mo School' initiative, a unique citizen-connect programme has been started by my Government to provide a platform for the alumni associations, individuals and organisations to give back to the schools to which they are emotionally attached. The Campaign was started to honour the philanthropic desire of individuals who wish to contribute to the purpose of education and volunteer for giving back to their schools. Mo School is a first of its kind programme which enables the donor to contribute in funds, kind or service, where for every contribution the State matches a contribution twice of it. This will be directly transferred to the Schools to be utilised for varied purposes.

10. My Government launched a new initiative, 'Ama Gaon, Ama Bikash' on 5th of March during the celebration of Panchayati Raj Diwas. The scheme is primarily meant to bridge critical gaps in the development of infrastructure in the villages. The general public and their representatives along with other stakeholders directly interact at the Gram Panchayat level and deliberate about their much needed projects, which cannot be covered under any other scheme but are essential for the villagers. The Scheme envisages direct video interaction with the Chief Minister of the State. The projects within the cost estimate of Rs.1 to 10 lakhs are accorded approval through consultation and immediately communicated to people.

11. Odisha, the 'Best Kept Secret of India', is now gradually unleashing its potential in sports and youth services. With its ambitious plans for nurturing young talents in different sports disciplines and the establishment of High Performance Athletics Academy in collaboration with International Association of Athletic Federations, the capital city of Bhubaneswar is gradually emerging as the sports capital of the country. World class infrastructure was created in 90 days which resulted in the stupendous and successful hosting of the 22nd Asian Athletics Championships.

12. The crowning glory was the final edition of Hockey World League final at Bhubaneswar and now the State has come forward to sponsor both the men and women national hockey team for five years. While the Kalinga Stadium is getting prepared to host the Men's Hockey World Cup 2018 during November-December this year, the State has now become the only State in the country to have successfully organised tribal sports with an objective to identify and spot the hidden potential in the tribal youths and provide them a platform for participation in the State/National level competitions.

13. My Government now intends to prioritise and scale up youth led social action and community engagement activities by reaching out to both rural and urban youth with its new initiative 'Biju Yuva Vahini'.

14. My Government has been taking a number of initiatives to enhance the income of farmers and promote development of agriculture in the State. The foodgrains production is estimated to reach 107 lakh MT during 2017-18 and it has been programmed to produce about 122 lakh MT of foodgrains during 2018-19.

15. Crop loans @ 1% interest alongwith 50% to 75% subsidy to install Shallow Tube Wells, Bore Wells, Dug Wells and River/Surface lift are among the prime encouragements to boost agriculture in the State.

16. A special programme for promotion of cultivation of millets in seven tribal districts is being implemented in the State from 2017-18 to improve the nutritional security of the people. This effort has won SKOTCH Award for the State during 2017-18. The coverage under cotton is also constantly on the rise and has reached an all time high of 1.45 lakh hectares during 2017-18.

17. My Government is collaborating with international institutions for quality seed production of Pulses & Oilseeds. This is a new dimension to the process of development of our agriculture and will contribute to accelerate the pace of growth in the sector. In a bid to conserve the indigenous crop varieties, a Gene Bank has been established and 1,050 (1,000 paddy and 50 non-paddy) varieties have been collected and preserved for future use.

18. Substantial progress has been made under Farm Mechanisation as a result of which the farm power input has increased to an all-time high of 1.60 kW/ha.

19. Organic farming is being promoted in about 10,000 hectares for sustainable crop production. Integrated Farming is also being popularised through extending subsidy to farm entrepreneurs. Special emphasis is being given to popularise these practices in tribal dominated pockets of the State.

20. Capital Investment subsidy to the unemployed youth is being extended to increase the pace of establishment of Commercial Agri-enterprises with the objective of making agriculture more profitable through in-house utilisation of all agri-produce, facilitate value addition and processing, reduce post-harvest losses and glut in the market during peak periods of harvest.

21. The State has gone ahead with use of ICT in many areas such as on-line registration of beneficiaries and subsidy administration of seeds, farm equipment, on-line registration of Input dealers and e-monitoring of flagship programmes. Direct Benefit Transfer (DBT) has been implemented in the entire State, which is unique in the country. For this, my Government had been conferred twice with Bronze Award under National e-Governance programme. Further, the State has won CSI- Nihilent Best e-Governance Award 2017 during the current year. Mobile apps are also being developed to monitor all programmes on a real-time basis. Farm Information Advisory Centres have been established in every block to enhance the outreach of extension network.

22. The potential of Cooperatives for rendering a wide range of services like crop insurance, paddy procurement, efficient management of warehouses, agricultural market reforms and developing the PACS as one-stop destination for all agricultural inputs at Gram Panchayat level for the farmers in general and weaker sections of the State in particular has always been recognized by my Government. Computerization of all PACS in the State will be a unique and first ever example in the country. The process is expected to be completed by the end of March, 2018. My Government has also taken initiative to construct godowns at PACS level.

23. My Government has been providing crop loans to farmers at 1% rate of interest. This has empowered the landless, oral lessees, share croppers, tenant farmers and rural women to avail hassle-free credit from the Banks without any collateral security. My Government is taking initiatives to bring more farmers under crop insurance. The registration of non-loanee farmers under crop Insurance has increased more than 4 times from 30,000 during 2016-17 to 1.39 lakh during 2017-18. My Government has taken steps for conversion of all the Kisan Credit Cards to Ru-Pay Kisan Cards in 2017-18 to enable the farmer members to access their sanctioned loans through all types of ATMs and PoS networks in the PACS/LAMPACS functioning in the State.

24. In order to minimize the post harvest loss and to encourage the producers to get higher returns, community drying platform-cum-threshing floors are being constructed at Gram Panchayat level. To access market information, proper crop planning and better prices for their produce, about 60,000 mobile phones have been distributed to the farmers across all districts. As part of the Agricultural

Marketing Reforms, my Government has decided to set up more e-platforms for facilitating e-trading in selected markets under Regulated Market Committee in the State.

25. My Government is committed to increase area under irrigation in the State in the shortest possible time. During 2017-18, projects for creation of 2.95 lakh hectares of additional irrigation potential have been taken up. It has been planned to take up some new medium irrigation projects, diversion weirs without major submergence and forest diversion, which can be completed within three to five years. In the first phase, during 2018-19, construction of two new projects at Kusumi & Bankatira will be taken up. To sustain the impact of climate change, my Government is giving emphasis on conservation of water resources. 12,375 Check Dams have already been constructed. During 2018-19, there is a target to construct 2,000 more Check Dams.

26. It is programmed to educate at least 10,000 farmers during 2018-19 on modern irrigation techniques, crop-diversification and rotational irrigation water supply. Deep Bore Wells & Mega Lift Irrigation Programmes have got overwhelming response from our farmers. My Government has started Drainage Improvement Programme (DIP) and has set a target to renovate 250 kilometers of drainage channels during 2018-19.

27. Odisha Fisheries Policy envisages doubling of the fish production in the State over a period of five years. Comprehensive Action Plans for development of fisheries in all districts of the State have been formulated. Sea Food export during 2016-17 was about Rs. 2,205 crores .

28. Under Group Accident Insurance, 11.50 lakh fishermen have been covered in the State. As a tool for weather warning, market rate & technical advice, 3.75 lakh SIM cards have been distributed to the fishermen & fish farmers of the State. Under Lokaseba Adhikar Portal online services are provided to the fish farmers and fishermen.

29. The State has become self sufficient and surplus in milk production. During 2018-19, the average milk procurement per day is expected to reach 6.53 lakh litres. During 2017-18, my Government had taken effective measures for control of major livestock diseases under different disease control programmes. For the first time in our State, two animal ambulances under the State plan scheme “Animal Helpline with Veterinary Ambulance Services” were introduced in the urban areas of Ganjam & Cuttack districts on a pilot basis to provide emergency health care services to the injured and sick stray animals.

30. Provisions of National Food Security Act have been successfully implemented in the State since November 2015. Food security coverage is being provided to 86.53 lakh families consisting of 323.91 lakh individuals under Priority Household and Antyodaya Anna Yojana categories. Subsidized Rice or Wheat or combination of both are being supplied to the most vulnerable sections of the society at the rate of 5 Kgs per person per month for Priority Household category and 35 Kgs of rice to Antodaya Anna Yojana household per month at the rate of Rs.1 per Kg of Rice or Wheat. My Government has automated all 12,601 Fair Price Shops (FPS) in the State through e-Point of Sale devices since July, 2017 which has ensured complete transparency in Public Distribution System.

31. In Kharif Marketing Season 2016-17, the State Government has procured a record 54.27 Lakh MT of paddy. An amount of Rs.7,978 crores was transferred online direct to the bank accounts of more than 8.47 lakh farmers towards the value of paddy procured.

32. Our State has achieved significant reduction in infant mortality rate which had been a cause of concern for long time by reducing it from 65 in 2005-06 to 40 in 2015-16. This has been possible due

to the commitment of my Government to provide affordable, accessible, equitable and quality health care services to the people of Odisha with special focus on underserved and hard-to-reach areas of the State. To address the issue of declining female child sex ratio in the State, my Government has started “Biju Kanya Ratna” initiative in Angul, Dhenkanal and Ganjam districts in a mission mode.

33. To improve the health and nutritional status of children in the age group of 6 months to 6 years and pregnant women and lactating mothers, my Government has revised the ration cost per beneficiary per day for Take Home Ration and Hot Cooked Meal from December, 2017. My Government has also increased the monthly additional honorarium of Anganwadi workers, helpers and mini Anganwadi workers out of its own funds.

34. A separate Directorate of Mission Shakti was created to specifically focus on the capacity building and skill development of the existing groups and to involve more women into the Mission Shakti movement. The overall aim of Mission Shakti is to empower women socially, economically and politically. Over a period of time, nearly 60 lakh women have been organised into 6 lakh SHGs across Odisha. It is envisaged to create strong sustainable groups who contribute to the social environment in which they live, while empowering each individual belonging to the group. Simultaneously, groups and federations that have moved ahead will also be strengthened with location and need specific economic activities, resulting in the growth of rural and urban micro enterprise network.

35. My Government is providing loans of upto Rs. 3 lakh @ 1 % interest to the viable groups pursuing sustainable income generating activities. Exposure visits, bank linkages, skill development, capacity building and enterprise development will be the key activities of the Directorate of Mission Shakti. Thus, a 360 degree approach to womens’ empowerment will be attempted with the SHG groups as the basic unit.

36. MAMATA is operational in all the rural and urban areas with an objective of providing partial wage compensation to pregnant and nursing mothers so that they are able to rest adequately during their pregnancy and after delivery. A total incentive of Rs.5,000/- is transferred directly to the accounts of the beneficiaries. Since inception, 30.83 lakh mothers have been covered under the scheme.

37. My Government is committed to implement laws meant to protect women, prevent any form of violence against them and provide a prompt redressal mechanism. To this end, a 24X7 toll free Women Helpline 181 has been operationalised in all the districts. The Helpline facilitates quick response of various services including lodging police complaints; to provide medical, legal assistance and counselling to women victims.

38. Two new Medical Colleges Pandit Raghunath Murmu Medical College & Hospital, Baripada and Saheed Laxman Nayak Medical College & Hospital, Koraput have been made operational from the current academic session with 100 seats each at Graduation level. My Government has taken steps for establishment of two new Medical College and Hospitals at Balasore and Bolangir from the next education session and five more new Government Medical Colleges will come up in different districts of the State thereafter.

39. Seven Community Health Centres have been up-graded to Sub-Divisional Hospitals and 5 Primary Health Centres to Community Health Centres. 13 new Primary Health Centres have been sanctioned in different districts of the State. Sub-Divisional Hospital, Jeypore has been up-graded to a District Headquarter Hospital. Chemotherapy Centres in all the District Headquarter Hospitals of the

State are being established for providing free treatment of cancer. Bold steps have been taken for establishment of nine Trauma Care Centres on the National Highways and State Highways to provide proper treatment during critical hours.

40. Keeping in tune with the commitment of my Government to our pro-women initiatives a new initiative “Khushi” has been launched in which about 17 lakh girl students in Government and Government aided schools from Class-VI to Class-XII will be provided with free sanitary napkins. In addition to this, my Government will also expand social marketing of sanitary napkins for women and girls in the community at subsidized rates.

41. To further strengthen and supplement the healthcare services, my Government has recently launched several new initiatives such as NIDAAN, the free diagnostics service; SAHAYA, the free dialysis service; district level free chemotherapy and daycare for cancer patients; universal free eye care services; AMA Clinic for providing specialist services in urban clinics; free blood services and transportation allowances for blood disorder patients; Rs.1,000 as transport assistance to mothers from difficult areas coming for institutional delivery and digital dispensaries providing telemedicine services in hard to reach, tribal dominated areas. It is expected that with these initiatives, the State will move closer towards its target of achieving universal health coverage for the people of Odisha.

42. My Government has created a separate Department of Social Security and Empowerment of Persons with Disabilities to specifically focus on social security measures. At present my Government is providing pensions to 43.45 lakh beneficiaries every month. Reservation for persons with disabilities in Government and Public Sector jobs has been enhanced from 3% to 4% during 2017-18.

43. My Government has sanctioned Banishree Education Scholarship to more than 44,000 students with disabilities during 2017-18. Institutions undertaking Therapeutic and Rehabilitative works for Persons with Intellectual Disability have been identified and 46 institutions are now provided financial assistance to carry out socio-psychological and vocational development activities for persons with intellectual disabilities.

44. As envisaged in the Odisha State Senior Citizens Policy, a comprehensive scheme “ABADANA” was launched for Senior Citizens during 2017-18. State Awards were presented for the first time to 9 Senior Citizens for their excellence in different fields on the occasion of World Senior Citizens’ Day.

45. My Government has been giving emphasis on bringing the transgenders into the mainstream by extending the benefits of different schemes to them. A new scheme “SWEKRUTI” has been introduced for the transgenders by my Government.

46. My Government has revised the minimum wages payable to the Unskilled, Semi-skilled, Skilled and Highly Skilled category of employees. Similarly, the minimum piece rate of wages in 15 scheduled employments have also been revised.

47. To combat child labour issue, my Government is sincerely implementing the State Action Plan (SAP) for elimination of child labour in Odisha. My Government has also approved a State Action Plan for the Safety and Welfare of Inter-State Migrant Workmen which is under implementation. A Shramik Sahayata Helpline for migrant workmen has been set up at Labour Directorate to provide support, information and assistance on migration issues.

48. To reduce distressed migration, an MoU has been signed with Tata Trusts for developing livelihood model in Bolangir and Nuapada districts of Odisha. 189 Seasonal Hostels have been opened

in Baragarh, Nuapada, Kalahandi and Bolangir districts for the children of migrant workers for their stay during the migration period while their parents migrate to other states.

49. For the benefit of construction workers, my Government is providing housing assistance through, 'Nirman Shramik Pucca Ghar Yojana' and social security assistance to people with disability, old age and widows through, 'Nirman Shramik Pension Yojana' in addition to the ongoing social security measures for health, education, marriage etc. for their family members and accidental insurance, bicycles and safety measures at the work place for the construction workers. A new Scheme 'ASHRAYA' for construction of rental housing complex in urban areas has been undertaken for providing temporary accommodation with basic facilities at affordable rent to the urban construction workers.

50. My Government is committed for all-round economic development and social justice for the people living in the rural areas. The relentless efforts of my Government to convert all Kachha Houses in the rural areas to Pucca Houses has already resulted in the completion of more than 15.50 lakh Pucca Houses for the rural poor. My Government will work on a mission mode to ensure Pucca Houses to all poor rural households by 2019. My Government has taken several measures to ensure transparency in the process of selection of beneficiaries and has also introduced incentives to expedite construction of the houses.

51. A number of community assets in the rural areas have been created out of the State Finance Commission grant to meet the basic felt needs of the locality. Additional development grants are made available for providing Bijli (electrification), Sadak (road infrastructure) and Pani (irrigation and drinking water) in a planned manner to cover all the Districts, Blocks and Gram Panchayats. For decentralization of economic development and social justice, 595 new Gram Panchayats have been created by my Government for ensuring administrative efficiency at the grassroots level.

52. Providing potable drinking water to the people has been among the top priorities of my Government. Under "BASUDHA" (Buxi Jagabandhu Assured Water Supply Scheme for Rural Areas), my Government has undertaken rural drinking water supply programme on a mission mode. 1051 pipe water supply projects to Gram Panchayat headquarters villages as well as villages other than Gram Panchayat headquarters, where drinking water sources have been located, have been taken up. Seven mega pipe water schemes in the districts of Koraput, Kandhamal, Jharsuguda, Ganjam, Puri, Cuttack and Jagatsinghpur have been taken up. 391 overhead tanks are also being constructed at different places. For Nuapada district including the fluoride affected areas, 66 projects for Rs.597 crores have been taken up with RIDF assistance.

53. My Government has developed the poverty eradication strategy in an innovative manner to pave the way for wage employment generation, self employment, houses for poor, development of rural infrastructure, provision of household water connection and other essential infrastructure. Sustainable efforts have also been made at multiple levels to improve the delivery mechanism and grievance redressal system.

54. My Government has taken several initiatives for achieving the goal of planned and inclusive urbanization in the State in a balanced and equitable manner. Efforts are on to develop and upgrade the urban infrastructure to make our cities liveable and sustainable. An ambitious programme to convert the conventional street lighting to energy efficient street lighting is also being implemented in all the Urban Local Bodies (ULBs) of the State.

55. To achieve universal coverage of safe drinking water to all through pipe water supply, my Government has taken an ambitious programme under the 'BASUDHA' scheme in which 546 urban

water supply projects with an investment of Rs.589.27 crores are being implemented. 'Jal Jogan Melas' are being held in all wards in all the ULBs of the State to ensure hassle free household connections. Water Monitors from the local community are being identified to facilitate community participation in the Water & Sanitation Management at the ward level.

56. A new initiative, 'UNNATI', an Urban Transformation Initiative has been launched to ensure convergence of all the schemes and programmes implemented in the urban areas and to fill the critical gaps in funding. Under this, 10,316 Projects with an investment of Rs.386 crores are under implementation.

57. My Government is a pioneer State in the country for the establishment of decentralized septage management facilities. By the end of this financial year, it is expected that faecal sludge treatment facility will be made functional in at least 5 AMRUT towns.

58. My Government is implementing different schemes for providing better road connectivity and building infrastructure in rural areas. During 2017-18, about 8,000 kilometers of rural roads & 145 bridges on rural roads are targeted to be completed under different schemes such as Biju Setu Yojana, Rural Infrastructure Development Fund, Pradhan Mantri Grama Sadak Yojana & Mukhya Mantri Sadak Yojana. In the Buildings Sector under Rural Development Department, 17 Odisha Adarsha Vidyalayas, 93 hundred-seated Girls Hostels, 658 buildings of Health & Family Welfare Department and 122 buildings of Revenue & Disaster Management Department are programmed to be completed in 2017-18. In 2018-19 it has been targeted to complete another 150 bridges & 14,230 kilometers of rural roads and 540 buildings of different Departments.

59. My Government has achieved many milestones on road connectivity. On an average, Works Department has improved about 2.1 kilometers of road every day and has completed 20 major bridges every year. 343 Bridges, 9 Road Over Bridges, 3 Fly Overs have been completed and 13,090 kilometers of roads have been improved since 2000. The construction of Bridge over Gurupriya in EPC Mode is in progress with the revised project cost of Rs.187.25 crores. It is expected to be completed soon.

60. My Government has contemplated to develop a four-lane road of about 650 kilometers length, BIJU EXPRESSWAY, connecting Jagdalpur to Rourkela through Western Odisha and KBK districts of the State. Out of total length of 650 kilometers of this Expressway, 183.20 kilometers of National Highways are being improved and 160 kilometers of Sambalpur-Rourkela road has already been completed and dedicated to the people of Odisha.

61. To provide 24x7 quality and uninterrupted power at an affordable rate to the people, my Government has developed a comprehensive strategy to augment generation, transmission capacity and the distribution infrastructure within the State through different programmes. Our focus is to provide electricity to all houses of the State by December, 2018.

62. Odisha Hydro Power Corporation has taken up a massive renovation, modernization and uprating programme to upgrade the existing Hydro Power Stations at Hirakud, Chiplima and Balimela in order to ensure increased availability of hydro power.

63. My Government is keen on development of green energy. Renewable Energy Policy has been formulated to accelerate the momentum. 20 MW solar project at Manmunda has been commissioned successfully and 4 MW rooftop solar project is nearing completion on the rooftops of Government buildings in twin cities of Cuttack and Bhubaneswar. My Government has also taken initiative for rooftop solar projects on Government buildings in 15 towns of Odisha. Effective steps are being taken

for Energy Conservation and Demand Side Management in the State. Odisha Energy Conservation Building Code(OECBC) was notified to implement the energy conservation initiatives in building sector.

64. Odisha Power Transmission Corporation Limited is undertaking massive addition, up-gradation and modernization of transmission lines and Grid Sub-Stations for smooth flow of power from generating stations to the load centers, which will go a long way in mitigating the transmission constraints. It has achieved a record system availability of 99.98% with reduction in transmission loss from 3.58% to 3.40%. Further, 473 Primary Sub-stations are under construction. With the strengthening of the transmission network coupled with these 33/11 KV substations, we will be able to supply un-interrupted quality power to all consumers of the State.

65. For making 24x7 Power available in Bhubaneswar and Cuttack State Capital Region Improvement of Power System (SCRIPS) is being implemented in two phases in which a network of HT & EHT underground cables will be laid. The first phase of the work is scheduled to be completed by 2019-20.

66. My Government is keen to establish one Odisha Adarsha Vidyalaya in each Block in the State to provide the opportunity of quality English medium education to the students in rural areas. So far, 160 Odisha Adarsha Vidyalayas have been opened in 21 districts and 40,409 students are availing quality education in these schools. State Institute of Open Schooling has been started in 344 centres covering all 30 districts of Odisha to encourage school dropouts to pass secondary level and earn livelihood opportunities. So far, 49,165 students have taken admission and HSC pass certificates have been issued to 28,687 students.

67. My Government has provided bicycles to 5,67,423 students of Class-IX worth Rs.147.53 crores and free uniforms to 44,04,541 students of Class I to VIII in the year 2017-18. To encourage enrolment, retention and reading habit in children “Educational kits” to Class I-III students are also being provided. Text Books have been provided with 50% discount to the students reading in Private and Public Schools. Besides, free Text Books have also been provided to the Odia students of Andhra Pradesh, Jharkhand, West Bengal, Chhattisgarh, Maharashtra, Gujarat and Tamil Nadu.

68. In 2018-19, to encourage students to learn Odia language, my Government has decided to award “Odia Bhasa Bruti” to 10 successful students of each Block, 5 students from each Notified Area Council, 10 students from each Municipality and 20 students from each Municipal Corporation securing highest marks in Odia Subject in 10th examination with one time scholarship of Rs.5,000. Similarly, Mukhyamantri Medha Bruti will be awarded to about 40,000 successful students @100 per Block and Municipal Corporation, 50 per Municipality and 20 per Notified Area Council in the State securing highest marks in the 10th examination with one time scholarship of Rs.5,000.

69. My Government has undertaken major administrative and educational reforms to make Odisha a knowledge hub of the country including passing of Odia University Bill and formation of the Odisha State Higher Education Council to ensure quality education in the State. Odisha Higher Education Programme for Excellence and Equity Project has been implemented to improve access to quality higher education for students from all backgrounds, particularly from the disadvantaged groups. Subsequent to the introduction of Choice Based Credit System at the Undergraduate level, remote tutorial assistance will be provided to students in colleges located in remote and in tribal areas.

70. My Government has established 108 Language-cum-Communication Laboratories in Government as well as Non-Government Colleges to enhance the soft skills of students. Under Biju Yuva Shasaktikaran Yojana, more than 70,000 laptops to poor meritorious +2 pass out students have been distributed. My Government has started massive self-defence training programme for college girl students under Odisha State Youth Policy, 2013.

71. My Government has taken a number of steps to promote and preserve Odia Language in higher educational institutions, such as full waiver of fees for Degree and Post-Graduation Studies in Odia, Vyasakabi Fakir Mohan Scholarship in Odia, U.G.C. Model promotion of research in Odia Language & Literature, increase in Ph.D. seats and regular Workshops on Odia language & literature in Colleges and Universities and publication of Journals. The State NSS Cell of Higher Education Department has received 3 prestigious awards from Hon'ble President of India for 2016-17 for their outstanding contribution in the field of Social Service.

72. My Government attaches utmost priority to the development and expansion of Technical Education and Skill Training sector for creating employment opportunities for the youth in the emerging industrial scenario of the State. A Central Placement Cell has been created for providing placement to the Diploma and ITI students. Students' Welfare Schemes, i.e. scholarship for children of Building and Other Construction workers at the enhanced rate, 'Sudakshya' for improving girls' enrolment in Government ITIs, tuition fee waiver for ST&SC students, free training for PwD candidates at special ITI for PwD, have been launched for improving inclusiveness of the disadvantaged groups.

73. Odisha Skill Development Authority has been formed since 2016 under the Odisha Skill Development Mission to advise, coordinate and supervise the Skill Development Policy and activities to make Skilled-in-Odisha a reality. My Government has launched an inclusive skill development strategy to synergize the skill development programmes of various Departments of the State under the Chief Minister's Employment Generation Programme, which aims to cover 150 youth from each Gram Panchayat for skill training and to place most of them in gainful employment. It aims to train 10.10 lakh youth over 5 years.

74. In order to accelerate promotion of MSMEs, my Government has embarked upon the Startup Odisha Initiative with the launch of Startup Odisha Policy and Startup Odisha Portal. 162 startups have already been registered under the initiative and 23 of them have been extended assistance under the Policy. Besides, 5 registered and 20 other incubators are working under the initiative. In order to resolve issues faced by MSMEs on the spot my Government has started Udyog Samasya Samadhan Sibirs at the district level.

75. My Government has partnered with National Institute of Technology, Rourkela; Berhampur University; Indian Institute of Technology, Bhubaneswar and Veer Surendra Sai University of Technology, Burla for establishment of Innovation-cum-Incubation Centres in the State. Under an innovative partnership with Facebook, total 3,300 micro entrepreneurs and SHG members have been provided 'Digital Marketing Training' under "She Means Business" and "Boost Your Business" programmes.

76. The export turnover of the State has more than doubled to Rs. 40,870 crore in 2016-17 against Rs. 19,082 crore in 2015-16. Thus, Odisha has registered the highest growth rate of 114% amongst all the States in India, for which the Government of India has recognised Odisha as the 'Champion State' for the growth of exports during 2016-17.

77. Our State has been registering robust industrial growth over the years. It has emerged as a 'Leader' in Ease of Doing Business in India and is consistently ranked amongst the top 3 States in terms of attracting live manufacturing investments in the country. The State also has one of the highest rates of implementation of industrial projects in the country.

78. My Government has taken significant steps in terms of introducing industry-friendly policy and regulatory framework to facilitate inclusiveness, encourage innovation and achieve sustainable industrial development in the State. The State has introduced progressive policies including the Industrial Policy Resolution 2015, MSME Policy 2016, Startup Policy 2016 and many other sector-specific policies which have been welcomed by the investor and entrepreneur community.

79. The State is also a leader in leveraging IT to make it easy for companies to set up and operate in the State. The State has recently introduced GO SWIFT (Government of Odisha Single Window Investor Facilitation and Tracking) portal for industries. This revolutionary and first-of-its-kind initiative shall provide all required services and support to an investor during the entire investment life-cycle of a project in a time-bound, hassle-free, paper-less and transparent manner.

80. My Government has laid down 'Vision 2025' for industrial development in the State with a target to attract Rs. 2.5 lakh crores of new investments and generate 30 lakh new jobs in six identified focus sectors. Towards realizing this Vision, the State Government will be organizing next edition of its flagship initiative, the 'Make in Odisha' conclave during November 2018. The forthcoming edition of the conclave would not just be another investors' meet but would also be a platform for the global minds to exchange ideas on future outlook of industrial growth and showcase the investment opportunities in the State. It shall also be an apt occasion for us to present the rich culture and heritage of the State to the delegates from across the world.

81. Public Sector Enterprises provide a huge leverage to the Government to intervene in the economy directly or indirectly to achieve the desired socio-economic objectives. In the past, various initiatives have been taken by my Government for the growth of Public Sector Enterprises in the State. Capacity building programmes have been provided for the Senior Executives of the State PSUs to improve their managerial effectiveness and operational efficiency. Besides, steps have also been taken to fill up the existing sanctioned vacant posts in different State PSUs for their smooth and effective functioning.

82. My Government is implementing a number of innovative programmes to popularize science education, research and communication in the State. The State Government has decided to establish Science Centres and Parks in all districts of the State. It has also been decided to establish planetariums at Rayagada, Baripada and Gopalpur.

83. To improve the telecom connectivity in the State by way of operator friendly eco-system, my Government has brought out a new Policy, "Odisha Mobile Towers, Optical Fibre Cable and related Telecom Infrastructure Policy 2017". To expeditiously redress the grievances received through Social Media, a dedicated Social Media Cell has been set up.

84. Electronics & Information Technology Department as Nodal Department for Aadhaar enrollment in the State has enrolled 424.07 lakh citizens against the projected total population of 449.41 lakhs, which is about 94.50%.

85. Through various fiscal reform measures, the State has achieved the much needed fiscal turnaround and there has been significant improvement in the State finances. The effort of my Government

in achieving debt sustainability from a position of debt stress is significant. Prudent level of debt stock has now given the State an opportunity to go for higher capital investment through borrowing for accelerating the growth process. To continue increasing capital investment both in economic and social sectors, the State has started borrowing from the Open Market from 2014-15 after a gap of eight years within the overall borrowing ceiling fixed by the Government of India. The State has been generating revenue surplus continuously from 2005-06. Thus, the entire borrowed fund has been fully utilized for creation of income generating capital assets during these years.

86. Implementation of Goods & Services Tax (GST) in the State simultaneously with Central Government required a host of legislative and administrative measures and massive sensitization programmes. Through sustained efforts, the State has been successfully able to implement the Goods & Services Tax in Odisha from 1st July, 2017.

87. My Government has been holding pre-budget consultations with various stakeholders for the last six years in order to make the budget making process more consultative. Suggestions received are carefully analysed and useful inputs taken up for consideration in preparing the Budget. A sustainable and inclusive higher rate of economic growth, reduction of regional, social and gender disparities, faster rate of poverty reduction, allocation of higher resources for planned development and accelerated overall development of the State are our top priorities. My Government is consistently striving to achieve these objectives.

88. In order to improve the quality and efficiency of public spending, the State has been taking a number of reform measures in budgetary & expenditure management, project formulation and accountability. Some of the recent initiatives are: Integrated Financial Management System (IFMS), Integration of SBI e-pay with IFMS, Public Financial Management System (PFMS) and Electronic Processing of Pension Sanction and prompt settlement of Terminal Benefits for employees of Non-Government Aided Educational Institutions.

89. To increase the participation of local people and their representatives in the planning process and implement essential projects and works based on felt-needs of the local people, the Members of Legislative Assembly Local Area Development Fund (MLALAD) and “Special Development Programme” (SDP) are being implemented in the State. PPPs are being increasingly promoted by line Departments for infrastructure development and efficient delivery of services for the public. In order to encourage and facilitate Departments to take up more and more projects in PPP route, necessary budgetary support has been made under Odisha Infrastructure Development Fund and Odisha Viability Gap Fund.

90. My Government has rolled out Odisha Right to Public Services Act to provide all the notified services to the citizens within the stipulated time. So far, 333 public services have been notified relating to 24 Departments. For proper and effective monitoring of all the public services, my Government has implemented web-based Central Monitoring System. My Government has rolled out the adoption of self-certification in place of attestation by the Gazetted Officers. My Government has introduced “Chief Minister’s Award for Excellence and Innovation in Governance and Public Service Delivery” to recognize the extraordinary and innovative work done by State Civil Servants.

91. I am glad that the overall law and order situation in the State during 2017 remained peaceful, free from any communal violence. Activities of the Left Wing Extremists(LWE) remained under control

with no significant activities being noticed in the districts of Gajapati, Jajpur, Dhenkanal, Mayurbhanj and Nabarangpur. It was contained to a large extent in Nuapada, Boudh, Nayagarh, Keonjhar, Sambalpur, Deogarh and Sundergarh districts, though it was challenging in parts of Malkangiri, Koraput, Kalahandi, Rayagada, Kandhamal, Angul, Bolangir and Bargarh districts.

92. A new Scheme namely “Medical Assistance Funds for Security Personnel” has been introduced for security personnel getting critical injuries during LWE operation. Ex-gratia has been enhanced from Rs. 1 lakh to 3 lakh per civilian victim. Compassionate grant for security personnel who are victims of LWE violence has been enhanced from Rs. 2 lakh to 4 lakh. The amount of World War-II Veteran Pension has also been increased.

93. My Government has set up 29 Investigative Units for Crime Against Women (IUCAW) declared as District Investigation Units for handling sensitive cases especially relating to women and children. Revised Victim Compensation Scheme has been notified. In order to rescue the missing children, a dedicated campaign titled as “Operation Muskan-III” was launched in the State in two phases in 2017 during which 3,131 boys and 617 girls were rescued from different places inside and outside the State. 30 Additional District and Session Judge Courts covering 30 Revenue Districts have been declared as Children’s Courts.

94. A Cyber Forensic Division has been set up in the State Forensic Science Laboratory for investigation of Cyber Crime cases effectively. Similarly, for the purpose of registration, investigation and prosecution of offences under Information Technology Act 2000, my Government has created three more Cyber Police Stations at Sambalpur, Rourkela and Berhampur.

95. The District Jail at Puri has been shifted to a new place at Bangora in Gop Tahasil, Puri. Construction of two new Model Convict Jails with capacity of 500 each in Sundergarh and Athgarh has been taken up. The Odisha Fire Prevention and Fire Safety Rules have been enacted by my Government for enforcement of fire safety measures in high-rise buildings, clinical establishments and other buildings like Cinema Halls, Shopping Malls etc. During 2017-18, 6 new Fire Stations have been made functional.

96. My Government has always been endeavouring for overall development of world famous Shri Jagannath Temple, Puri. For providing better facilities in and around the Temple and its overall infrastructural development, my Government has started the ‘ABADHA’ (Augmentation of Basic Amenities & Development of Heritage and Architecture) Yojana. The repair and conservation work of Jagmohan (Dancing Hall) of Shri Jagannath Temple has already been completed. Besides the above, the cracks developed in Beheran Dwar are under repair, which would be completed soon. The Law Department has implemented various schemes for the welfare of the Sebayats to provide social security, health, housing and education.

97. For quick and speedy disposal of litigation, my Government has issued notification for establishment of 48 Courts of different categories during 2017. Government has appointed 71 Civil Judges in Odisha Judicial Service during 2017 and is taking steps for appointment of another 110 Civil Judges in Odisha Judicial Service during 2018. As many as 834 Lok Adalats have been organized during which 2,97,975 numbers of cases have been disposed off. To provide access to justice to people, my Government has decided to establish Legal assistance Cells in each Gram Panchayat of the State named as “Madhubabu Aain Sahayat Sibir”.

98. My Government has implemented Integrated Mines and Minerals Management System Project as a part of the e-Governance Process to bring transparency in mineral administration. It includes e-permit, e-pass, e-filing & e-payment system to capture the production, despatch and sale value of the minerals on real time basis. This IT intervention has been recognized and appreciated by the Central Government who, in turn, has even requested the State Government to share the details with other mineral rich States for similar implementation. The State Government has also decided to go for DGPS survey of all Sairat sources of minor minerals which will ensure proper demarcation in the field to rule out any illegal extraction.

99. Odisha became the first State in the country to make fitting of GPS units in all the mineral carrying vehicles compulsory to further strengthen the protection measures to check illegal mining and transportation. Consequently, only those vehicles which are fitted with GPS units are allowed to transport minerals and the movement of these vehicles is being monitored online on real time basis. The State Government had raised the demand for compensation on account of mining of iron and manganese ore mineral in violation of the relevant laws as per the judgement of the Hon'ble Supreme Court. The amount so realized would be utilized for socio-economic development in the mining affected districts.

100. Odisha Mining Corporation Limited has undertaken a number of activities under Corporate Social Responsibility in the fields of environment protection, energy conservation, clean water & sanitation, skill development & training, education & promotion of talent, livelihood & infrastructure development, eradication of hunger and to meet the other community requirements. Similarly, a unique pro-poor student programme, 'OMC Super-100' has been initiated for the underprivileged and economically backward students.

101. One of the most important responsibilities that my Government has shouldered is the proper management of land allotted to homesteadless and landless families in rural areas of the State. Modern Record Rooms have been made functional in 279 Tahasils out of total 317 Tahasils of the State. Major civil construction works like construction of new Record Rooms, new Tahasil office buildings etc. have been undertaken. Out of total 51,675 villages appearing in Bhulekh, map digitization and integration with textual RoR data in respect of 51,612 villages have been completed.

102. My Government is implementing 'Banayan', Odisha Forestry Sector Development Project, Phase-II (OFSDP-II) in 10 Districts of the State for restoration of degraded forests and improving the livelihood of the forest dependent villagers. The project will be carried out in Joint Forest Management mode and will be implemented through Vana Surakshya Samitis constituted in 1,200 villages of 12 Forest Divisions. Further, Biodiversity Conservation interventions under OFSDP-II will be implemented in 2 Wildlife Divisions of the State. Ama Jungle Yojana, covering 7,000 Vana Surakshya Samitis in 17 districts of the State will be implemented phase-wise under this initiative over a period of six years starting from 2016-17.

103. Through Green Odisha Mission about 42 crores of seedlings have been planted. It has been targeted to plant 10.87 crores of seedlings during 2018-19. Under Urban Tree Plantation scheme, 11.05 lakh saplings have been planted during the current year. 3.60 lakh saplings will be planted in 2018-19. Similarly, for restoring green cover in bald hills, 2,000 hectares of bald hill plantations will be taken up during 2018-19. Bamboo plantation over 15,810 hectares has been taken up during the last 4 years. In order to encourage the conservation and protection of environment, 'Jagannath Bana Prakalpa'

is being implemented to plant distinct species of trees for augmenting the supply of timber required for the Chariots during Ratha Yatra at Puri. 181 institutions have been awarded “Prakruti Mitra” and 195 individuals as “Prakruti Bandhu” by the State Government on the occasion of World Environment Day, 2017.

104. My Government is launching “Green Mahanadi Mission” spread over 5 years at a total project cost of Rs. 75.33 crores to protect and conserve river Mahanadi ensuring her perennial flow for the benefit of the people of the State. Under the Mission, a Green Belt is to be created in 1 kilometer width on both sides of the rivers Mahanadi, Tel & Ib with new plantations over 16,500 hectares, avenue plantations over 500 running kilometers and distribution of 63 lakh seedlings to the farmers during 2018-19

105. My Government has taken proactive steps for implementation of RCS-UDAN Scheme in Utkela and Jeypore Airstrips. Efforts are being made with Airport Authority of India for full fledged operation of Jharsuguda Airport for which State funds to the tune of Rs. 30 crores have been released towards development of Jharsuguda Airport during 2017-18.

106. My Government is committed to improve railway density in the State. MoUs with Ministry of Railways for two new projects namely 130 kilometers Jeypore-Malkangiri and 38 kilometers Nabarangpur–Jeypore to bring Rail connectivity for the first time to Malkangiri and Nabarangpur districts have been signed. My Government has also offered sharing of 50% of land and construction cost for 32 kilometers of Puri-Konark Railway project keeping in tune with its commitment for the growth of railways in Odisha.

107. “Biju Gaon Gadi Yojana” meant to provide transport service to the remote and unconnected Gram Panchayats of the State has made substantial contribution by plying 560 vehicles on road.

108. Fourteen potential port sites in the State have been identified for development of ports. My Government has signed one Concession Agreement with the Creative Port Development Pvt. Ltd, Chennai for development of port at Subarnarekha Mouth at Kirtania in Balasore District and another with the Navayuga Engineering Company Limited, Hyderabad for development of port at Astaranga in Puri District. Formation of Odisha Maritime Board is in process; its enactment will provide single window facilitation for development of maritime activities of the ports in the State. For safety of boat passengers a safety scheme namely, “Sahid Baji Rout Naujatra Suraksha Yojna” has been implemented to provide boat passengers with safety equipment with 95% subsidy to boat operators. These equipments include life jackets, lifebuoys, fire extinguisher etc.

109. The Bihar & Odisha Excise Act, 1915, the Act enacted for the then province of Bihar & Odisha, has been replaced by the Odisha Excise Act, 2008 and Rules, which were enforced in the State from 1st April, 2017. In the new law, provisions have been made for establishment of Excise Stations, trial by Special Courts and forfeiture of property of the bootleggers and liquor mafias.

110. My Government has adopted a holistic and integrated approach for development of Scheduled Tribes, Scheduled Castes, Backward Classes and Minorities of our State with priorities being social, economic, educational, health and livelihood sectors. Considering the role of education in social development, my Government has established a good number of educational institutions including 766 Ashram Schools, 505 Sevashrams, 337 Boys and Girls High Schools, 19 Educational Complexes for Particularly Vulnerable Tribal Groups, 5 Residential Sevashrams and 13 Ekalavya Model Residential

Schools for quality education, wherein more than 4.61 lakh ST/SC students are continuing their studies including more than 2.73 lakh girls.

111. With the objective of providing best educational opportunities to ST and SC students, my Government has initiated a new scheme “Anwasha”, a pioneering initiative to facilitate quality education in the best public schools for the disadvantaged ST & SC students. 13,437 students have already been admitted in such schools with free hostel, food and other facilities. My Government is providing Placement Linked Employment Training, Pre-recruitment Training and Skill Development Training in Government and Government approved ITIs under various trades to the ST and SC youth to make them self employed.

112. My Government has been implementing the provision of Forest Rights Act in a mission mode. Odisha is the number one State of the country in distributing the Forest Rights titles. More than 4.11 lakh ST individual titles and 5,964 community right titles have been distributed including 18,480 individual titles to Particularly Vulnerable Tribal Group families alongwith convergence of various Government schemes.

113. My Government is conscious of the rich tradition of Handloom fabrics in the State and has accordingly initiated programmes for comprehensive development of the Sector. During the year 2017-18, my Government has provided Rs. 478.80 lakhs for construction of 684 work-sheds for weavers. Similarly, an amount of Rs.389.80 lakhs has been provided for skill up-gradation training of 1,540 beneficiaries. Three Block Printing Units have been set up at Gopalpur, Makidia and Fakirpur to produce diversified range of high quality and exquisite printed hand-woven tasar and silk products. 24 organizations have been registered under “India Handloom Brand”. “Barishtha Bunakara Sahayata Yojana” has been implemented to provide monthly assistance to the old aged weavers as a social security measure. 16,990 sericulture farmers have been covered under “Aam Admi Bima Yojana”.

114. During the current financial year, 4,424 artisans are undergoing training under different training programmes and 750 artisans have been provided with marketing assistance. Other assistance like Margin Money Assistance to set up own unit, providing Workshed-cum-Housing, Design Support, Exposure Visit etc. are also provided to handicraft artisans. My Government is in the process of formation of a Council for development of the handicrafts and handlooms sector and empowerment of the artisans.

115. My Government has ambitious plans on the anvil for nurturing young talents in different sports disciplines by way of establishing Sports Academies. An agreement has been entered with Athletics Federation of India and International Association of Athletics Federations for establishment of Hi-Performance Athletics Academy. To promote sports and sports infrastructure facilities at the Block and ULB Levels, all the 314 Blocks and 112 ULBs have been covered under the ‘Mini-Stadium’ Scheme. Biju Patnaik Himalayan Expedition has been introduced as an annual programme in collaboration with Tata Steel Adventure Foundation headed by Ms. Bachendri Pal from 2016 to commemorate the Birth Centenary Celebration of Late Biju Patnaik.

116. Our State occupies a unique position in the Indian tourism scenario. My Government has brought out the new Tourism Policy, 2016 to strengthen tourism potential by developing Odisha as the most alluring tourist destination and to place it prominently on the domestic and global tourism map. “Light & Sound Shows” at Dhauli and Konark are already in operation. Multi Media Show at Narendra

Pokhari has been completed and at Bindusagar, it is under process. Light & Sound Shows at Khandagiri & Udayagiri are underway.

117. Pilgrimage holds a special significance in Indian culture and is considered as a spiritual and divine experience. Keeping this in view, the Tourism Department has been successfully organizing “Baristha Nagarika Tirtha Yatra Yojana” and 3,000 senior citizens are getting the benefit of this scheme during 2017-18.

118. My Government is constantly striving for promotion, preservation and propagation of the State’s unique cultural legacy. Odisha is the first State to provide livelihood support to artists through Artist Federations. I am happy that my Government has established Odia Virtual Academy for development, promotion and popularization of Odia language. It will be a virtual repository of documents, books, manuscripts, materials and all related artefacts pertaining to Odia Culture and Literature. Public Libraries will be established in each District to make available all Odia classics and all translated and award winning books. Already existing libraries at the district level would be upgraded to e-Library & Smart Library.

119. An informed society is crucial to the functioning of democracy. Hence in a bid to inform and educate the public on the plans and programmes, my Government in Information and Public Relations Department has adopted multi-pronged strategy for active participation of the public in the process of development. The implementation of Right to Information Act has been leveraged through user-friendly Information Technology for which the State has won the prestigious National Award on e-governance in the best Government Portal category. My Government has recently formulated the State Web Media Policy to render much needed support to the new social media platform.

120. Two monthly Journals ‘Utkal Prasang’ in Odia and ‘Odisha Review’ in English along with its e-version featuring art, culture and tradition of Odisha and Odisha Reference Annual, a ready reference biennial Manual on social, economic, political, cultural and literary aspects of the State are published to enrich, empower and enlighten the citizens.

121. The commemorative postage stamp in honour of Late Biju Patnaik, the legendary leader and ex-Chief Minister of Odisha, was released on the occasion of his 102nd Birth Anniversary on 5th March in a State level function.

122. Odisha today is on the path of equitable and inclusive growth with quest for accelerated socio-economic development. Anti-poverty programmes of my Government, its pro-tribal and pro-women programmes, spirit of fighting against corruption and its attempt to empower all segments of population has resulted in setting national benchmarks in several sectors. From a rice deficit State, the State has now become rice surplus and the third highest contributor to the country’s Public Distribution System. Agricultural production and farmers income have doubled and more than eight million people have been brought above the poverty line. My Government now leads the country in rural housing programme and in according land/ property rights to the urban slum dwellers. Infant Mortality Rate has been drastically reduced and brought below the national average. The disaster management model of my Government has set global standards and has received International acclaim. We are firmly on the path of stability and good governance with our pro-poor approach. The Present Odisha is working hard and is striving for excellence to make the Odisha of tomorrow more bright and more beautiful.

I now leave it to you to your deliberations and wish you all success.

Bande Utkal Janani.